1507. Maulânâ 'Ahdî Karâkûlî, wrote some rubâ'is, on fol. 521b.

1508. Raḥmî (as in the index of this and the text of the following copy; the present text reads Raḥimî), wrote some poetry too, on fol. 522a.

Farghâna, on fol 522a:

1509. Shaikh Muḥammad Sâhirî, one of the Abdâls, on fol. 522a.

1510. Shaikh Ahmad Juwâlgar (the bag-maker), a friend of the preceding Shaikh, details of whose life are given in the نفحات الانس, on fol 522a

1511. Bâb-i-Farghâm, a great Shaikh, contemporary with the author of the كشف المحجوب (i e. Abû-alhasan Alî bin 'Uthmân bin Abî 'Alî aljullâbî alhujwirî, who died after A H 465=A D 1073, see Bodleian Cat., No 1245), who once visited him, on fol 522a.

1512 Shaikh Sa'd-aldîn (Muhammad bin Ahmad, see H. Kalfa vi p 158), author of the مناهج العباد الى المعاد, on fol 522b.

1513 'Abdallâh bin Muhammad al-'Ubaidî (or, as H Khalfa iv p 169 calls him Burhan-aldîn 'Ubaidallâh bin Muhammad 'Ubaidah Sharîf Farghânî, commonly called 'Ubaidî, who died A H 743=A D. 1343, 1344), a Ḥanafite and Shafi'ite lawyer, author of a شرح طوالع (a commentary on Nasir aldîn 'Abdallah bin 'Umar Baidawî's طوالع الانوار من مطالع الانظار, see Loth, Arabic MSS, p 110), a شرح المصباح and شرح المنهاج (i e منهاج الوصول الى علم الاصول by Baidawî see H Khalfa vi p 217), on fol 522b

Andijân (in the middle of Farghana) on fol 522b

1514 Sayyid Shams-aldîn Muhammad with the epithet, Mîr Sayyid Sarbarahna (the bare headed), came in Sultan Husain Mirza's reign to Harat and occupied there for twenty years the post of a superintendent of the tomb or shrine of Shaikh Lukmân Paranda. Finally he was removed from that office in consequence of a charge of lavish expenditure brought against him But through a clever kasîdah addressed to Mîr 'Alishîr he obtained again the post of wazîr, which he held for some time till he retired from the world, on fol 522b.

1515. Amîr Nizâm aldîn Kalan Khwâjah, wrote some poetry, on fol 522b

1516. Sipâhî, grandson of Khwâjah Kalân (or Kalân-beg, as he is called here), a poet who died very young, on fol. 523a.

1517. Ṣafâ'î, a clever man, who also wrote verses occasionally, on fol. 523a.

1518. Hijrî, an expert in the art of prosody and rhyme, and occasional poet, on fol. 523a.

1519. Ḳâḍî 'Abd-alsamî' (عبد السميع), a pupil of Maulânâ Aḥmad Jand, and a descendant of the author of the هداية (probably the work of that title on Ḥanafite law, by Burhân-aldîn Abû-alhasan 'Alî bin Abûbakr bin 'Abd-aljalîl Marghînânî, whose death is commonly fixed in A.H. 593=A.D. 1197, see No. 1437 above and comp. H. Khalfa vi. p. 479, No. 14366; G. Flügel iii. p. 202; Loth, Arabic MSS., p. 54; W. Pertsch, Berlin Cat., p. 247; edited Calcutta, A.H. 1234, translated into English by C. Hamilton, London, 1790, second edition by S. G. Grady, London, 1870); he was at the time when this work was written, in India by order of the Ḳâḍî-alḳuḍât, on fol. 523a.

Ûsh (south-east of Andijân), on fol. 523a:

1520. Khwâjah Kuṭb-aldîn Bakhtyâr (see Safînat-alauliyâ, No. 112; Maṭlûb-alṭâlibîn, 15th maṭlab, No. 2, and Sawâtî'-alanwâr, No. 16), the spiritual successor of Khwâjah Mu'în-aldîn Sijzî (No. 301 above), died A.H. 633 (A.D. 1235), on fol. 523a.

1521. Bahâ-aldîn, lived most of his time in India and was on intimate relations with Sulṭân Ḳuṭb-aldîn Aibak (who reigned in Dihlî A.H. 602–607=A.D. 1206–1210), on fol. 524a.

Marghînân (seven farsangs to the west of Andijân), on fol. 524a:

1522. Shaikh Ẓahîr-aldîn Abû-al'alâ, born A.H. 511 (A.D. 1117, 1118), died A.H. 573 (A.D. 1177, 1178), author of a هداية on Ḥanafite law, than which, as here is stated, no clearer work ever was written (we suppose this هداية is identical with the one mentioned in No. 1519, and both author's name and date of his death corrupted through some mistake on the part of the compiler of the Haft Iḳlîm), on fol. 524a.

1523 Malik-alkalâm Bahâ-aldîn, a poet concerning whose lifetime nothing has been ascertained; a long kasîdah of his is quoted here, on fol. 524a.

Isfara or *Isfarang*, the mountainous district nine farsangs to the south-west of Marghînân, on fol 525a:

1524. Malik-alkalam Saif-aldîn, a poet who went in early youth to Khwârizm and spent some time in the service of the Khwârizmshâh Il Arslân (A.H 551–567=A D. 1156–1172), a famous kasîdah which he recited in the majlis of that prince, in imitation of one of Khakanî's by mere change of rhyme, is given here, in an abridged form, together with other specimens of his great lyrical power, on fol. 525a.

Khujand (five farsangs to the west of Andijân), on fol. 526b

1525 Shaikh Kamâl, the well-known poet (Safînat-alauliyâ, No 254), who, according to Jâmî's Bahâristân, imitated, but at the same time surpassed, Khwâjah Ḥasan of Dihlî (No 392 above); after performing the pilgrimage to Makkah he settled in Tabrîz, where he stayed all his life, except four years which he spent at Sarâi in Dasht-i-Ḳipcâk, the capital of the Khân of Ḳipcâk, Tughtamish, who had taken him with him after his attack upon Tabrîz (A.H. 787=A.D. 1385, see Rieu ii. p. 632b). After his return from Sarâi Kamâl Khujandî enjoyed in Tabrîz the favour of Sulṭân Husain bin Uwais (this statement must be corrected in so far as the favour of Sulṭân Ḥusain, who reigned A.H. 776–784=A D. 1374–1382, was bestowed upon the poet *before* he went to Sarâi, whereas at the time of his return to Tabrîz the ruler of that town was Mîrânshâh bin Timûr, who likewise granted him his patronage, see Rieu, loc. cit.). He had a lively correspondence with Ḥâfiẓ of Shîrâz, and died A.H. 803 (A.D. 1400, 1401), on fol. 527a.

1526. 'Ajibî, a poet concerning whose lifetime nothing is known, on fol. 527b.

1527. Shihâbî Ghazâlî, another poet, on fol. 528a.

Akhsîkat (here wrongly spelt Akhtî اختى, and in the following copy Akhsî اخسى; another form is Akhsîtak

or Âkhsiṭak, see W. Pertsch, Berlin Cat., p. 1225, footnote, the largest town of Farghâna, after Andijân, nine farsangs from the latter place), on fol. 528ᵃ:

1528. Afḍal-almutakaddimîn Athîr-aldîn, the great poet, who, attracted by the fame of Khâkânî, went to 'Irâk and attached himself in Hamadân to Sulṭân Arslân bin Ṭughrul (A.H. 556–571 = A.D. 1161–1176). He had many poetical contests with Khâkânî, but retired at last from the world and settled down to a solitary life of pious meditation in Khalkâl (see above, col. 479); he died A.H. 608 = A.D. 1211, 1212 (see Bodleian Cat., No. 620), on fol. 528ᵃ.

Shâsh (or *Ôâć*, the modern Tâshkand, also called *Bânâkiṭ*), on fol. 530ᵇ:

1529. Muḥammad bin 'Alî bin Isma'îl alkaffâl (the locksmith), derwish, traditionist, poet, and Imâm, who spread the Ḥanafite law in Transoxania; Shaikh Abû Isḥak Shîrâzî gives a detailed account of him in his طبقات الفقها; he was born A.H. 291 (A.D. 904), and died A.H. 330 (A.D. 941, 942), on fol. 530ᵇ.

1530. Abûbakr Muḥammad bin Aḥmad bin Ḥusain bin 'Umar, known as al-Mustaẓhir, with the epithet of Fakhr-alislâm, a Shâfi'ite lawyer, studied law first under 'Abdallâh Kâzarûnî and Abû Manṣûr Ṭûsî, and afterwards in Baghdâd under Shaikh Abû Isḥak, and Abû Naṣr bin Ṣâ' (صاع), with whom he read his (Abû Naṣr's) own work on jurisprudence, called الشامل. After Abû Isḥak's death Abûbakr became the head of the Shâfi'ite lawyers, and wrote several works on Shâfi'ite law, for instance, the حلية العلما, dedicated to the 'Abbâside Khalîf Almustaẓhir-billâh (A.H. 487–512 = A.D. 1094–1118), and therefore sometimes styled مستظهرى. He was afterwards appointed professor in the مدرسهٔ نظاميه in Baghdâd, and died A.H. 507 (A.D. 1113, 1114), 78 years old, since he was born A.H. 429 (A.D. 1037, 1038), on fol. 530ᵇ.

1531. Fakhr-aldîn Banâkiṭî (i.e. Abû Sulaimân Dâ'ûd), poet and historian, author of the تاريخ بناكتى, which he dedicated to Sulṭân Abû Sa'îdkhân, A.H. 717 = A.D. 1317 (see No. 18 in this Cat.), on fol. 531ᵃ.

1532. Badr Shâshî (or commonly Badr-i-Ôâć), the panegyrist of Sulṭân Muḥammad bin Tughluk (A.H. 725–752 = A.D. 1325–1351, see Maṭlûb-aṭṭâlibîn, 9th maṭlab, No. 7), comp. Bodleian Cat., No. 793, on fol. 531ᵃ.

1533. Khwâjah Nâṣir-aldîn 'Ubaid-allâh (Safînat-alauliyâ, No. 87), better known as Khwâjah Aḥrâr, whose detailed biography is found in the رشحات عين الحيات (Nos. 633–635 in this Cat.), the greatest Shaikh of Turkistân and Transoxania, pupil of Maulânâ Ya'kûb Carkhî (No. 346 above) and Maulânâ Niẓâm-aldîn Khâmûsh (Safînat-alauliyâ, No. 88); his death, which took place in Samarkand, is fixed here (contrary to all other statements, which give A.H. 895) in A.H. 896 (A.D. 1491), according to the following chronogram by Mîr 'Alîshîr: خلد برين, on fol. 531ᵃ.

1534. Kamâl Shaikh, contemporary with Khwâjah Aḥrâr, on fol. 531ᵇ.

1535. 'Abd-alghaffâr, known as Maulânâzâda, wrote poetry occasionally, on fol. 531ᵇ.

1536. Ḳâḍî Ghadanfar, wrote some poetry too, on fol. 531ᵇ.

1537. Ḥuznî, a pupil of Ḳâsim Kâhî (No. 1447 above), on fol. 531ᵇ.

SIXTH IKLÎM: *Turkistân*, on fol. 532ᵃ; *Fârâb*, on fol. 533ᵃ:

1538. Abû Naṣr Muḥammad bin Muḥammad al-turkî (i.e. Abû Naṣr Fârâbî, or Alfarabius, the great philosopher, see Wüstenfeld, Geschichte der arabischen Aerzte und Naturforscher, p. 53 sq., and Dieterici, Alfârâbîs Philosophische Abhandlungen, Leiden, 1890, German translation, ib. 1892), spoke originally only Turkî, but learnt the Arabic tongue in Baghdâd, whither he had gone from his native country; he studied there under Abûbashar bin Yûnus, with whom he read various works of Aristotle; he was a contemporary of prince Saif-aldaulah, Mutanabbî's great friend and patron, who died A.H. 356 (A.D. 966, 967), on fol. 533ᵃ.

1539. Isma'îl bin Ḥammâd al-Jauharî, the author of the الصحاح فى اللغة, the famous Arabic dictionary, died A.H. 393 (A.D. 1002, 1003), comp. Flügel, Grammatische Schulen, p. 253 sq., on fol. 534ᵃ.

1540. Isḥak bin Ibrâhîm, another Arabic scholar, on fol. 534ᵃ.

Jand, on fol. 534ᵃ:

1541. Bâbâ Kamâl, a pupil of Shaikh Najm-aldîn Kubrâ (see No. 1401 above), on fol. 534ᵃ.

1542. Shaikh Mu'ayyad, a disciple of Ṣadr-aldîn, on fol. 534ᵃ.

Kâshghar, on fol. 534ᵇ; *Yârkand*, on fol 534ᵇ; *Khotan*, on fol 535ᵃ. In this chapter (on ff. 535ᵇ–540ᵃ) a detailed account of the Amîrs of Kâshghar is inserted, who were vassals of the Khâns of Jatah of Moghûlistan, from the time of Tughluktîmûrkhân (A.H. 748–764 = A.D. 1347–1363), according to the تاريخ رشيدى (comp. on this work Rieu i. p. 164ᵇ sq., and W. Erskine, History of India under Bâber and Humâyun, pp. 38–192, etc.), beginning with (1543) *Amîr Tûluk*, to whom Tughluktîmûrkhân entrusted the governorship of Kâshghar. Tûluk had four brothers, viz. Mîr Bûlâjî (Erskine: Yûlâjî), Shams-aldîn, Ḳamar-aldîn, and Amîr Shaikh Daulat. After Tûluk's death (1544) *Mîr Bûlâjî* was raised to the governorship, and after him his son (1545) *Amîr Khudâidâd*. The latter's uncle, *Ḳamar-aldîn*, who had in vain requested Tughluktîmûrkhân to appoint him governor instead of his little nephew, revenged himself after the Khân's death by killing the latter's children and usurping himself the Khânship. But one of Tughluktîmûr's sons, who was still a baby, Khiḍr Khwâjah, had, together with his mother, been rescued by Khudâidâd and safely hidden in Badakhshân, and after Ḳamar-aldîn's death Khudâidâd reinstated him in his father's Khânship. Amîr Khudâidâd made, at the end of his life, a pilgrimage to Makkah and Madînah, and died in the latter town. He was succeeded by his son (1546) *Amîr Muḥammadshâh*, who lost Ḳâshghar and Khotan in consequence of the conquest of these countries by Timûr. But Muḥammadshâh's son (1547), *Mîr Sayyid 'Alî*, kept an eye upon these provinces, and sought an opportunity to regain the governorship. After three invasions and successful battles against Ḥâjî Muḥammad Shâyista and Pîr Muḥammad Barlâs, the successive governors appointed by Mirzâ Ulughbeg, to whom

his father, Mirzâ Shâhrukh, had given Transoxania, Turkistân, and Farghâna, he at last made himself master of Kâshghar again, and ruled twenty-four years. His elder son (1548), *Sâtsiz Mirzâ* (in the following copy distinctly spelt Sânsiz Mirzâ), succeeded him, and reigned seven years. After his death in A. H. 869 (A. D. 1464, 1465) the younger brother (1549), *Muhammad Haidar Mirzâ*, assumed the government of Kâshghar, as the two sons of Sâtsiz, Abâbakr Mirzâ and 'Umar Mirzâ, were still too young for such a position, and reigned twenty-four years. *Abâbakr Mirzâ* (1550), when attaining manhood, subdued Yârkand and Khotan, and at last attacked his uncle Muhammad Haidar Mirzâ himself. A long war ensued between these two relatives, Haidar Mirzâ being supported by Yûnuskhân, the ruler of Moghûlistân, till finally, after many changes of fortune, Haidar Mirzâ and Yûnuskhân perished, and *Abâbakr Mirzâ* became sole master of the country. He was in his turn overthrown by (1551) *Sulṭân Abû Sa'îdkhân*, the grandson of the before-mentioned Yûnuskhân and brother of Mansûrkhân (who, after his father Ahmadkhan, Yûnuskhân's son, had acceded to the throne of Moghûlistân). Abû Sa'îdkhân, after many vicissitudes, succeeded, in Rajab, A. H. 920 (A. D. 1514, August, September), in conquering Yarkhand, the capital of Kâshghar; he died A. H. 939 (A. D. 1532, 1533) and his son (1552) *'Abd-alrashîdkhan*, seized the reins of government (the date, given here for his accession viz. 950, must be a mistake for 940, as he succeeded his father immediately). He was twenty-five years old when he became sovereign ruler, and his reign lasted nearly thirty three years (till A. H. 971 = A. D. 1564). He was a clever writer in prose and verse and left thirteen sons, viz. (*a*) *'Abd-allaṭîfkhân*, who was killed; (*b*) *'Abd-alkarîmkhân*, who succeeded his father and was still ruler of Kâshghar when this work was written, he was a great expert in archery and music, (*c*) *'Abd-alraḥîm Sulṭân* who was killed; (*d*) *'Abd al-'azîz*, who died sixteen years old, (*e*) *Adham Sulṭân*, known as Sûfî Sulṭân, who was sixteen years deputy-ruler of Kâshghar during his father's reign and then died; (*f*) *Muhammad Sulṭân*, (*g*) *Muhammad Bâkî*, (*h*) *Kuraish Sulṭân*, who, being offended by his brother 'Abd-alkarîmkhân, went to India and entered the service of Akbar; after some years he died there, and left five sons, who were all alive at the time when this work was written, (*i*) *Abû Sa'îd Sulṭân*; (*k*) *'Abdallâh Sulṭân*, who likewise went to India, and left two sons behind him at his death; (*l*) *Ulûs Sulṭân*; (*m*) *'Ârif Sulṭân*; and (*n*) *'Abd-alraḥîm Sulṭân*. Among the learned men of Kâshghar are mentioned here:

1553. Jamâl-almillah wa-aldîn Sa'îd bin Muhammad, known as Maulânâ Jamâl-aldîn Turkistânî, on fol. 540b.

1554. Taghârbeg bin Muhammad bin Sulaimân, was first a merchant, but rose soon to the dignity of a wazîr in one of the towns of Turkistân; afterwards he became wazîr of Sulṭân Sanjar, and was greatly praised by the poets of that time, for instance, by Amîr Mu'izzî (No. 747 above), on fol. 540b.

1555. Maulânâ Sa'd-aldîn (Safînat-alauliyâ, No. 89), was first a pupil of Maulânâ Nizâm-aldîn Khâmûsh and afterwards, at the latter's request, took Shaikh Zain-aldîn Khwâfî (No. 658 above) as his spiritual guide. On his pilgrimage to Makkah he enjoyed the companionship of Shâh Kâsim-i-Anwâr (No. 1314 above), Abû Yazîd Pûrânî (see Safînat-alauliyâ, No. 359), Zain-aldîn Khwâfî, and Shaikh Bahâ-aldîn 'Umar, on fol. 540b.

1556. Maulânâ 'Alâ-aldîn, on fol. 541a.

1557. Mirzâ Haidar, the grandson of Muhammad Haidar Mirzâ and author of the تاريخ رشيدى (see above under Kâshghar), who, by order of Sulṭân Abû Sa'îdkhân (see No. 1551 above), carried out a victorious invasion of Kashmîr (A. H. 938–939 = A. D. 1531, 1532), and afterwards, when returning from India, went a second time to Kashmîr and there set himself up for seven years as independent ruler. He was killed there A. H. 958 (A. D. 1551), on fol. 541a.

1558. Amîr Ahmad Hâji, was for a few years governor of Harât under Sulṭân Husain Mirzâ, and also for some time exercised power in Samarkand; he wrote poetry occasionally, on fol. 541a.

Tarâz, on fol 541b; *Čigil* (چگل), on fol. 541b; *Khallukh*, on fol. 541b; *Tâtâr*, on fol. 541b (the Tâtars are stated here to trace their origin back to Yâfeth Oghlân, i. e. Turk bin Yâfeth, who, after a life of 240 years, left the kingdom to Alanjakhân, after whom followed Datibâkûi, and then Kûk. The latter had two sons, Tâtâr and Moghûl, between whom the realm was divided; Tâtâr's successors were Baghûkhân, Malihâkhân (so in the following copy, the present has سحه خان), Îlkhân, Atsizkhân, Urdûkhân, Aidukhân, under whom the Tâtars and Moghuls, who had hitherto lived in friendly intercourse, fell out with one another, and Sûtij or Sûnjkhân); *Rûs* (Russia), on fol. 542a; *Bughrây*, on fol. 543a, *Kîmâk* (or Kaimâk, also called Kimâs and Kimiyas, in Kipčâk), on fol. 543a; *Khazar*, on fol. 543a; *Isfijâb* (or Isfanjâb, as it seems to be spelt here, in Turkistan), on fol 543b; *Kusṭanṭaniyyah* (Constantinople), on fol 543b.

On ff. 544a–547b, a short account of the 'Uthmânî Sulṭâns from *Ertoghrul*, the father of 'Uthmân I (who died, 90 years old, A. H. 687 = A. D. 1288), to *Sulṭân Muhammad III bin Murâd III* (who ascended the throne in A. H. 1003 = A. D. 1595, a proof that some parts of the Haft Iklîm were written after A. H. 1002, the usual date of its completion). *Rûmiyah* (Rome), left out here in consequence of a small lacuna after fol. 547b; *Shlashwîn* or *Shlashwik* (شلشوين, شلشوق, or even شلشون, Schleswig, comp. Kazwînî ed. Wüstenfeld ii. p. ٤٠٤, and G. Jacob, Ein arabischer Berichterstatter etc., Berlin, 1890, p. 12), on fol. 548a; *Kirishna* or *Kirishna* (قرشنه or كرشنه, on French or Frankish territory, از بلاد فرنج, where the faces of the people are half white and half black, perhaps the Grisons?), on fol. 548a; *Zirigarân* and *Tîrsarân* (زره گران وتيرسران, two districts near the Caspian gates, peopled by tall armour-makers, see Kazwînî ed. Wüstenfeld ii. p. ٣٣٩ sq.), on fol. 548a.

SEVENTH IKLÎM: *Bulghâr*, on fol. 548b:

1559. Khwâjah Ahmad, who lived in Ghazna, and to whom Sanâ'î dedicated his غريب نامه (a mathnawî of Sanâ'î not known otherwise, unless it is identical with the third mathnawî in No. 3346 of the India Office Collection, which bears no title there, see further below

in this Cat. under 'Sanâ'î' in the poetical part), on fol. 549a.

Saklâb, on fol. 549a:

1560. Yâjûj and Mâjûj (Gog and Magog), on fol. 549a.

Bâfik (a town in Rûm), on fol. 549a; *Bâtin-alrûm* (where a great number of Christians dwell), on fol. 549b; *Jâbulkâ* (at the furthest end of Maghrib), on fol. 549b.

No. 49, ff. 550, ll. 21; Nasta'lîk; illuminated frontispiece on fol. 19b; size, 9 in. by 5¼ in.

725

Another splendid copy of the Haft Iklîm.

This splendid copy is without an index. Beginning the same as in the preceding copy. Iklîm I, on fol. 3a; II, on fol. 14a; III, on fol. 42b; IV, on fol. 224b; V, on fol. 554a; VI, on fol. 638a; VII, on fol. 658b. Fol. 474 must be inserted between ff. 448 and 449.

Dated, by Shaikh Muhammad Islâm of Ahmadâbâd, the 21st of Rabî'-althânî, A.H. 1089 (A.D. 1678, June 12). This copy was purchased from the executors of the Marquis of Hastings.

No. 3143, ff. 662, ll. 21; clear and distinct Nasta'lîk; illuminated frontispiece; many marginal additions; splendid binding in green and gold; size, 10⅝ in. by 5¾ in.

726

An incomplete copy of the same.

This copy opens abruptly in the third Iklîm with the words: واو بخدمت خواجه حسن رفته, corresponding to fol. 66b, l. 5, in the preceding copy. Iklîm IV, on fol. 131a; V, on fol. 408b; VI, on fol. 480a; VII, on fol. 498b.

Dated A.H. 1093 (A.D. 1682) by 'Abd-alrahmân bin Muhammad Tâhir bin Khwâjah Ahmad. There are 48 leaves missing in the beginning.

No. 1653, ff. 501, ll. 25; Nasta'lîk; size, 13 in. by 7 in.

727

Intikhâb-i-Haft Iklîm (انتخاب هفت اقليم).

An abridgment of the Haft Iklîm, made by Faiḍ-allâh Ansârî Jaunpûrî, with the takhallus Himmat (see fol. 4b, l. 1), and dedicated to Wajîh-aldîn 'Alîkhân Bahâdur, who is called the master of the sword and pen (صاحب السيف و القلم), see fol. 4a, l. 1 sq. A date of this compilation, which simply gives the geographical accounts of the Haft Iklîm in a condensed form, omitting all the biographical details, is not found.

Beginning: ستايش وآفرين آفريننده را كه معمورى هفت اقليم الخ.

Iklîm I, on fol. 5b; II, on fol. 11b; III, on fol. 22a; IV, on fol. 78a; V, on fol. 102a; VI, on fol. 113b; VII, on fol. 127b.

No date. This rather modern copy belonged formerly to Mr. Richard Johnson.

No. 1366, ff. 132, ll. 13; Shikasta; worm-eaten; size, 8½ in. by 4½ in.

728

Historical and geographical extracts.

Contents:

1. A few extracts from a تأريخ مير ابراهيم الحسينى الموسوى (not met with hitherto), on ff. 8a–15b, 22 and 23, consisting of short accounts of the emperors Akbar, Jahângîr, Shâhjahân, etc.

2. Extracts from the Haft Iklîm, beginning with a ذكر هفت اقليم (a general account of the seven climates, somewhat like the preceding انتخاب), on ff. 99a–151b, and concluding with a مجملى سلاطين دهلى كه در هفت اقليم آورده بتحرير مى آرد (the general account of the Muhammadan rulers of Dihlî, which is found on fol. 153a, first line sq. in No. 724, col. 406 above), on ff. 153a–176b.

3. Another extract from the تأريخ مير ابراهيم, containing a تعريف امصار (description of cities), and beginning with Akbarâbâd, ff. 177a–190b.

An index of these miscellanies is found on ff. 2b–7a.

No. 611, ff. 2b 15, 22, 23, 99-190, ll. 21; careless Nasta'lîk; size, 8⅞ in. by 4⅝ in.

729

Bahjat-al'âlam (بهجة العالم).

A modern work on general geography, by Hakîm Mahâratkhân of Isfahân, styled بهجة العالم (see fol. 2a, l. 2 and colophon). It is the *first volume* (مجلّد اوّل) of a larger work; a second volume, entitled روضة الافراح, and comprising Persian translations of several Arabic works, for instance, جريدة العجائب, تحفة الالباب, and others, is promised in the preface of this book. The author lived at the time of the emperor Bahâdurshâh, whose death in A.H. 1124 (A.D. 1712) appears as a recent event, and must have compiled this volume about A.H. 1130 (A.D. 1718), comp. the short extract from it described in Rieu iii. p. 992. The present MS. contains:

1. A general part, dealing with the *seven climates*, in an arrangement similar to the Haft Iklîm, but without any biographical notices. Iklîm I, on fol. 2b, II, on fol. 7a; III, on fol. 16b; IV, on fol. 51b; V, on fol. 87b; VI, on fol. 93b; VII, on fol. 102a.

2. A special part, dealing with particular points of geographical interest in detail. The chief subdivisions of this part are:

(*a*) ذكر بعضى از بلاد متفرّقه, on fol. 104b, beginning with a description of the countries of Rûm (ممالك روم), taken from the Hasht Bihisht (No. 571 above); followed by an account of India, according to the *fourth* volume of the Akbarnâma (see fol. 121a, first line), i.e. the آئين اكبرى, which is usually called the *third book* (see Nos. 264–270 above), but which, on account of the usual division of the first book into two separate parts, may very well be called the fourth; miscellaneous notes on various towns and provinces (see fol. 126b), extracted from a work styled انيس العارفين, etc.

(*b*) ذكر بعضى از عجائب جزائر, on fol. 144b, taken

chiefly from Kazwînî's عجائب المخلوقات (Nos. 712–714 above).

(c) ذكر بعضى از عجائب جمال يعنى كوها, on fol. 151b.

(d) ذكر بعضى از عجائب انهار, on fol. 156a.

(e) ذكر بلاد مغرب زمين, on fol. 159a, last line.

Beginning: الحمد لله .... وبعد چون دريافت عرائب مبرعات و عجائب مصبوعات حكيم قدير الخ.

Dated the 17th of Rajab, A.H. 1211 (A.D. 1797, Jan. 16). Bibliotheca Leydeniana.

No. 2409, ff. 171, ll. 19; distinct Nasta'lîk; size, 13⅞ in. by 8¾ in.

730

Ḥadîkat-alaḳâlîm (حديقة الاقاليم).

A large modern geographical encyclopaedia, with many historical and literary records, following in the main the system of the Haft Iḳlîm, but considerably richer in detail with regard to India in general and to the more modern periods of Indian history in particular, compiled by Kâdî Murtadâ Ḥusain, known as Allâhyâr 'Uthmânî Balgrâmî, who was born A.H. 1132 (A.D. 1720), entered A.H. 1142 (A.D. 1729, 1730), in his tenth year, the service of Mubâriz-almulk, the Sûbadâr of Gujarât, and was till A.H. 1187 (A.D. 1773, 1774) in the train of many other distinguished Indian Amîrs, who are enumerated in detail in Rieu iii. pp. 992–994. In A.H. 1190 (A.D. 1776) he became munshî of Capt. Jonathan Scott, and at his request began to compile the present work, on the basis of the most renowned books, written on geography and history. The conclusion of the work was written by him A.H. 1202 (A.D. 1787, 1788). A detailed account of its contents is given in the Bodleian Cat., No. 422, comp. also W. Pertsch, Berlin Cat., pp. 414–417, Elliot, History of India, viii. pp. 180–183. Lithographed in Lucknow, 1879 and 1881.

Beginning, on fol. 1b: حمد بيحد مر خداى عزّ وجلّ را كه لسان عالميان الخ

Iklîm I, on fol. 4a; II, on fol. 24b; III, on fol. 133b; IV, on fol. 428b; V, on fol. 492b; VI, on fol. 507a; VII, on fol. 549a. Khâtimah (احوال دنياء نو), on fol. 558a.

No date.

No. 2642, ff. 581, ll. 22; careless Nasta'lîk; size, 15¼ in. by 9¼ in.

731

Aḥwâl-i-'Imârât-i-Mustaḳirr-alkhilâfah (احوال عمارات مستقر الخلافه).

A topographical and historical account of the principal public buildings, mausoleums, mosques, and gardens of Akbarâbâd, i.e. Âgra, especially those built by Akbar and Shâhjahân, compiled, from various sources, by a pupil of the Âgra Government College, Sîl Cand (سيلچند), see fol. 6b, l. 4, and colophon, at the request of Mr. James Stephen Lushington (مستر جمس اسفين لسكين), comp. ff. 5a, l. 2, and 6a, ll. 7 and 8; and Rieu iii. p. 1031. This gentleman, who was acting collector and magistrate in Âgra, 1825 and 1826, had issued an appeal to the Government College, to supply him with such topographical accounts, and he received besides the present work a smaller treatise on the same subject, by Mânik Cand, headed احوال شهر اكبرآباد, see Rieu iii. p. 958.

Beginning: سبحان الله ذرّهٔ بيتاب را بحضور خورشيد دستگاه عجز طرازى است الخ.

On fol. 4a a eulogium of the Governor-General of India.

Among the numerous chapters we mention as the most interesting ones:

Fortress of Âgra, with a table of inscriptions, on fol. 24a.

Môtî Masjid, with illustration, on fol. 30b.

Tâj Maḥall, with illustration, on fol. 51b sq.

Letters and firmâns of Shâhjahân, 'Âlamgîr, Dârâ Shukûh, etc., on fol. 59b sq.

Mausoleum of I'timâd-aldaulah, with illustration, on fol. 104a.

Account of Nûr Jahân Begam, on fol. 120a.

Akbar's mausoleum at Sikandra, with illustration, on fol. 193b.

Mosque at Fatḥpûr, with illustration, on fol. 210b, last line sq.

This Kitâb-i-Imârat (كتاب عمارت), as it is styled in the colophon (another title given to it is حالات اكبرآباد, see Rieu, loc. cit.), was transcribed from the original copy of Sîl Cand, who was a student at the Madrasah of Âgra, by وسشن ضلع, for Mr. James Davidson (مستر جمس ديودسن); no date. The copy was purchased of Madden & Co., 1st of August, 1843. Special works on the topography of the Tâj Maḥall are noticed in Rieu i. p. 430 and iii. p. 958b; Mehren, Cat., p. 47, and W. Pertsch, Berlin Cat., p. 520.

No. 2450, ff. 218, ll. 17; Nasta'lîk; five excellent full-page illustrations and a table of inscriptions, size, 9¾ in. by 6 in.

732

Masâfat-i-Shahrhâi Hindûstân (مسافت شهرهاى هندوستان).

Tables showing the distance of the different provinces, districts, and towns of India from one another, according to the statistic survey under the Moghul emperors, especially under Shâhjahân (see fol. 4b sq.). It begins with a short index of the provinces of Îrân. The principal portion of this little book, dealing with India proper, begins on fol. 3b.

This copy was made for Mr. Richard Johnson by Muḥammad Bakhsh, A.H. 1194 (A.D. 1780), at Lucknow.

No. 1718, ff. 28; Shikasta; size, 9 in. by 5½ in.

X. Romances and Tales.

733

Tarjumat-alfaraj ba'd-alshiddah (ترجمة الفرج بعد الشدّة).

A large collection of stories, relating cases of wonderful deliverance from danger, translated by Ḥusain bin As'ad bin alḥusain aldihistânî (see fol. 5a) from the

Arabic work الفرج بعد الشدّة و الضيقة, which is here (on fol. 5b) and in all the other copies wrongly ascribed to Abû-alhasan 'Ali bin Muhammad almadâ'inî (who died in Baghdâd, A. H. 224 or 225 = A. D. 839 or 840). The real author of the Arabic original, often mentioned in this translation, is Abû 'Ali al-Muhassin, called Kâdi al-Tanûkhî, who died A. H 384 (A. D. 994), comp. Rieu ii. p. 752a; W. Pertsch, Berlin Cat., p. 982; J. Aumer, p. 56; Cat. des MSS. et Xylographes, p. 408; G. Flügel, iii. p. 451, etc. Some of the stories are printed in the appendix of Chodzko's Persian Grammar, new ed., Paris, 1883. The present translation was made at the request of 'Izz-aldin Tâhir bin Zangî, probably about the middle or in the second half of the sixth century of the Hijrah, at any rate before 'Aufî, who quotes this work in his جوامع الحكايات (see No. 600 sq. in this Cat.). A corroboration of Abû 'Ali al-Muhassin's authorship of the original is found in the list of authorities, given in the preface of the زينة المجالس, where it is styled كتاب فرج بعد الشدّة ابو محسّن see W. Pertsch, Berlin Cat., p. 979.

Beginning حمد و ثنای قیّومی که عجز عقول درّیاب آدم از ادراك الخ

Index, on ff. 6a–18b; the thirteen bâbs into which the work is commonly divided are found here. Bâb I, on fol. 19a; II, on fol 31b; III, on fol. 47a; IV, on fol 76b; V, on fol 101a; VI, on fol. 154b, VII, on fol 185a; VIII, on fol. 293a; IX, on fol 322a X on fol 339b; XI, on fol 350b, XII, on fol. 371b, XIII on fol. 407b

Dated by Shaikh Muhammad Fâdil at Lâhûr, the 29th of Rajab, A H 1027 (A D 1618, July 22)

No 1664, ff 472, ll 15, large and distinct Nasta'lîk, size, 11⅝ in by 7 in.

734

Another copy of the same.

Beginning حمد و ثنا قیّومی را که عجز عقول درّیاب آدم را از ادراك الخ

Index, on ff 5a–14b.

Bâb I, on fol. 14b; II, not marked; VIII, on fol 33b, IV, on fol 59a; V, on fol. 81b; VI, on fol. 130a; VII, on fol. 152a, VIII, on fol. 247a, IX, on fol 273a; X, on fol. 290a; XI, on fol. 300b; XII, on fol. 319b, XIII, on fol 332b. No date. A great number of headings in the single hikâyas are quite incorrect.

No. 1425, ff. 413, ll. 19; clear and distinct Nasta'lîk; size, 10¼ in. by 5¼ in.

735

A slightly defective copy of the same.

This copy, which is not dated, lacks *one* leaf in the beginning; the first words on fol. 1a, محض صدق و يقينست لقوله الخ, correspond to fol. 2a, last line in the following copy (No. 774). Index, on ff. 3a–10b.

Bâb I, on fol. 10b; II, on fol. 19a; III, on fol. 26a; IV, on fol. 46a; V, on fol. 63a; VI, on fol. 100a; VII, on fol. 119b; VIII, on fol. 190b; IX, on fol. 209a; X, on fol. 220b; XI, on fol. 228a; XII, on fol. 242a; XIII, on fol. 266a.

No. 1857, ff. 309, ll. 24–25; Naskhî; size, 9¾ in. by 5 in.

736

Another still more defective copy of the same.

This copy is defective at the end, breaking off on fol. 557b with the words: . . . . شرمسار گشتند و عذرها, corresponding to the preceding copy, fol. 307a, l. 11. There is besides a large lacuna in the middle of fol. 105b, between ll. 5 and 6, comprising the remaining part of bâb IV, from the twelfth story on to the end, as well as the beginning of bâb V, nearly to the end of the eighth story (corresponding to ff. 55a, l. 15–77a, l. 8, in the preceding copy).

Index, on fol. 6b. Bâb I, on fol. 19b; II, on fol. 33b; III, on fol. 53b; IV, on fol. 88b; V, missing; VI, on fol. 149a; VII, on fol 186a; VIII, on fol. 326b; IX, on fol. 361b; X, on fol. 385a; XI, on fol. 400a; XII, on fol. 427a; XIII, on fol. 473b.

The copy, which is not dated, is somewhat worm-eaten throughout, but in most places carefully mended The last leaves are seriously damaged. Instead of فرج there is everywhere written فرح, as in the Munich copy (see J. Aumer, loc. cit.).

No 774, ff 557, ll 17, large Nasta'lîk; size, 9⅞ in. by 5⅞ in

737

Tarjuma-i-Kitab-alfaraj ba'd-alshiddah.

An apparently different and, as it seems, enlarged translation, or rather adaptation of the same Arabic original, designated moreover in the following copy as 'the second half' (نصف دیگر) only, and made, according to the preface, at the request of the Sulṭân of Sind, Nâṣir-aldin Kubâcah (A. H 607–625 = A. D 1210–1228). It belongs therefore to a somewhat later period than the preceding version A translator's name does not appear anywhere A conjecture on the fly-leaf of the following copy suggests as such Muhammad 'Aufî, the author of the جوامع الحكايات and the لباب الالباب (the latter of which is in fact dedicated to Kubâcah's wazir, 'Aiu-al-mulk Husain al-Ash'arî, see Rieu ii. p 749)

Beginning: حمد و ثناء مکرّمی که اِنْس را اُنْسِ بحشید وجانّ را جان داد ونسیم روان را درچمن تن روان گردانید و عقل را عاقلهٔ قالب ساخت و معرفت داد همچون حویش بدو حوالت . . . . . ; here follows a large blank, after which the preface continues in this way: مدر فرمان ملك معظّم خسرو اعظم مالك رقاب امم مولیٔ ملوك الترك و العجم ناصر الدنیا و الدین غیاث الاسلام و المسلمین اعدل الملوك و اکرم السلاطین سلطان ارض الله ناصر عباد الله حافظ بلاد المؤیّد بنصر الله محرّز ممالك الدنیا مظهر العلیا ابو الفتح قباچه الخ

As to the subdivision into bâbs, there can be traced the following ones:

Bâb VI, on fol. 61b: باب ششم در ذکر جماعتی که در ورطهٔ هلاك افتادند و فضل حق تعالی ایشانرا خلاص داد.

Bâbs VII and VIII are not found anywhere.

Bâb IX, on fol. 101a: باب نهم در ذکر جماعتی که

چنگ (بچنگ) سباع افتادند و پروردگار جلّ جلاله ایشانرا خلاص داد.

Bâb X, on fol. 126ᵃ: باب دهم در عافیت دادن از امراض و اسقام بامر ملك علّام.

Bâb XI, on fol. 135ᵃ: باب یازدهم در ذکر جماعتی که از دست شریران فتّان خلاص یافتند.

Bâb XII, on fol. 149ᵃ: باب دوازدهم در بیان حال جماعتی که از پیش بلا گریختند و در دام محنت نیاویختند.

Bâb XIII, on fol. 174ᵃ باب سیزدهم جماعتی که ببلای هوا درمانده عافیت بمقصود رسیده اند.

Bâb XIV, on fol 256ᵃ: باب چهاردهم در ذکر جماعتی که بالفاظ وافی و جوابهای شافی از خشم ملوك و سلاطین روزگار خلاص یافته اند.

Bâb XV, on fol. 285ᵃ. باب پانزدهم در ذکر جماعتی که از حبس و بند خلاص یافته اند واز زحمت خلاص گشته اند.

Bâb XVI, on fol 352ᵇ: باب شانزدهم در ذکر جماعتی که در جواب بشارت نجات شنیده اند و در بیداری از سر صدق دیده اند.

Bab XVII on fol 392ᵇ باب هفدهم در ذکر جماعتی که بمدد تقای خوب از مکروه خلاص یافته اند و به نیل مقصود ومراد رسیده اند.

Dated the 22nd of Ramadân, in the year تسعه تسعه مائه ثمانیس و خمسین (? perhaps misspelt for و ثمانیس وخمس, A H 985 = A D 1577 Dec 3), in كرخ near Baghdâd A seal of Muhammad Farrukhsiyar (died A H. 1131 = A D 1719) on fol. 1ᵃ.

No. 1432, ff 459, ll 15, Nasta'lîk, illuminated frontispiece, size, 10½ in. by 5⅝ in.

738

Another copy of the same translation

Beginning the same (but without the prefixed praise of God): قدر فرمان ملك معظّم خسرو اعظم الخ The bâbs which can be traced here (but all without number and heading) are: VI, on fol. 53ᵃ; IX, on fol. 89ᵃ; X, on fol. 111ᵃ; XI, on fol. 119ᵇ; XII, on fol. 132ᵃ; XIII, on fol. 153ᵃ; XIV, on fol. 223ᵇ; XV, on fol. 254ᵃ; XVI, on fol. 315ᵇ. Fol. 211ᵇ corresponds to fol. 242ᵃ in the preceding copy, and 330ᵃ, first line, to fol. 369ᵃ, l. 5 there. Fol. 84ᵇ is left blank.

Dated the 17th of Ramadân, A.H. 1057 (A.D. 1647, Oct. 16).

No. 720, ff. 420, ll. 17; Nasta'lîk; size, 8⅛ in. by 4⅜ in.

739

Kissa-i-čahâr darwish (قصّهٔ چهار درویش).

The Persian version of the story of the Sultân of Rûm, Âzâdbakhsh, his son Bakhtyâr, and the four dervishes, popularly ascribed to the greatest Persian poet of India, Amîr Khusrau of Dihlî, who died A.H. 725 (A.D. 1325), comp. Bodleian Cat., No. 443; Rieu ii. p. 762; A. F. Mehren, p. 32; Eastwick, translation of the Bâgh-o-Bahâr, Hertford, 1852, p. vii.

Beginning: امّا بعد راویان اخبار و ناقلان آثار و طوطیان شکر شکن الخ.

Dâstân I, story of the first Dervish, on fol. 6ᵃ.
Dâstân II, story of the second Dervish, on fol. 32ᵇ.
Dâstân III, story of the Sultân, on fol. 56ᵇ.
Dâstân IV, story of the third Dervish (here called درویش چهارم by mistake), on fol. 100ᵇ.
Dâstân V, story of the fourth Dervish, on fol. 120ᵇ.
Epilogue or final story (داستان اخیر), on fol. 135ᵇ.

The book ends on fol. 141ᵃ; the remaining two pages and a half are filled with a detailed colophon, in which the transcriber, who does not mention his name, gives a short historical account of the circumstances under which he made this copy, in A.H. 1188, the sixteenth year of Shâh 'Âlam's reign (A.D. 1774, 1775).

Bibliotheca Leydeniana.

No 2480, ff. 142, ll 18-19, but the greater number of pages are written in diagonal lines; Shikasta; size, 8⅝ in. by 3½ in.

740

Another copy of the same.

Beginning as usual. Story of the *first* Dervish, on fol 5ᵇ; of the *second*, on fol 32ᵃ; of the *Sultân*, on fol. 58ᵇ, of the *third* Dervish, on fol. 100ᵇ; of the *fourth*, on fol 121ᵃ. The epilogue is not marked by any special heading

No date. Bibliotheca Leydeniana.

No 2813, ff 139, ll 15, Naskhî, mixed with Shikasta; size, 7½ in by 5¼ in

741

The same

Beginning الحمد لله الذی اشرف الانسان بالکرم و فضّل نفوسهم علی جزیل النعم وامتحن قلوبهم . . امّا بعد راویان اخبار و ناقلان آثار و طوطیان شیرین الخ

Story of the *first* Dervish, on fol. 6ᵃ, last line; of the *second*, on fol. 39ᵇ, of the *third*, on fol 138ᵃ, of the *fourth*, on fol. 167ᵇ. The epilogue is not marked.

There seems to be a lacuna after fol. 159.

No date. A former owner was G. Swinton.

No. 2626, ff 190, ll. 12; Shikasta; ff. 1-9 supplied by another hand in Nasta'lîk, partly worm-eaten; size, 8¼ in. by 5⅛ in.

742

The same.

Beginning: راویان اخبار وناقلان آثار الخ.

No date.

No. 475, ff. 104, ll. 17-21; written very unequally, partly in Nasta'lîk, partly in Shikasta; a little worm-eaten here and there; size, 8¾ in. by 4¾ in.

743

Tûtînâma (طوطی نامه).

The older and larger version of the famous 'Tales of a Parrot,' by Diyâi Nakhshabî (or Diyâ-aldîn Nakhshabi), containing fifty-two stories, and composed A.H. 730 (A.D. 1330); comp. Bodleian Cat., Nos. 444-448; Rieu ii. p. 753; W. Pertsch, Berlin Cat., p. 985, and Zeitschrift der D. M. G., vol. xxi. p. 505 sq.; J. Aumer,

[1] Here wrongly styled یازدهم.

pp. 53 and 54; Cat. Codd. Or. Lugd. Bat. i. pp. 355 and 356; Göttinger Gelehrte Anzeigen, 1858, p. 529, etc. Translated into English by M. Gerrans, London, 1792. On the Turkish version see W. Pertsch, Berlin Turkish Cat., p. 439.

Beginning: الحمد لله ربّ العالمين والعاقبة للمتّقين و الصلوات الخ. The usual beginning of most other copies (but with the omission of the first two words, مناجات بحضرت رازق النعاب فی عشّه الخ) appears here on fol. 2a. The book concludes on fol. 242b. On fol. 243a the date is given, viz. 4th of Jumâdâ-alûlâ, in the first year of 'Âlamgîr's reign (=A.H. 1069, A.D. 1659, Jan. 28). On ff. 243b–245a a kasîdah by Shâh Ni'mat Walî-allâh (or more commonly Ni'mat-allâh Walî, who died A.H. 834 =A.D. 1431, see Rieu ii. p. 634b) and some arithmetical tables are added. Many pages slightly injured.

No. 3496, olim S. J. 26, ff. 245, ll. 15–19; Nasta'lîk; ff. 1–6, 33–36, 39–42, 181, 188–245 supplied by various other hands; size, 8⅞ in. by 5½ in.

744

Another copy of the same.

Beginning as usual: مناجات بحضرت رازق الخ.

Dated the 23rd of Shawwâl, A.H. 1137 (A.D. 1725, July 5). Occasional corrections on the margin. On the last page there appears the fragment of a letter, written by Mirzâ 'Alî Kulîbeg, the son of 'Alî-marwân-khân, to 'Umdat-i-Umarâi Rafî'-alshân Nawwâb Muhammad Amînkhân (who is probably identical with Muhammad Amînkhân, son of Mîr Jumlah, who died A.H. 1093=A.D. 1682).

No. 3367, olim S. J. 28, ff. 263, ll. 15; very unequal Nasta'lîk, size, 8⅞ in. by 4⅝ in.

745

The same.

Beginning as in No. 3496 (743 above): الحمد لله ربّ العالمين و العاقبة للمتّقين و الصلوات على نبيّ محمّد و آله اجمعين، میگوید قائل این رسائل الخ. This copy, which is dated the 18th of Sha'bân, in the twenty-sixth year of Shâh 'Âlam's reign (=A.H. 1198, A.D. 1784, July 7), contains only fifty-one stories (the second and third not being separated from one another).

No. 1587, ff. 217, ll. 15; Nasta'lîk; size, 9¼ in. by 5¾ in.

746

The same.

Beginning: مناجات بحضرت رازق النعمات الخ. It contains the usual fifty-two stories, and ends on fol. 172b, dated the 27th of Rabî'-alawwal, A.H. 1199 (A.D. 1785, Feb. 7). Fol. 173a contains a تاریخ روضهٔ منوّرهٔ مغفور میان غلام شاه, in eleven mathnawî-baits, containing a chronogram for A.H. 1186 (A.D. 1772, 1773). On the fly-leaves there is written by another hand a rather illegible short story of Bikramajît (Vikramâditya). Presented by Mr. Madly, 23rd August, 1809.

No. 3333, olim S. J. 25, ff. 173, ll. 17; Nasta'lîk; size, 9⅞ in. by 6¼ in.

747

The same.

Excellent copy, which begins in this way: آغاز توحید ذو الجلال باری تعالی خالق مخلوقات و رازق موجودات سمیعًا مالکًا قائمًا لا یزال مناجات بحضرت رازق العنایات الخ.

Dated by 'Abd-alkarîm of Kandahâr, the 8th of Rajab, A.H. 1202 (A.D. 1788, April 14).

Bibliotheca Leydeniana.

No. 2573, ff. 343, ll. 13; large and distinct Nasta'lîk; size, 9¾ in. by 5⅝ in.

748

The same.

Beginning: مناجات بحضرت رازق النعاب فی عشّه که رازق وحوش و طیور نعیم عمیم الخ.

Dated the 25th of Rabî'-alawwal, A.H. 1206 (A.D. 1791, Nov. 22).

No. 1565, ff. 218, ll. 17; large Nasta'lîk; size, 9⅞ in. by 5⅝ in.

749

The same.

No date. Many various readings and corrections on the margin. The right order of ff. 166–174 is: 166, 172, 168, 169, 170, 171, 167, 173, 174. Slightly injured here and there.

No. 3495, olim S. J. 27, ff. 195, ll. 13–17, Nasta'lîk; the first and the last four leaves supplied later, size, 9¼ in. by 5⅝ in.

750

The same.

Beginning: مناجات بحضرت رازق النعات (!) فی عشّه که رازق وحوش و طیور الخ.

No date. Bibliotheca Leydeniana.

No. 2533, ff 171, ll. 21; Naskhî, by two different hands, the older of which comprises ff. 28–154 and 156–159, undoubtedly a portion of the original copy, the missing portions of which have been supplied later on. Several pages of the original part, for instance, ff. 64, 129, etc., are greatly injured; size, 12⅝ in. by 6½ in.

751

The same.

This copy begins with nine mathnawî-baits, the first of which runs thus:

حدایا اهل دل را ذوق دل ده — ضیاء نخشبی را شوق دل ده

On the top of fol. 1b the usual beginning of this work is supplied by a different hand, as it seems, viz. مناجات بحضرت رازق النعات (!) فی عشّه که رزق وحوش و طیور نعم عمیم اوست الخ.

No date. Collated. Bibliotheca Leydeniana.

No. 2712, ff. 329, ll. 13; clear Nasta'lîk; small illuminated frontispiece; size, 8¾ in. by 5 in.

752

Tûtînâma.

The later and abridged version of the 'Tales of a Parrot' made by Muhammad Kâdirî in the 17th century of the Christian era. It has been edited and translated

into English by Gladwin, Calcutta, 1800, and London, 1801; German translation by Iken, Stuttgart, 1822; comp. Bodleian Cat., Nos. 1975 and 2028; Rieu ii. p. 754; J. Aumer, p. 54.

Beginning: بعد از جنس جنس ثنا و صفت پیدا کنندهٔ آسمان و زمین الخ.

This abridgment contains, like the British Museum copy, only thirty-five stories. No date. Modern copy. College of Fort William, 1825.

On other Persian and Turkish versions (for instance, the one mentioned in H. Khalfa iv. p. 172), and on the Hindûstânî version of Ḳâdirî's abridgment, the 'Totâ-Kahânî,' see W. Pertsch, loc. cit. (No. 743 above), and Bodleian Cat., No. 444.

No. 2331, ff. 77, ll. 12–13; Nasta'lîk; worm-eaten; size, 7¼ in. by 5 in.

753

The same.

Another copy of Muḥammad Ḳadirî's abridged version of the Ṭûṭînâma, numbering here thirty-eight stories, the first being headed حکایت طوطی تاجر, the last حکایت دختر قیصر روم.

The preface is wanting. It begins at once with the introductory story, thus. آورده اند که در شهری از شهرهای هند بازرگانی بود مبارك نام مال بسیار داشت الخ

No date. Bibliotheca Leydeniana.

No 2556, ff. 337–402, ll. 13; large Nasta'lîk; size, 9½ in by 6¼ in

754

A fragment of Ḳâdirî's abridged version.

This copy, slightly differing in wording from the usual copies of Ḳâdirî's abridgment of Nakhshabî's Ṭûṭînâma, contains only eight داستان, that is the first eight nights, ending with the story of the prince and the seven wazîrs (which begins here on fol. 66ᵃ), comp. W. Pertsch, Ueber Nachschabî's Papageienbuch, in Zeitschrift der D. M. G., vol. xxi. p. 520. In the colophon the work is styled کتاب ترجمهٔ طوطی نامه, as if this redaction was a retranslation into Persian from some other version, a supposition, however, which is at variance with the few introductory lines on fol. 16ᵇ, where it is expressly stated, that this is the عبارت سلیس, the plain version, of Muḥammad Khudâbanda Ḳâdirî.

Beginning: پس از ثنا و صفت خداوند آسمان و زمین حقیقت این است چون داستان گفتهٔ حضرت نخشبی.

Copied A.H. 1217 (A.D. 1802, 1803) at Seringapatam. Bibliotheca Leydeniana.

No. 2469, ff. 16–103, ll. 11; large Nasta'lîk; size, 8½ in. by 6 in.

755

Nigâristân (نگارستان).

A collection of moral anecdotes in imitation of Sa'dî's Gulistân, treating of matters of practical philosophy and ethics, interspersed with verses and short tales, by Mu'în-aldîn alasfarâ'inî aljuwainî, who composed it A.H. 735 = A.D. 1334, 1335 (see fol. 13ᵃ, line 1), and dedicated it to Sulṭân Abû Sa'îd Bahâdurkhân (who reigned A.H. 716–736 = A.D. 1316–1335), comp. fol. 6ᵃ; H. Khalfa vi. 381, No. 13981; Bodleian Cat., Nos. 1447–1449; Rieu ii. p. 754; Mélanges Asiatiques, iii. p. 732.

It is divided into seven bâbs (a fihrist is found on fol. 19ᵃ, last line sq.), viz.:

باب اوّل در مکارم اخلاق, on fol. 19ᵇ.
باب دویم در صیانت و پرهیزگاری, on fol. 59ᵃ.
باب سیم در حسن معاشرت, on fol. 92ᵇ.
باب چهارم در عشق و محبّت, on fol. 125ᵃ.
باب پنجم در وعظ و نصیحت, on fol. 159ᵇ.
باب ششم در فضل و رحمت, on fol. 198ᵃ.
باب هفتم در فوائد متفرّقه, on fol. 237ᵃ.

Beginning: شکر و ستایش خدای را که ازلیّتش از سمت بدایت الخ.

The first half collated and annotated. Copied A.H. 977 (A.D. 1569, 1570) at Samarkand by Khwâjah Khwâwand bin Khwâwand Mîrak. The Nigâristân concludes on fol. 277ᵇ. Fol. 278 is filled by another hand with a satire of Khwâjah Abû-albarakah on the Ḳâḍî of Nîshâpûr.

Beginning: چو دور شد زرخ دهر جعد طرّهٔ جور الخ.

No 56, ff 278, ll 17; small but distinct Nasta'lîk; the first two pages splendidly illuminated; size, 9¼ in by 6 in.

756

Another copy of the same.

Beginning: حمد و ستایش مر خدایرا که ازلیّتش از سمت بدایت منزّه است الخ.

In the index the usual order of the seven bâbs is changed in this way, that the seventh, viz. در فوائد متفرّقه, appears as third, the third therefore as fourth, and so on (see fol. 81ᵃ), but in the text the arrangement agrees with that in the preceding copy: bâb I, on fol. 81ᵃ; II (not marked), on fol. 118ᵇ; III (not marked), on fol. 149ᵃ; IV, on fol. 178ᵇ; V (not marked), on fol. 236ᵃ; VI, on fol. 271ᵃ; VII, on fol. 304ᵃ. No date; rather modern copy, bought (together with the Bahâristân, which forms the first part of this MS.) by Adam Clarke, for four guineas, 1817, from Mr. Henry George Keene, who acquired it in 1803.

Received into the library, April 10, 1877.

No. 3188, ff. 63–342, ll. 17; large and distinct Nasta'lîk; size, 11⅝ in. by 6¾ in.

757

Anwâr-i-Suhaili (انوار سهیلی).

The Persian translation of Kalîlah and Dimnah, by Ḥusain bin 'Alî al-Wâ'iẓ alkâshifî, who died A.H. 910 (A.D. 1505); comp. Bodleian Cat., Nos. 431–437; Rieu ii. p. 756; W. Pertsch, Berlin Cat., p. 970 sq.; J. Aumer, p. 46; Cat. des MSS. et Xylographes, p. 409; H. Khalfa v. p. 239; Zenker i. pp. 83 and 84. Edited Calcutta, 1804, 1816, 1824, etc.; Hertford (by Ch.

Stewart), 1805, by J. W. Ouseley, 1851; lithographed A.H. 1270; translated into English by E. B. Eastwick, Hertford, 1854, by A. N. Wollaston, London, 1878. Parts of the Anwâr-i-Suhailî have been printed in text and translation in the Asiatic Journal, vol. v, in Langlès' Chrestomathy (see on this very rare publication Pertsch, Berlin Cat., p. 442, note 2), and in Spiegel's Chrestomathia Persica, pp. 23–40. The latter have been translated into German by H. Ethé (Morgenländische Studien, Leipzig, 1868, pp. 147–166); some miscellaneous verses from the Anwâr-i-Suhailî have been published in English translation in A. Rogers' Persian Anthology, London, 1889, pp. 35–47. The composition of this modernized version of Naṣr-allâh bin Muḥammad bin al-Ḥamîd's older Persian translation of Al-Mukaffa's' Arabic text (which was made about A.H. 539 = A.D. 1144, 1145, see Bodleian Cat., No. 430) was suggested to the author by Niẓâm-aldîn Amîr Shaikh Aḥmad al-Suhailî, who died A.H. 907 or 908 (A.D. 1501–1503). It contains fourteen chapters.

Beginning: حضرت حکیم علی الاطلاق جلت حکمته وطائف الخ.

This copy, which is very much soiled, is dated the 8th of Shawwâl, A.H. 1097 (A.D. 1688, Aug. 28). A few various readings on the margin.

No. 3458, olim 8. J. 23, ff. 235, ll. 21; careless Nasta'lîk; size, 9¼ in. by 5 in.

758

Another copy of the same.

Beginning the same. Dated by Muḥammad 'Âbid, son of a ḳâḍî in the district of Shâhjahânâbâd, who wrote it for پهه سربرام امین ترکنه, A.H. 1114 (here called the 47th year of 'Âlamgîr's reign), the 2nd of Ṣafar (A.D. 1702, June 28).

No. 342, ff. 290, ll. 19; Nasta'lîk; size, 12 in. by 7½ in.

759

The same.

Dated the 19th of Sha'bân, A.H. 1139 (here called the ninth year of Muḥammadshâh's reign) = A.D. 1727, April 11, by کویندرام; some pages slightly injured.

No. 3137, ff. 154, ll. 23–24; Nasta'lîk; illuminated frontispiece; size, 10½ in. by 6½ in.

760

The same.

Dated the 7th of Rajab, A.H. 1168 (A.D. 1755, April 19).

No. 3268, olim 9. J. 3, ff. 314, ll. 17; very unequal Shikasta, probably written by different hands; size, 12 in. by 7⅝ in.

761

The same.

Dated the 29th of Rajab, A.H. 1202 (A.D. 1788, May 5).

No. 442, ff. 328, ll. 17–18; Shikasta; size, 8⅝ in. by 4¾ in.

762

A slightly defective copy of the same.

The first leaf of this copy is missing; it begins abruptly thus: ..., وانی راه نمایندهٔ آدمیان الخ, corresponding to No. 3458 (757 above), fol. 2a, l. 6.

Dated the 27th of Sha'bân, A.H. 1103 (A.D. 1692, May 14), by Muḥammad Akram al-Kâtib.

No. 70, ff. 303, ll. 20; Nasta'lîk; size, 8⅝ in. by 5¾ in.

763

A still more defective copy of the same.

It opens abruptly thus: باد رفتار بر جای خشك آید آتش زده گشت کوه و کان هم الخ, corresponding to No. 3458 (757 above), fol. 8a, ll. 9 and 10; the first twenty leaves or more are greatly injured and partly destroyed by worms.

No date; end of the twelfth century of the Hijrah.

No. 2701, ff. 330, ll. 16; very clear and distinct Nasta'lîk; size, 10⅛ in. by 7⅜ in.

764

Another defective copy of the same.

No date. A lacuna on fol. 146b, corresponding to No. 3458 (757 above), fol. 168a, l. 6, to fol. 176a, l. 12. The right order of ff. 155–201 is: 155, 157, 156, 158, 159, 161, 160, 162–184, 193–200, 188, 187, 186, 185, 192, 191, 190, 189, 201.

No. 182, ff. 306, ll. 17; Nasta'lîk; illuminated frontispiece, size, 11 in. by 6 in.

765

Another very defective copy of the same.

There is a large lacuna after fol 81, corresponding to No 3458 (757 above), fol. 59b, l. 4 ab infra to fol. 81b, l. 9, and a smaller one between the last two leaves, the end of fol. 379b corresponds to No. 3458, fol. 332b, l. 18, and the third line on fol. 380a to fol. 335b, l. 6, in the same copy.

No. 3366, olim 8. J. 24, ff. 380, ll. 16–18; Nasta'lîk; size, 8⅝ in. by 4½ in.

766

An incomplete copy of the same.

This copy breaks off in the tenth chapter with the words: ... ملازمت خواهی نمود, corresponding to the preceding copy (No. 3366), fol. 305b, l. 13. To disguise this incompleteness the transcriber has added: و برهمین صفت این کتاب کلیله ودمنه از ملك حافظ فقیر الله است. Occasionally various readings on the margin.

No. 3472, olim 8. J. 22, ff. 273, ll. 19; Nasta'lîk; size, 9¾ in. by 5¾ in.

767

'Iyâr-i-dânish (عیار دانش).

A later modernized Persian version of Kalîlah and Dimnah, in which the flowery style of the Anwâr-i-Suhailî has been toned down to a more sober and plain language, and the two introductory chapters, omitted by Ḥusain Wâ'iẓ, have been restored, on the basis of the older version of Naṣr-allâh, by Abû-alfaḍl bin Mubârak, the

great prime-minister of the emperor Akbar and author of the Akbarnâma (see Nos. 235–270 in this Cat.). He completed this work, which was written at the emperor's request, the 15th of Sha'bân, A.H. 996 (A.D. 1588, July 10 = 19 Tîrmâh-i-ilâhî in the year 33 = 22 Tîrmâh-i-jalâlî in the year 51 = 14 Âdharmâh-i-kadîmî in the year 967 or, according to other copies, 957 of the Yazdajird era = 17 Mâh-i-Aspâr in the Hindû year 1645 = Mâh-i-rûmî in the year 1899 of the Iskandarî era); comp. Bodleian Cat., Nos. 438–440; Rieu ii. p. 756b; W. Pertsch, Berlin Cat., p. 974 sq.; J. Aumer, p. 47, G. Flügel iii. p. 286, Notices et Extraits, x. p. 197 sq. (where extracts in text and translation are given by De Sacy). The Hindûstânî translation of this version is the حرد افروز. The 'Iyâr-i-dânish contains sixteen chapters and a khâtimah.

Beginning: سپاس ازل و ابد خداوندی را که کران تا کران از آشکار و پنهان پرتو آفتاب عالمتاب جمال اوست الخ

All the headings are unfortunately omitted in this copy, which is the oldest among the dated ones of the India Office Library, viz completed the 9th of Rabî-alawwal, A.H. 1090 (the twenty-second year of 'Âlamgîr's reign) = A.D. 1679, April 20. The right order of ff. 37–44 is 37, 39–43, 38, 44.

No. 3506, olim 8 J. 2, ff. 271, ll. 16–19, large, unequal Nasta'lîk, size, 9⅞ in. by 5¼ in.

768

Another copy of the same.

This copy is a little spoiled by damp but upon the whole good and useful, all the headings are found here distinctly written.

Bâb I, on fol. 6b: در گفتار در جمهور و سخنان که ناس کتاب مناسبتی دارد; II, on fol. 9a: در احوال دوزروئه (read دروئه) طبیب; III, on fol. 30b: در گوش ناکردن سخنان سخن چینان; IV, on fol. 80b: در سزا یافتن بد کاران و بد سرانجامی آنها; V, on fol. 103b: در فوائد دوستی و یکدلی دوستان; VI, on fol. 121b: در اندیشیدن کار و بار دشمنان و ایمن نابودن از فریب ایشان; VII, on fol. 148b: در زیان بیخردی و از دست دادن مقصود و دیر شتافتن در آن; VIII, on fol. 160a: در زیان شتاب‌زدگی در کارها; IX, on fol. 164a: در دور اندیشی و بعریب آزاد شدن از چنگ دشمن; X, on fol. 171b: در پرهیز نمودن از کینه داران و بچاپلوسی ایشان اعتماد نا کردن; XI, on fol. 180a: در بخشیدن گناهان که خوشترین صفتی است پادشاهان را; XII, on fol. 194b: در پاداش کارها; XIII, on fol. 200b: در افزون طلبیدن واز کار خود باز ماندن; XIV, on fol. 204b: در بزرگی و دانش و گرانباری و آهستگی در کارها; XV, on fol. 216b: در بیان پرهیز نمودن پادشاهان; XVI, on fol. 221b: در از سخنان بیوفایان و بد اندیشان التفات نانمودن بر گردش روزگار; Khâtimah, on fol. 229b.

Dated the 9th of Dhû-alka'dah, A.H. 1152 = A.D. 1740, Feb. 7 (here called by mistake the twenty-seventh year of Muhammadshâh's reign, instead of the twenty-first), by Latîf-allâh bin Khair-allâh 'alawî, at 'Azîmâbâd.

No. 1692, ff. 232, ll. 17–18; Nasta'lîk; size, 9½ in. by 5½ in.

769

The same.

Another very good and distinctly written copy, quite agreeing in its chapter-headings with the preceding copy.

Bâb I, on fol. 8b; II, on fol. 11b; III, on fol. 45a; IV, on fol. 116a; V, on fol. 148a; VI, on fol. 171a; VII, on fol. 206b; VIII, on fol. 222a; IX, on fol. 227b; X, on fol. 238a; XI, on fol. 255a; XII, on fol. 268a; XIII, on fol. 275b (the heading of this bâb is left blank); XIV, on fol. 282b; XV, on fol. 299b; XVI, on fol. 307a; Khâtimah, on fol. 317b.

No date. The proper order of ff. 297–304 is: 297, 299, 298, 300, 301, 303, 302, 304.

No. 548, ff. 321, ll. 16–17; distinct Nasta'lîk; illuminated frontispiece, size, 8⅝ in. by 5⅝ in.

770

The same.

Another good copy, with distinct chapter-headings.

Bab I, on fol. 7a; II, on fol. 9b; III, on fol. 32a; IV, on fol. 80b; V, on fol. 102a; VI, on fol. 121b; VII, on fol. 147b; VIII, on fol. 160b; IX, on fol. 164a; X, on fol. 171b; XI, on fol. 181a; XII, on fol. 196a; XIII, on fol. 202a; XIV, not marked; XV, on fol. 220b; XVI, on fol. 226b; Khâtimah, on fol. 234a.

No date.

No. 1403, ff. 236, ll. 21, distinct Nasta'lîk, by several hands; illustrations on ff. 22b, 23a and b, 24b, 28a, 30a, 33b, 34b, 35b, 36b, 37a and b, 39a, 40a, 106b, 107a, 114b, 129a, 141b, 142a, 143a and b, 154a and b, 155a, 157a, 158b, 159b, 167a and b, 168b, 170a, 172b, 173a, 174a, 183b, 194a, 206b, 219b, and 232a, numerous other blanks left for pictures which have not been filled in; size, 12½ in. by 6½ in.

771

The same.

Beginning: سپاس از ازل و ابد خداوندی را که کران تا کران از آشکارا و نهان پرتو (read پرتو) آفتاب عالمتاب الخ.

Index, on fol. 9b.

Contents (agreeing upon the whole with those in the three preceding copies): Bâb I, on fol. 10a; II, on fol. 14a; III, on fol. 50a; IV, on fol. 133b; V, on fol. 172a (در فوائد یکدل بودن با دوستان); VI, on fol. 203a; VII, on fol. 247a; VIII, on fol. 266a (headed here less correctly در زیان و شتاب‌زدگی); IX, on fol. 273a (here از دشمن instead of از چنگ دشمن); X, on fol. 285b (در پرهیز نمودن از کینه داران وتکیه ناکردن بر چاپلوسی ایشان); XI, on fol. 299b (in the text the heading of bâb X is repeated here by mistake; in the index the wording is correct, only صفت instead of صفتی); XII, on fol. 325a (در بیان پاداشتن الخ); XIII, on fol. 335a (در حرز افزون طلبیدن الخ); XIV, on fol. 344a (در بزرگی

(دانش و گرانباری و آهستگی در کارها خصوصًا پادشاهان را); XV, on fol. 365b; XVI, on fol. 376a.

No date. College of Fort William, 1825.

No. 2055, ff. 394, ll. 13; large Nasta'lîk; the older portion of the copy comprises ff. 39–378; ff. 1–38 and 379–394 are of a more recent date; size, 9 in. by 5½ in.

772

The same.

No date. Khâtimah, on fol. 232a.

No. 1539, ff 235, ll. 21, Nasta'lîk, ff 9 16 supplied by another hand, ll. 20, illuminated frontispiece, size, 11¾ in. by 5½ in.

773

The same.

No date. Khâtimah, on fol. 424b, last line.

No. 1816, ff 430, ll. 14; large and distinct Nasta'lîk; ff 1–67, 410–419 and 426–430 supplied by a modern hand; size, 9¾ in. by 5¼ in.

774

A defective copy of the same.

This copy, which is not dated, opens abruptly thus دانایان پیشین است چه از کوهها دانایان حواسته اند الخ, corresponding to No. 1692 (768 above), fol 2a, lin. penult. Index, on ff 7b–8a.

Bâb I, on fol. 8b; II, on fol. 12b; III, on fol. 53b; IV, on fol 147a; V, on fol. 190b (در فوائد یکدلی با دوستان); VI, on fol. 225a; VII, on fol. 275b, VIII (beginning wanting as there are seven leaves entirely torn away between ff 295 and 296, comprising fol. 159a, l. 7 to fol. 162a, l. 11 in No. 1692; half of fol 294 is likewise torn away); IX, on fol. 300a; X, on fol 314b, first line, XI, on fol. 330b, first line (heading omitted), XII, on fol. 358b; XIII, on fol 370a; XIV, on fol. 380a (در بزرگیء دانش الخ), XV, on fol. 404a; XVI, on fol. 416b (در اکتفا نمودن بر گردش روزگار); Khâtimah, on fol. 432b.

No. 3209, ff 438, ll 15, Nasta'lîk; pencil-notes in English throughout, size, 8¾ in by 5¼ in.

775

A still more defective copy of the same.

This copy opens abruptly, on fol. 1a, with these words: گشاده اند نظم دریں بستان زبان باید الخ. . corresponding to No. 1692 (768 above), fol. 1a, l. 6.

Bâb I, on fol. 9a; II, on fol. 12a; III, on fol. 44b (in this bâb there are three lacunas, viz. one after fol. 55, corresponding to No. 1692, fol. 38b, l. 6, to fol. 39a, end of l. 11; the second after fol. 56, corresponding to fol. 39b, last line, to fol. 40b, l. 8 in the same copy; the third, after fol. 58b, corresponding to fol. 42a, l. 8, to fol. 42b, l. 3 ab infra in the same copy); IV, on fol. 114b; with the heading of bâb V, on fol. 148b: باب پنجم در فوائد یکدل بودن با دوستان (No. 1692, fol. 103b, l. 3), this copy breaks off. A portion of fol. 74 is torn away at the bottom.

No. 2732, ff. 148, ll. 15; Nasta'lîk; size, 9¼ in. by 5¼ in.

776

Another fragmentary copy of the same.

This very incomplete copy is besides in a state of helpless confusion. So far as we have been able to rearrange the leaves, their proper order appears to be: ff. 1–8, large blank, 129–136, 121–128, 113–120, 105–112, 97–104, 89–92, lacuna, 37–40, 25–32, 17–24, 9–16, blank and lacuna, 93–96, 81–88, 73–80 (between ff. 79 and 80 probably a small blank), 65–72, 57–64, 49–56, 41–48, 33–36. The only headings which appear are those of the third bâb on fol. 97a and of the fourth on fol. 37a.

No. 1186, ff. 136, ll. 15; Nasta'lîk; the first eight leaves added by a more recent hand, size, 8¼ in. by 5¼ in.

777

Another disorderly copy of the same.

This most peculiar copy agrees in the preface and the first bâbs, although they are without headings, entirely with the preceding ones (index on fol. 9a, *first* bâb on fol. 10a), but further on a great disorder begins, and the copy differs altogether from the usual ones; for instance, there suddenly occurs, on fol. 52b, another *first* bâb. باب اوّل در اجتناب نمودن از قول ساعی و نمّام, on fol. 102b, a *third* bâb (comp. bâb V in the usual copies): باب سیم در موافقت دوستان و فوائد معاضدت ایشان, on fol 220b, a *fourth* bâb: باب چهارم در ملاحظه کردن احوال دشمنان و ایمن نا بودن از مکر و حیلهٔ ایشان (comp bab VI in the usual copies). Then follows, on fol 280b, a *tenth* bâb: باب دهم در بیان حرانیّ اعمال بطریق مکافات, an *eleventh* bâb, on fol. 290a. باب یازدهم در مضرّت افزون طلبیدن و از کار خود باز ماندن (comp. bâb XIII in the usual copies); a *twelfth* bâb, on fol 303a: باب دوازدهم در فضیلت حلم الخ, a *thirteenth* bâb, on fol. 340b: باب سیزدهم اجتناب کردن ملوك از قول عذر و خیانت (comp. bâb XV in the usual copies), a *fourteenth* bâb, on fol. 362b. باب چهاردهم در عدم انقلاب زمان. This chapter is the last in the copy, which was presented by J. Wombwell, Esq. the 10th of April, 1804.

No. 1550, ff. 381, ll. 15, written by different hands very unequally and incorrectly in Nasta'lîk and Shikasta; size, 9¾ in. by 6 in.

778

Laṭâ'if-alṭawâ'if (لطائف الطوائف).

Jests and witty stories about the different classes of mankind, compiled by 'Alî bin Ḥusain alwâ'iẓ alkâshifî (the son of the author of the Anwâr-i-Suhailî), better known as Ṣafî (not Nasafî, as is wrongly written here), and completed shortly after A.H. 939 (A.D. 1532, 1533), in Gharjistân, where he had betaken himself after many hardships and a year's captivity in Harât, at the court of Naṣîr-aldaulah wa Ẓahîr-almillah Shâh Muḥammad, the Sulṭân of Gharjistân; comp. Bodleian Cat., Nos. 454–457; Rieu ii. p. 757 sq.; W. Pertsch, Berlin Cat.,

p. 975 sq. Another title, sometimes given to this work, is لطائف الظرائف. It is divided into fourteen bâbs, viz.:

I. در بیان استحباب مزاح و ذکر بعضی از مطائبات پیغمبر باصحابه الخ (about Muhammad), in eight fasls, on fol. 3b.

II. در ذکر بعضی از نکات شریفه و حکایات لطیفهٔ ائمّهٔ معصومین (about the Imâms), in twelve fasls, on fol. 15b.

III. در ذکر حکایات لطیفهٔ ملوك و نکات ظریفهٔ سلاطین (about kings), in ten fasls, on fol. 33a.

IV. در لطائف امرا و مقرّبان و ظرائف وزرا و ارباب دیوان (about Amirs, favourites, wazirs, and other high state dignitaries), in six fasls, on fol. 43b.

V. در لطائف ادبا و منشیان و ندیمان و سپاهان و دلبران در مناظرهٔ پادشاهان (about men of letters, Munshis, courtiers, officers, etc.), in six fasls, on fol. 52b.

VI. در لطائف اعراب و نکات فصحا و بلغا و ذکر بعضی از حکما و امثال ایشان (about Bedouins, grammarians, orators, etc.), in five fasls, on fol. 61a.

VII. در لطائف مشایخ و علما و فضلا و فقها و اصحاب تذکیر (about Shaikhs 'Ulamás, legal men, etc.), in eight fasls, on fol. 74b.

VIII. در لطائف حکماء متقدّمین و متأخّرین و حکایات عجیبهٔ اطبّا و معبّرین و منجّمین (about philosophers, old and new, physicians, interpreters of dreams, and astrologers), in eight fasls, on fol. 85b.

IX. در لطائف شعرا و بذلهٔ گفتن ایشان در محلّها و ذکر بعضی از عجائب صنائع شعری و غرائب بدائع فکری ایشان (about poets, etc.), in nine fasls, on fol. 97b.

X. در لطائف ظریفان از مردان و زنان (about male and female wags), in eleven fasls, on fol. 127b.

XI. در حکایات و لطائف بخیلان و پرخواران و طفیلیان (about misers, gluttons, and parasites), in five fasls, on fol. 149b.

XII. در لطائف طامعان و دزدان و گدایان و کوران و کران (about greedy men, thieves, beggars, blind and deaf men), in eight fasls, on fol. 156b.

XIII. در لطائف کودکان و غلامان و کنیزکان زیرك و تیز فهم (about clever children and slaves), in seven fasls, on fol. 160b.

XIV. در لطائف و حکایات ابلهان و کذّابان و مدّعیان نبوت و دیوانگان (about silly people, liars, and impostors), in seven fasls, on fol. 174b.

Beginning: بعد از ادای لطائف تحمیدات الهی و وظائف صلوات حضرت رسالت پناهی علیه و آله صلوات الخ. Dated the 11th of Sha'bân, A.H. 1191 (A.D. 1777, September 14).

No. 1359, ff. 1-185, ll. 17; clear Nasta'lîk, on fol. 78a a second hand seems to commence; size, 8¾ in. by 4¾ in.

779

Another copy of the same.

Beginning as in the preceding copy.

Bâb I, on fol. 3a; II, on fol. 12b; III, on fol. 27a; IV, on fol. 35b; V, on fol. 43a; VI, on fol. 50a; VII, on fol. 61a (here wrongly styled فصل instead of باب); VIII, on fol. 71b; IX, on fol. 83b; X, on fol. 111a; XI, on fol. 131b; XII, on fol. 137b; XIII, on fol. 146b; XIV, on fol. 154b. The title given to it in the colophon is لطائف الظرائف (see the remark in the preceding copy); the proper title لطائف الطوائف appears on fol. 2b, last line, and fol. 3a, first line.

The first owner of this copy, which is not dated, was Mirzâ Muhammad Hasan bin Ghadanfarkhân 'Âlamgîr-shâhi.

No. 1804, ff. 164, ll. 17; clear and distinct Nasta'lîk; small illuminated frontispiece; size, 10½ in. by 6 in.

780

Kissa-i-Hâtim Tâ'î (قصّهٔ حاتم طائی).

The Persian romance of Hâtim Tâ'î, the model of liberality and generosity in the East, beginning, exactly as No. 451 in the Bodleian Cat.: سپاس بی قیاس مر پروردگاریرا جلّ شانه و هزاران نعمت بر آن سرور کائنات حضرت . . . . راویان اخبار و ناقلان آثار چنین روایت میکنند در بیان تولّد حاتم بن طی بن کهلان الخ.

Comp. Bodleian Cat., Nos. 449, 2-451; Rieu ii. p. 764; J. Aumer, p. 55; W. Pertsch, Berlin Cat., p. 991; A. F. Mehren, p. 33. This romance has been translated into English by Duncan Forbes, London, 1830; the Calcutta edition by J. Atkinson, 1818, contains only an abridgment of it. Other editions, Constantinople, 1840, and Bombay. A different version of the same story, made by Husain al-Wâ'iz al-Kâshifî, A.H. 891 (A.D. 1486), is described in Bodleian Cat., No. 452, and W. Pertsch, Berlin Cat., p. 992. This copy is severely damaged by worms in many places, and not dated.

No. 2472, ff. 160, ll. 13, Nasta'lîk; size, 8¾ in. by 6 in.

781

Another copy of the same.

The same story of Hâtim Tâ'î, styled here قصّهٔ حاتم طائی و حسن بانو. No date.

Beginning as in the preceding copy.

No. 760, ff. 119, ll. 17; large and distinct Nasta'lîk; worm-eaten; size, 11½ in. by 7¾ in.

782

A short fragment of the same.

Beginning as in the preceding copies. On fol. 380a, the first fasl begins (فصل اوّل در بیان سرگذشت حسن بانو دختر برزخ بازرگان و اخراج کردن از شهر پادشاه خراسان الخ).

The last words on fol. 413b agree practically (of course the exact wording differs) as in all popular

romances, considerably in the various copies) with the beginning of fol. 12a, in the preceding copy.

Copied in the beginning of the present century.

No. 2383, ff. 371–413, ll. 11; large Nasta'lîk; size, 8¾ in. by 5¾ in.

783

Kiṣṣa-i-Ḥâtim Ṭâ'î.

A much fuller and greatly enlarged redaction of the romance of Ḥâtim Ṭâ'î, more than twice as large as the preceding copies and as all the other editions of this work, hitherto known. It consists of *two* different portions, the *first* of which is styled هفت سیّر حاتم طی (see the same additional title in Rieu, loc. cit.), and begins exactly in the same manner as the preceding copies, besides being nearly the same length as that, viz.: سپاس بیقیاس مر پروردگاری را جلّ شانه و هزاران نعت بر آن محمّد مصطفی الخ

The *second* part is styled هفت انصاف حاتم طی, and begins on fol 170a: راوی ذو فنون مضمون موزون معروف بمنی بعبارت صاف هفت انصاف حاتم طی را بیان میکند که چون حاتم طی از آن سفرها که بسبب حسن نانو الخ.

No date.

No 606, ff 416, ll. 17; large and distinct Nasta'lîk; size, 10¾ in. by 6¾ in.

784

Kiṣṣa-i-Amir Ḥamzah (قصّهٔ امیر حمزه)

An incomplete copy of the romance of Amir Ḥamzah, the son of 'Abd-almuṭṭalib and uncle of the prophet, in a version similar, as it seems, to that in the copy of the Bodleian Library (Bodleian Cat., No. 473), and the second and third copy of the British Museum (Rieu ii. p. 761). It begins thus: الحمد لله ..... امّا بعد قصّهٔ داستان مرد مسلمان پهلوان روی زمین عمّ رسول آخر الزمان امیر حمزه بن عبد المطّلب بن هاشم بن مناف قریشی که مبارزان عالم را حلقهٔ بندگی بگوش انداخته چنین آورده اند که در قرن ماضیه که در اقران زمین پادشاهی بود در شهر مدائن الخ.

This copy breaks off at the end of the fifty-eighth dâstân, which deals with the battle of Uḥad, and begins on fol. 159a. The whole work contains, according to the various copies, from seventy to eighty dâstân. On the possible authorship of Mullâ Jalâl Balkhî, comp. Rieu, loc. cit., and Garcin de Tassy, Histoire de la littér. Hind., 2nd ed., vol. i. p. 236; on Turkish versions of the Ḥamzanâma, Fleischer, Kleinere Schriften, iii. p. 228; Bodleian Cat., No. 2108; and G. Flügel ii. p. 29. Another copy of this romance is noticed in J. Aumer, p. 55. Lithographed in Lucknow.

No date. Bibliotheca Leydeniana.

No. 2567, ff. 165, ll. 21; Naskhî, mixed with Shikasta; size, 8¾ in. by 6 in.

785

Portion of an enlarged version of the same.

The incomplete romance, contained in this most incorrect copy, and styled on fol. 1a, both (!) قصّهٔ امیر همزه and قصّهٔ امیر عرب, seems to be an enlarged and greatly modified redaction of the original Ḥamzanâma, resembling that defective copy of the رموز حمزه (or as it is styled with the same mistake in spelling as here: رموز همزه), which is described in Rieu ii. p. 761 (Add. 24,418). A great number of the first chapters are apparently missing here; the portion preserved in our copy contains thirty short داستان (on ff. 1b, 8b, 12b, 16a, 19b, 29b, 33a, 39b, 42b, 47a, 59b, 62b, 65a, 68a, 69b, 77b, 82b, 91a, 99b, 104a, 108a, 113a, 119a, 130a, 136b, 143a, 145b, 163a, 173a, and 184b), every one of which begins with the phrase (read سر) آمدم بر سری داستان. Among the prominent characters that appear here are, besides Ḥamzah himself (called امیر عرب or عرب (!) همزهٔ) and the prophet Muḥammad, شاهزادهٔ بدیع, زمرّدشاه, عاص بن انوس, بابا عمر عیار, ابرج الزمان, etc.

Beginning of this copy, after the standard phrase which introduces every chapter: امّا للبس آرایان بساطین (read بساتین) اخبار و نخل پیرایان فیرداس اشمار گلدستهٔ سخن تازه تر ارو نسترین (read فردوس). ازین باغ کهن چنین (read ار نسرین or ار نسرین) ده نرم نمان آورده اید که بابا عمر عیار بر دری (read در) بارگاه زمرّدشاه رسید الخ.

No date. The رموز حمزه have been printed in seven vols, Tahrân, A.H. 1274

No 942, ff. 186, ll 19, Nasta'lîk, size, 8¾ in. by 5½ in.

786

Kissa-i-Shâh-i-mardân 'Alî (قصّهٔ شاه مردان علی).

Another very large, but likewise incomplete, Persian romance of similar character and similar contents as the preceding one, and therefore styled, in a note, on fol. 1a, قصّهٔ حمزه; but whether it is merely another enlarged version of the Hamzanâma or rather an independent romance, dealing with heroic deeds of the same period, is difficult to say; at any rate, the chief hero here is 'Alî bin Abî Ṭâlib, Muhammad's son-in-law and fourth Khalîf, not Ḥamzah, the prophet's uncle; every paragraph begins with the words امّا در محلّ و زمانی که, and closes with the phrase یا علی مدد. On the other hand, several characters appearing in the preceding copy of the Ḥamzanâma, are found here too, for instance, زمرّدشاه. In spite of its excessive length, this copy is by no means complete; it begins abruptly thus: امّا در محلّ و زمانی که نقاب وار گوهرپوش طهماسپ را گرفت زمرّدشارا گرفت نقاب وار از عقب عمر الخ, and a great number of leaves are missing at the end; there is also a blank between the middle of fol. 6a and that of fol. 7a, and portions of ff. 8, 650, and 651 are torn away. Neither date nor author's name appears anywhere. The same

note on fol. 1ᵃ which gives to this romance the title of قصّهٔ حمزه also states that it was copied A.H. 1083 (A.D. 1672, 1673).

No. 897, ff. 664, ll. 17; distinct Nasta'lîk; size, 10 in. by 5¼ in.

787

Dârâbnâma (دارابنامه).

A slightly incomplete copy of one of the numerous historical romances or collections of romantic stories, founded on Persian legends, by Abû Tâhir of Tarsus (or with his full name, Abû Tâhir Muhammad bin Hasan bin 'Alî bin Mûsâ Tartûsî or Tarsûsî), the fruitful author of prose-epopees in imitation of Firdausî's Shâhnâma, comp. Mohl, Livre des Rois, i. préface, pp. 74 and 75. Other works of Abû Tâhir are the Kahramânnâma (also called Dâstân-i-Kahramân or Hikâyat-i-Kahramân-i-Kâtul, see W. Pertsch, Berlin Cat., p. 993; and on the Turkish translation of the same, W. Pertsch, Berlin Turkish Cat., p. 460 sq., and Fleischer Cat. Lips., p. 522) and the Kiran-i-Habashî (in Turkish translation in Bodleian Cat., No. 2101, Rieu, Turkish Cat., p. 219 sq., etc.). Abû Tâhir's original version of the present romance on Darius and Alexander had, according to the conclusion, on fol. 444ᵃ, been preserved in the library of the emperor Akbar and put into its present form by Kaikubâd bin Milîyâr, at the request of another eminent Persian, Nûshirwan bin Bahmân-shah. From the brouillon of that compiler, the present copy was made by 'Abd alrahmân, and finished the 8th of Jumâdâ-alawwal, A.H. 1026 (A.D. 1617, May 14). The beginning is missing, it opens in the middle of the mythical account of Darâb's youth, in the usual manner of all Oriental fairy tales.

The first and several other leaves are greatly injured.

No. 980, ff. 444, ll. 25 on ff. 1–94 with many blanks, ll. 21 on ff. 95–443, written by two different hands in Naskhî; size, 11¼ in. by 7¾ in.

788

Kissa-i-Saif-almulûk wa Badî' aljamâl (قصّهٔ سيف الملوك و بديع الجمال).

The love-story of prince Saif-almulûk and princess Badî'-aljamâl, a tale from the Arabian nights in Persian translation or adaptation; the redaction of the story in the present copy is the common or second one, agreeing with No. 461 in the Bodleian Cat., Rieu ii. p. 764 (Egerton 1018), and W. Pertsch, Berlin Cat., p. 996 (No. 1044), and beginning: سپاس و ستايش بيقياس مر صانعی را كه بقلم صنع خود اين همه صورتهای عجب ..... امّا بعد چنين گويد (Bodl. copy گويند) راويان اخبار و ناقلان آثار و حكيمان و بزرگان روزگار كه در ايّام محمود غازی الخ.

Comp. also G. Flügel ii. p. 27. An Eastern Turkish version in mathnawî-baits, composed A.H. 960 in Rabî'-alawwal (A.D. 1553, Febr.–March) is preserved in No. 2824, ff. 1–85, of this collection.

Dated the 19th of Ramadân in the seventeenth year of Muhammadshâh's reign (A.H. 1148 = A.D. 1736, Febr. 2).

No. 536, ff. 67, ll. 17; Nasta'lîk; very curious and comical illustrations on ff. 4ᵃ, 5ᵃ, 14ᵃ, 14ᵇ, 17ᵃ, 17ᵇ, 21ᵃ, 23ᵇ, 25ᵇ, 26ᵃ, 31ᵇ, 34ᵃ, 34ᵇ, 36ᵇ, 38ᵃ, 39ᵇ, 41ᵇ, 51ᵃ, 52ᵃ, 54ᵇ, 55ᵃ (the full page), 59ᵇ, 60ᵃ (again the full page), 63ᵇ, 64ᵃ (the full page), 66ᵇ and 67ᵃ (*one* picture, filling the two pages); size, 8 in. by 4½ in.

789

Another copy of the same.

The same redaction of the story, as in the preceding copy.

Beginning: آغاز داستان قصّهٔ سيف الملك (sic!) وبديع الجمال؛ سپاس و ستايش بيقياس مر صانعی را الخ.

No date; the original part of the MS., in bold Naskhî, is considerably old and much damaged.

Bibliotheca Leydeniana.

No. 2497, ff. 1–67, ll. 14–15; Naskhî, except ff. 1–5, 11, and 51–67, which have been added by a much more modern hand, on white paper in Nasta'lîk, ll. 10–11; size, 8¼ in. by 5 in.

790

The same.

The same redaction again, beginning: سپاس و ستايش الخ, this modern copy was finished the 8th of Jumâdâ-alawwal, A.H. 1217 (A.D. 1802, September 6), at Patna. Bibliotheca Leydeniana.

No. 2883, ff. 1–126, ll. 11; large Nasta'lîk; size, 8¼ in. by 5¾ in.

791

A shorter redaction of the same story.

This redaction, considerably shorter and differing much in the wording (comp. Bodleian Cat., Nos. 462 and 463 and Rieu ii. p. 765), begins: راويان اخبار و ناقلان آثار و خوانندگان تواريخ .... چنين آورده اند كه سلطان محمود پادشاه را الخ.

Dated the 11th of Rabî'-althânî, A.H. 1120 (A.D. 1708, June 30).

No. 1197, ff. 41ᵇ–73, ll. 15; Shikasta, partly written in diagonal lines; size, 8½ in. by 4½ in.

792

Another short redaction of the same.

Title قصّهٔ سيف الملك (sic!) و بديع الجمال و گلستان ارم (see W. Pertsch, loc. cit.) و ساعد و شهمار پادشاه پريان و عير اين مر مشی نواز.

Beginning: بدانكه چنين آورده اند راويان اخبار و ناقلان اثرار (sic! instead of آثار) و گذاريدكان سخنان كه در زمين پيشين شهنشاه عادل سلطان محمود سبكتگين رحمة الله عليه بخدمت سلطنت پناهی سرفراز گشتند الخ.

Dated the 3rd of Rabî'-alawwal (the year is left out).

No. 3083, ff. 10–48, ll. 13; Naskhî, mixed with Shikasta; size, 7¾ in. by 5¾ in.

793

Ma'dan-aljawâhir (معدن الجواهر).

A collection of moral tales and anecdotes in twenty-two bâbs and a conclusion, or اختتام, made by Mullâ Tarzî, A.H. 1025 = A.D. 1616 (see author's name and ta'rîkh, viz. تاريخ او كتاب جهانگير پادشاه, on fol. 206ᵃ, l. 12 sq.), and dedicated to the emperor Jahângîr.

This copy, which is not dated, but contains among the MSS. of the India Office collection the fullest redaction of the work, begins: جهان جهان نیایش جهانداری را سزد که رایات جهانگیری فرمان روایان والا شکوه بر اوج گنبذ گردان الخ.

Comp. on this collection Bodleian Cat., Nos. 464 and 465 (containing the shorter redaction in seventeen bâbs, see No. 795 below); W. Pertsch, Berlin Cat., p. 983 (also the shorter redaction); J. Aumer, p. 60; and Rieu iii. p. 1038.

Index, on fol. 11a. Bâb I (در بیان درجهٔ شهادت و قدرتی الخ), on fol. 11b; II (در عشق و محبّت), on fol. 17b; III (در جود و سخاوت), on fol. 62a, IV (در فضیلت توکّل و قناعت), on fol. 84a; V (در فضیلت اکل حلال و صدق مقال), on fol. 89b; VI (در بیان بخشایش الهی الخ), on fol. 94a; VII (در بیان استغنای ازدی الخ), on fol. 97b; VIII (در وفا و حقیقت و نتیجهٔ آن), on fol. 101b; IX (در بیوفائی و بیحقیقی و ثمرهٔ آن), on fol. 113b; X (در پاداش تهمت و افترا الخ), on fol. 130a; XI (در بیان آنکه طینت آدمی‌زاد بآب عم سرشته), on fol. 135b; XII (در فضیلت دیانت و امانت), on fol. 141a; XIII (در نتیجهٔ بدیانتی و کفران نعمت), on fol. 145b; XIV (در معدلت و انصاف), on fol. 150b; XV (در نتائج بُتپرستی و دغابازی), on fol. 156b; XVI (در نتیجهٔ اندیشهٔ نیک در بارهٔ مردم بیگناه), on fol. 158a; XVII (در بیان گوش کردن اندرز خیر سگالان صواب اندیشه), on fol. 179a; XVIII (در بیان احوال ستاره شناسان الخ), on fol. 183a; XIX (در بیان حقیقت سرود و سماع), on fol. 187a; XX (در بیان شگفتیهای تقدیر), on fol. 190a; XXI (در مذمّت فقر اضطراری), on fol. 191b; XXII (در نگارش تلبیس زنان مکّارهٔ بدکار), on fol. 195a. Conclusion (در بیان احوال خویش و نیاگان رفیع الشان), on fol. 205a.

No. 1559, ff. 206, ll. 14–17 (ff. 195–204, ll. 13 on different paper); Nasta'lîk, by various hands; size, 9⅝ in. by 5¾ in.

794

Another copy of the same.

This copy, dated the 4th of Dhû-alka'dah, A.H. 1102 (A.D. 1691, July 30), contains the same twenty-two bâbs, but lacks the conclusion or احتشام, just as the first Munich copy (No. 189 in J. Aumer, loc. cit.).

Beginning as in the preceding copy. Index, on fol. 8a, l. 9 sq.

No. 3158, ff. 215, ll. 15; Nasta'lîk; illuminated frontispiece; size, 7⅞ in. by 4½ in.

795

A shorter redaction of the same.

This copy contains the text of the Ma'dan-aljawâhir in that shorter form in which it is found in the two Bodleian copies, the second Munich copy (J. Aumer, No. 190), and the Berlin copy, viz. in seventeen bâbs only, to which are added between the second and third two other bâbs, corresponding to the twenty-second and the third in the preceding copies (beginning here respectively on ff. 63a and 85b), and the same conclusion as in No. 793, exhibiting the name of the author, Ṭarzî, and the chronogram for A.H. 1025. The seventeen bâbs of this copy correspond to those in No. 793, as follows: Bâb I, on fol. 8b=1st; II, on fol. 13a=2nd; III, on fol. 97a=9th; IV, on fol. 113b=12th; V, on fol. 118a=8th; VI, on fol. 126b=10th; VII, on fol. 134a=14th; VIII, on fol. 138a=4th; IX, on fol. 141b=5th; X, on fol. 144b=7th; XI, on fol. 147b=6th; XII, on fol. 150a=11th; XIII, on fol. 153a=21st; XIV, on fol. 157a=20th; XV, on fol. 161b=19th; XVI, on fol. 164b=18th; XVII, on fol. 169a=16th. Conclusion, on fol. 170b. Entirely missing are consequently bâbs 13, 15, and 17 of the larger redaction.

No date.

No 1527, ff 172, ll 17; Nasta'lîk; size, 11¾ in. by 8 in.

796

Two short stories, on ff. 203–206a and ff. 206a–216 respectively; the first alleged to have been taken from the preceding معدن الجواهر and beginning: یکی از عارفان حقیقی نگذارش آورده که جوانی از ممالک هندوستان بفضائل کوناکون الخ.

The second, without a heading, opens thus: در نامهای باستانی بنظر درآمده که در ولایت کملان الخ.

The last pages a little injured

No. 95, ff. 203–216, ll. 15, Shikasta; size, 8¼ in. by 4¾ in.

797

Jâmi'-alhikâyât (جامع الحکایات)

A collection of Persian stories, compiled from various sources in prose, interspersed with verses, by an anonymous author. Beginning, on fol. 2b

ای خامهٔ سحر سیر تحرام — در راه سخن‌وری نه گام

Fol. 1 contains a useful index. The title of this collection appears on fol 2b, l. 6. Both the contents, and the few dates of composition which are found at the end of some of these stories, viz. Rajab, A.H. 1028 (A.D. 1619, June; July), on fol. 21b, l. 3 ab infra; and 4th of Sha'bân, A.H. 1025 (A.D. 1616, Aug 17), on fol. 41b, last line (A.H. 1046=A.D. 1636, 1637, at the end of the whole work is probably the date of the copy), show, clearly enough, that this collection has nothing in common with 'Aufî's well-known work of a similar title (see Nos. 600–604 in this Cat.).

The order of leaves, which are misplaced in a rather bewildering manner, is as follows: ff. 1–172, 217–228, 201–216, 173–200, 229–400.

Contents:

1. حکایت پادشاه که در تلاش مرد بیغم سعی کرد, on fol. 2b.
2. حکایت شاهزاده که در حیات پدر سفر اختیار کرد, on fol. 11b.
3. حکایت مردی منعم از شهر حلب, on fol. 21b.
4. حکایت حجّاج بن یوسف ثقفی (styled at the end حکایت مسعود دمشقی و حجّاج), on fol. 24b.

5. حکایت خشت زن شهر کازرون, on fol. 41b, last line.

6. حکایت ملك فارس عزّ الملك و پسر او مجد الملك, on fol. 52a.

7. حکایت عزیز و زن, on fol. 74a (this story corresponds to the ninth in a collection of Persian tales in the Bodleian Cat., No. 477, col. 438).

8. حکایت بازرگان که در کاروان‌سرای نیشاپور فرود آمده بود, on fol. 79a.

9. حکایت هشام بن عبد الملك (this tale, which is not marked in the index, is taken from Aḥmad bin A'tham al-Kûfî's کتاب فتوح in the Persian translation, described in Nos. 131–133 of this Cat.), on fol. 82a.

10. حکایت هارون الرشید وجوان سنگ پرست, on fol. 84b.

11. حکایت شیخ صنعان و مریدان, on fol. 97b (compare Bacher, Karl der Grosse und seine Tochter Emma in Zeitschrift der D. Morgenl. Gesellschaft, vol. 34, p. 614).

12. حکایت چهار مرد (at the end: حکایت شهر سنجان), on fol. 114b.

13. حکایت پری و شاهزاده (in the index حکایت پادشاه و پسر), in three قصّه, on ff. 119b, 123b, and 124b.

14. حکایت شاهزادهٔ جوان و جوان نجب (in the index حکایت پادشاه بلاد مغرب و سه پسر او), on fol. 127b.

15. حکایت بهرام گور و کسرك (دلآرام), on fol. 141a.

16. حکایت شاهزادهٔ نوجوان و دختر پادشاه یمن (in the index حکایت پادشاه ولایت حطا), on fol. 146b.

17. حکایت دختر شاه کشمیر وشاهزادهٔ فوج, on fol. 163b.

18. حکایت رضوان شاه وپری و چشمه و آهو, on fol. 222a.

19. حکایت هارون الرشید واسحق موصلی, on fol. 204b.

20. حکایت آن شاهزاده که مادر و پدر نفروخت و با دختر ملك جنس مناظره کرد, on fol. 209a. (It is in substance identical with the original of Gozzi's and Schiller's Turandot, comp. another incomplete copy of the same story in No. 798, at the end the same moral inferences, which are given in the following copy.)

21. حکایت پادشاه شمشیر بند, on fol. 183a (corresponding to the eighth story in the above-mentioned collection, Bodleian Cat., No. 477, col. 438).

22. حکایت مرد و زن, on fol. 195b.

23. حکایت مرد و زن جمیل, on fol. 195b.

24. حکایت مرد مطرب و زن صاحب جمال, on fol. 196a.

25. حکایت ابو بکر ربّانی, on fol. 196a.

26. حکایت پادشاه و دختر سپه سالار, on fol. 196b.

27. حکایت مرد بنّا ومهندسی و زن مستوره, on fol. 229b.

28. حکایت آن پادشاه‌زاده که در خواب بر دختری عاشق شد که سه خال در روی داشت, on fol. 243b.

29. حکایت خالد جوهری (در شهر بصره) و پسرش منصور و یوسف حجّام, on fol. 270b.

30. داستان آن پادشاه که زن پری‌زاد خواست و قصّهٔ مار سیاه وسفید, on fol. 303b.

31. داستان سعد وسعید و شمعون جهود و فرخ سعادت, on fol. 307a.

32. حکایت پادشاه دریا بار و صد پسر, on fol. 316a.

33. حکایت داستان شاهزاده و حصیر باف, on fol. 324b.

34. داستان ماهی‌گیر و پسر, on fol. 326a.

35. حکایت پادشاه شهر بغداد, on fol. 332a.

36. داستان بازرگان بصره, on fol. 333a. (This and the following eight stories are in substance identical with the tales of the Bakhtyâr-nâma, comp. Sir W. Ouseley's edition of it, London, 1801.)

37. حکایت پادشاه حلب, on fol. 336b.

38. داستان مرد صابر, on fol. 339b.

39. حکایت پادشاه یمن, on fol. 344a.

40. حکایت پادشاه بلاد طبرستان, on fol. 347b.

41. حکایت پادشاه حبشه, on fol. 352b.

42. حکایت مرد جواهر شناس بغداد, on fol. 358a.

43. حکایت ابو تمام, on fol. 361b.

44. حکایت پادشاه حجاز, on fol. 364b.

45. حکایت منصور دمشقی و گنج یافتن, on fol. 367b (corresponding to the fourth story in the above-mentioned collection, Bodleian Cat., No. 477, col. 438).

46. حکایت پادشاه و پسر عاقل, on fol. 374b (corresponding to the third story in the same).

47. حکایت قاضی که از حرص گل بزیر افتاد, on fol. 379a.

48. حکایت خشت زن و خلیفهٔ بغداد, on fol. 380b.

49. حکایت مرد ابطال در شهر کوه, on fol. 384b.

50. حکایت مردی در عهد عضد الدوله در شهر بغداد, on fol. 390b.

51. A story without any heading, effaced in many places, dealing with an incident in 'Alî's Khilâfat, on fol. 393a.

52. حکایت تاجر مصری, on fol. 395a.

The collection ends on fol. 399a; but the following pages down to fol. 401a contain an additional story, written by another hand in diagonal lines and dated A.H. 1055, the 2nd of Dhû-alka'dah (A.D. 1645, Dec. 20). Bibliotheca Leydeniana.

No. 2541, ff. 401, ll. 17; Nasta'lîk, written by two principal hands, the one on ff. 1–172 and 201–228, the other on ff. 174–200, 229–268, and 271–399; a third and fourth hand, the latter especially approaching Shikasta, on ff. 173 and 269–270, ll. 18–20; size, 11 in. by 6¼ in.

798

Another, incomplete, copy of the same story, contained in No. 20 of the preceding collection, the story of the daughter of the Faghfûr or emperor of China, who puts certain critical questions to all her lovers, and kills them if they are not able to give the correct reply. A number of leaves are missing in the beginning, but the main portion of the story is complete. At the end a number of moral inferences are drawn, for instance: 1. بر پادشاهی اعتمادی نیست. 2. پادشاهی و گدائی وراحت و رنج برکس جاوید نماند. 3. از فرزند قابل آسایش دنیا و آخرت است. 4. در کارها فکر و تأمّل خوبست, etc.

No date. Comp. Behrnauer, 'Der junge Perser und die griechische Prinzessin,' in 'Johannes-Album,'

Chemnitz, 1857, Prosaische Beiträge, pp. 55–70, where a much older version of the Turandot story is given, taken, as is stated there, from 'Aufi's original جامع الحكايات (or rather جوامع الحكايات). No date.

No. 1239; ff. 20, ll. 16; Nasta'lîk; size, 9 in. by 5⅝ in.

799

Afsânat-alghara'ib (افسانت الغرائب).

Another collection of Persian stories, without preface or conclusion, similar in character and sometimes in contents also to those in the جامع الحكايات in No. 797 (comp., for instance, Nos. 21 and 22 of this compilation with Nos. 15 and 4 in the preceding one). The above title is found on the fly-leaf, and there is also the name of the author quoted, viz. Mullâ Tayammunî Rûmî (ملّا تيمّنى رومى). It contains the following tales:

1. قصّهٔ اسكندر ذو القرنين, on fol. 1b. 2. قصّهٔ منظرشاه, on fol. 38a. 3. حكايت درهمن, on fol. 55a. 4. حكايت پادشاه كشمير, on fol. 78b. 5. حكايت دهقان فارس, on fol. 81a. 6. حكايت روباهى گرسنه, on fol. 85a. 7. حكايت مرد مسافر, on fol. 88b. 8. حكايت دمنه, on fol. 93a. 9. قصّهٔ بوزينه, on fol. 95a. 10. حكايت سه جوان, on fol. 97a (see a similar story in W. Pertsch, Berlin Cat., p. 988, No. 2). 11. حكايت موش و گربه (W. Pertsch, loc. cit., No. 8), on fol. 105b. 12. حكايت عادلخان, on fol. 112a. 13. حكايت پادشاه سمرقند, on fol. 132a. 14. حكايت قاسم ديوانه, on fol. 137b. 15. حكايت كل ترك, on fol. 151b. 16. حكايت عبد الله, on fol. 152a. 17. حكايت مرد پيرى هيمه كش, on fol. 156a. 18. حكايت عظم الملك, on fol. 165b. 19. حكايت پادشاه بصره, on fol. 178a. 20. حكايت رئيس موصل, on fol. 193b. 21. قصّهٔ حجّاج, on fol. 204a. 22. حكايت شهزاده بهرام و گل اندام, on fol. 216b. 23. حكايت مرد نيشاپور در بلاد عراق, on fol. 239b. 24. حكايت خاورشاه پادشاه, on fol. 247a.

Beginning: واقعهٔ تولّد دو القرنين بدانكه اسكندر اصل از معرب است ليكن بسبب آنكه مادر او از روم است اورا اسكندر رومى گويند الخ.

No date. Fol. 2 a little injured.

No. 810, ff. 264, ll. 17; Nasta'lîk; size, 8¼ in. by 4⅝ in.

800

Maḥbûb-alḳulûb (محبوب القلوب).

A collection of moral tales by Barkhwurdâr bin Maḥmûd Turkmân of Farâh, with the takhallus Mumtâz, see fol. 1b, l. 2, and fol. 72a, l. 3. The title appears on fol. 72a, l. 6. It is in substance the same work as noticed in Rieu ii. p. 767 sq., but differs in so far as it is considerably smaller in extent and lacks the preface quoted there. The beginning (which differs from that in Rieu's copy) is exactly the same as that of the Berlin copy (noticed by W. Pertsch, Berlin Cat., p. 317, No. 289), viz.: چهره پرداز عرائس حريم عجز و نياز و مصوّر نگارخانهٔ فرنگ آب الخ.

The short introduction on ff. 1b–2b, in which there is only mention of the author's stay in Harât (fol. 2a, l. 12), refers exclusively to the *first story* of our collection, which begins on fol. 2b, and bears as title (see fol. 2a, l. 8): حكايت فيروزشاه مصرى و گنجور عابد (given as general title to the whole collection on the fly-leaf). The subdivisions consist of حكايت and باب, the latter nine in number (on ff. 22b, 38a, 40b, 50b, 61a, 66a, 69a, 71b, and 165a); the last bâb contains, as in Rieu's copy, the story of Ra'nâ and Zîbâ (باب از كتاب رعنا و زيبا). The author flourished under Mîrzâ Ghîyâthu'd-dîn Muḥammad Shâh's governorship of Mashhad (A. H. 1034–1074 = A. D. 1625–1664), see Rieu iii. p. 1093b.

No date. The Maḥbûb-alḳulûb has been printed in Bombay, A. H. 1268. Bibliotheca Leydeniana.

No. 2652, ff. 197, ll. 18; Nasta'lîk, by different hands, mixed with Shikasta; size, 12¾ in. by 7¼ in.

801

Kitâb-i-Ra'nâ wa Zîbâ (كتاب رعنا و زيبا).

Another copy of the story of Ra'nâ and Zîbâ, the last part of the preceding Maḥbûb-alḳulûb, beginning: طرّاح قطعات رنگين گلشن اين مقاله و مفسّر آيات صحائف اين رساله برخوردار ولد محمود تركمان فراهى كه گلستان ابواب اين نسخه را الخ.

Dated by 'Abdallah the 28th of Jumâdâ alawwa A. H. 1159 (A. D. 1746, June 18).

No. 1843, ff. 27–136, ll. 15, Nasta'lîk, size, 8¾ in. by 5 in.

802

Dâstân-i-Maḥbûb-alḳulûb (داستان محبوب القلوب).

Another portion of the same Maḥbûb-alḳulûb, beginning: در مراعات جانب دوستان صادق موافق و مذهّب آشنائى نگانكان رسم وراه آدمّت الخ.

Dated by the same 'Abdallâh as the preceding copy, the last of Jumâda-alawwal, A. H. 1159 (A. D. 1746, June 20).

No. 1843, ff. 136b–260, ll. 15, Nasta'lîk, size, 8¾ in. by 5 in.

803

Three short Persian romances.

1. Ḳiṣṣa-i-Fîrûzshâh (قصّهٔ فيروزشاه), on fol. 1b, different from the حكايت فيروزشاه in the Maḥbûb-alḳulûb (No. 800 above), and beginning: راويان اخبار حاكيان اسمار در نقل چنين آورده اند كه در شهر بدخشان پادشاه بود الخ.

This story of the son of the king of Badakhshân is ascribed on the fly-leaf of the following copy (No. 804) to 'Alî Naurûzkhân (who might be identical with Naurûz 'Alîbeg Shâmlû, one of the more modern poets quoted in the Makhzan-alghara'ib, Bodl. Cat., col. 388, No. 2830, and in the Ṣuḥuf-i-Ibrâhîm in W. Pertsch, Berlin Cat., p. 663, No. 205).

2. Ḳiṣṣa-i-Ḥusnârâ (قصّهٔ حسن آرا), on fol. 30b, beginning: بعد از حمد و ثناى حضرت ذو الجلال و قادر قدرت بى شبه و بى مثال الخ.

3. Kiṣṣa-i-Madhumâlat (قصّهٔ مدهمالت), on fol. 49ᵇ, beginning: جواهر زواهر محمدت ولآلئ لوالئ منقبت نثار مر جناب تقدّس الخ. This love-story of princess Madhumâlat or Madhûmâlat is stated to have been taken from a poetical version of the same subject, which may be either 'Âkilkhân Râzî's مهر وماه, composed A.H. 1065 (A.D. 1655), see Rieu ii. p. 699ᵃ, or the قصّهٔ منوهر و مدهومالت, the Persian version of a Hindû poem, completed A.H. 1059 (A.D. 1649), see Rieu ii. pp. 700ᵃ and 803ᵇ. Stories nearly related to this are مسکا و منوهر, see further below, No 824, and the mathnawî پدماوتی و منوهر, described in W. Pertsch, Berlin Cat., p 929.

The proper order of ff. 1–16 is 1–9, 12, 10, 11, 14, 15, 13, and 16.

No 1421, ff 79, ll 17, large Nasta'lîk, size, 11 in by 7⅝ in

804

Kissa i-Firûzshâh (قصّهٔ فیروزشاه).

Another copy of the same short romance which forms the first part of the preceding copy, beginning in the same way as there English notes and rubrics, partly in pencil, partly in ink, on the margin throughout. Dated the 10th of Ramadan, A H 1198 (A.D 1784, July 28, Bangâlah era, 1191), at Calcutta The first owner of this copy was C Macaulay (1785) a later one Alex Falconer

No 3674, ff 56, ll 13, Shikasta, size 8⅝ in by 5¼ in

805

Kissa-i-Mihr u Mâh (قصّهٔ مهر و ماه)

A Persian romance styled, sun and moon,' or the love-story of prince Mihr, son of Khawarshâh and princess Mâh, beginning: الحمد لله رب العالمین . . . روایت میکند که در دیاری (read دیار) مشرق پادشاهی بود نام او خاورشاه بود الخ

See other copies of the same story in the Bodleian Cat., No. 1241, 1, in Rieu ii. p. 765, and in Cat. des MSS et Xylographes, p. 410, comp. also Garcin de Tassy, Histoire de la littérature Hindouie etc., 2nd ed., ii. p. 550, where several Hindûstânî mathnawis, written on the same subject, are noticed.

Dated the 29th of Rajab in the nineteenth year of (جلوس والا, probably 'Âlamgîr's reign, which would be A.H 1087 = A.D. 1676, Oct. 7).

No 1533, ff. 73, ll 15; size, 10⅝ in. by 5⅝ in.

806

Bahâr-i-dânish (بهار دانش).

A collection of tales, the framework of which is formed by the story of Jahândâr Sulṭân and Bahrawar Bânû, composed A.H. 1061 (A.D. 1651) by Shaikh 'Inâyat-allâh Kanbû (see fol. 3ᵃ, l. 8), who died in Jumâdâ-alawwal, A.H. 1082 (A.D. 1671, September); see Bodleian Cat., Nos. 466–472, and No. 1976; Rieu ii. p. 765, and iii. p. 1093ᵇ; W. Pertsch, Berlin Cat., pp. 999 and 1000; J. Aumer, pp. 54 and 55; A. F. Mehren, p. 32. The collection is preceded by a preface of the author's younger brother and pupil, Muḥammad Ṣâliḥ Kanbû, the author of the 'Amal-i-Ṣâliḥ (see Nos. 332–336 in this Cat.). The present copy, although undated, appears upon the whole the best in the India Office collection.

Beginning: خاتحهٔ کتاب مستطاب آفرینش وپیرایهٔ صحیفهٔ دانش و بینش حمد خداوند خرد بخش سخن آفرین الخ

The work itself begins on fol. 6ᵇ. On complete editions of the text in Delhi, Lucknow, Bombay, etc., comp, Zenker ii. p. 627; Bodleian Cat., No. 1976; and Rieu, loc. cit. Part of the text has been published in the 'Selections for the Use of the Students of the Persian Class,' vol. ii, Calcutta, 1809, and in the 'Classical Selections from some of the most esteemed Persian Writers,' vol. i, Calcutta, 1828. English translations by Alexander Dow, London, 1768, and by Jonathan Scott, 3 vols., Shrewsbury, 1799; German translation, by A. Th. Hartmann, Leipzig, 1802. On a French translation by Lescallier, and the printed text which is found on the margin of Nizâmî's Sikandarnâma, Bombay, A.H. 1261, see Zenker ii. p. 631, and W. Pertsch, loc. cit.

No 1408, ff 374, ll 15; large and distinct Nasta'lîk; illuminated frontispieces on ff. 1ᵇ and 6ᵇ; pictures and drawings on ff 10ᵃ, 12ᵇ, 13ᵃ, 17ᵃ, 21ᵇ, 25ᵃ, 32ᵃ, 32ᵇ, 37ᵃ, 40ᵇ, 41ᵃ, 42ᵃ, 45ᵇ, 57ᵇ, 67ᵃ, 69ᵇ, 72ᵃ, 74ᵃ 75ᵇ, 76ᵃ, 79ᵇ, 81ᵇ, 83ᵃ, 84ᵃ, 85ᵇ, 87ᵇ, 88ᵃ, 90ᵃ 91ᵃ, 93ᵇ, 97ᵃ, 99ᵇ, 101ᵃ, 104ᵃ, 104ᵇ, 106ᵃ, 110ᵇ, 111ᵃ, 112ᵇ, 113ᵃ, 114ᵃ, 114ᵇ, 117ᵇ, 118ᵃ, 120ᵇ, 121ᵃ, 124ᵇ, 126ᵇ, 127ᵃ, 129ᵃ, 129ᵇ 133ᵃ, 133ᵇ, 136ᵃ, 136ᵇ, 139ᵃ, 139ᵇ, 144ᵃ, 144ᵇ, 148ᵃ, 148ᵇ, 151ᵃ, 151ᵇ 155ᵃ, 155ᵇ, 161ᵃ, 161ᵇ, 165ᵃ, 165ᵇ, 170ᵃ, 170ᵇ, 173ᵇ, 174ᵃ, 178ᵃ, 182ᵃ, 191ᵃ, 191ᵇ, 197ᵃ, 199ᵃ, 204ᵃ, 210ᵇ, 211ᵃ, 215ᵇ, 216ᵃ 221ᵇ, 222ᵃ, 226ᵃ, 231ᵇ, 232ᵃ, 244ᵇ, 245ᵃ, 249ᵇ, 250ᵃ, 257ᵇ, 258ᵃ, 266ᵇ, 267ᵃ, 271ᵃ, 275ᵇ, 276ᵃ, 280ᵃ, 282ᵇ, 283ᵃ, 288ᵇ, 289ᵃ, 292ᵃ, 295ᵇ, 296ᵇ, 299ᵃ, 302ᵃ, 308ᵇ, 309ᵃ, 314ᵃ, 322ᵃ, 326ᵃ, 333ᵇ, 334ᵃ 337ᵃ 357ᵇ, 358ᵃ, 358ᵇ, 359ᵃ, 361ᵇ, 364ᵇ, 371ᵇ, and 372ᵃ. size 12 in by 7½ in.

807

Another copy of the same.

This copy of the Bahâr-i-dânish, the oldest of the dated ones among the complete copies, is very rudely written, greatly injured, worm-eaten and dirty. It is collated Beginning the same as in the preceding copy. The work itself opens on fol. 5ᵃ. Dated the 27th of Jumâdâ-althânî, A.H. 1145 (A.D. 1732, Dec. 15). College of Fort William, 1825.

No. 2054, ff. 310, ll 17; Shikasta, many pages written in diagonal lines, size, 9¾ in. by 5¼ in.

808

The same.

Beginning as usual; the work itself opens on fol. 4ᵇ. The Arabic paging is wrong from fol. 141 onwards, but the text is uninterrupted and the copy complete. Dated at Aḥmadnagar Farrukhâbâd the 26th of Muḥarram, A.H. 1182 (A.D. 1768, June 12), in Shâh 'Âlam's reign. It belonged formerly to Mr. James Ballantyne. Collated.

No. 3217, ff. 234, ll. 17; Nasta'lîk; size, 9 in. by 5⅞ in.

809

The same.

The work itself begins on fol. 8ᵃ. Dated by Shaikh Wali-allâh Ṣadîkî Khishtî, an inhabitant of Jamâlpûr,

in the district of Shâhjahânâbâd, at Banâras, in the seraglio of Shaikh Salim, the 24th of Rajab, A.H. 1185 (thirteenth year of Shâh 'Âlam's reign)=A.D. 1771, Nov. 2.

No. 1818, ff. 216, ll. 18-22; unequal and often careless Nasta'lîk; size, 9⅝ in. by 5⅛ in.

810

The same.

This modern, but very good and correct copy is dated by Muhammad A'zam the 14th of Dhû-alhijjah, A.H. 1204 (A.D. 1790, Aug. 25). It was made at the request of Ratanji, son of Bahmânji Wâriyâ (رتن جی ولد بهمن جی واریا).

No. 576, ff. 289, ll. 15, excellent, large, and distinct Nasta'lîk; size, 11½ in. by 6⅝ in.

811

The same.

The work itself begins on fol. 9b. Dated the first of Muharram, A.H. 1207 (A.D. 1792, Aug. 19).

No. 1870, ff. 322, ll. 15; rude Nasta'lîk, size, 8¼ in. by 5½ in.

812

The same.

The work itself begins on fol. 7a. No date.

No. 2757, ff. 392, ll. 13, careless Nasta'lîk; size, 8½ in. by 4⅝ in.

813

The same.

The work itself begins on fol. 11a. No date.

No. 1540, ff. 372, ll. 15, Nasta'lîk, size, 9¼ in. by [illegible] in.

814

The same.

The work itself begins on fol. 7b (but without any special indication). Ff. 169-175 are misplaced, their right order is 169, 173, 174, 170-172, 175. No date.

No. 409, ff. 229, ll. 18-19; Nasta'lîk; ff. 1, 226 and 227 supplied by a later hand, size, 9¾ in. by 6¼ in.

815

The same.

No date. Quite modern copy.

No. 3432, olim 8 J. 1, ff. 337, ll. 16; Shikasta; ff. 1, 2, 41, 334-337, and a few leaves in the middle written by other hands; size, 8⅛ in. by 5⅞ in.

816

A defective copy of the same.

This copy is incomplete at the beginning (the whole preface being left out). The first words, حسن .... صورت و جمال ظاهر گشتن الخ, correspond to No. 3217 (808 in this Cat.), fol. 6b, l. 9.

Copied in Rajab of the year 1169 of the Bangâlah era (fourth year of Shâh 'Âlam's reign=A.H. 1176, A.D. 1763, Jan.-Febr.).

No. 2485, ff. 380, ll. 13; Shikasta; size, 9⅓ in. by 5⅔ in.

817

A very incomplete copy of the same.

Beginning as usual; the work itself opens on fol. 7b. A lacuna after fol. 7b, corresponding to No. 3217 (808 in this Cat.), fol. 4b, l. 3 ab infra, to fol. 9a, l. 7. A second, much larger, lacuna after fol. 210b, corresponding to No. 3217, fol. 171a, l. 5, to fol. 212b, l. 8.

This copy is dated the 1st of Rabî'-alawwal, A.H. 1122 (A.D. 1710, April 30). Collated.

No. 2072, ff. 230, the main portion of the MS. in careful Nasta'lîk, ll. 17, ff. 1-6 by a more recent hand in careless Nasta'lîk, mixed with Shikasta, ll. 15, ff. 21-26 by a third hand in pure Shikasta, ll. 17-18; size, 9¼ in. by 5⅝ in.

818

Bahâr-i-dânish-i-manzûm (بهار دانش منظوم).

A poetical paraphrase of the Bahâr-i-dânish in mathnawî baits, incomplete at the end, by Hasan 'Alî with the takhallus 'Izzat, who lived in the reign of Tipû Sultân (reigned in Maisûr or Mysore, A.H. 1197-1213=A.D. 1783-1799), to whom this work is dedicated.

Beginning نام آنکه جان را داد در جان
رانجم ساحت روش سقف اولان

No. 173, ff. 247, ll. 10-19, Shikasta, the first five leaves supplied by a later hand, as it seems, ll. 9-12; size, 11½ in. by 7⅛ in.

819

Kissa-i Gul u Sanaubar (قصهٔ گل و صنوبر).

The story of Gul and Sanaubar (rose and pine tree) in Persian prose, beginning اولی احسن و باقلای آثار چنین روایت کنند که در حاور زمین پادشاهی بود که آنرا سمن شاه معلوس میگویند الخ.

See the same story, but in an apparently shorter version and with different beginning, noticed in Rieu ii. p. 764[1], found in a MS. written in the seventeenth century. A Hindustani adaptation of the same was published by Hidayat Alî of Islamabâd 1847, at Calcutta, and translated into French by Garcin de Tassy, in 'Revue orientale et américaine,' tom. vii. 1862, pp. 69-130; another Hindûstânî translation in verse was made by Ahmad 'Alî of Sarâwah, comp. Garçin de Tassy, Histoire de la littér. Hindouie etc., 2nd ed., i. 157, and ibidem about the Dakhnî and Urdû-Bangalî translations of the same story; a third poetical translation into Hindûstânî by Nem Chand was published at Calcutta 1827, and at Lucknow, 1845.

No. 675, ff. 84, ll. 13, Nasta'lîk; size, 8⅝ in. by 5⅝ in.

820

Another copy of the same.

This version of the story of Gul and Sanaubar (here headed as in Rieu's copy: قصهٔ گل با صنوبر) begins خردمندان رموز نیابی و دقش نندان نگارستان معانی چنین روایت کنند روز سلطان السلاطین شاه ابو العباس در محفل فردوس مشاکل متمکن الخ.

No date. End of the twelfth century of the Hijrah. Bibliotheca Leydeniana.

No. 2827, ff. 13b-61b, ll. 11; Nasta'lîk; size, 7⅛ in. by 3⅝ in.

821

Kiṣṣa-i-Kâmrûp (قصّهٔ کامروپ).

The same prose version of the story of Kâmrûp and Kâmlatâ as in Rieu ii. p. 763 sq., where it is ascribed to the poet Muhammad Kâẓim, that is no doubt Mîr Muḥammad Kâẓim Ḥusainî, with the takhallus Karîm, who was in the service of 'Abdallâh Kuṭbshâh (reigned in Ḥaidarâbâd A.H. 1035–1083 = A.D. 1626–1672, see No. 465 in this Cat.), see Rieu ii. p. 683, and A. Sprenger, Catal., p. 456. Another copy of the same story is described in W. Pertsch, Berlin Cat., p. 995. It has been translated into English by W. Franklin, under the title of 'The loves of Camarûpa and Camalatâ,' London, 1793. A poetical version of the same story is Muḥammad Murâd's دستور محبّت composed A.H. 1096 (A.D. 1685) see Rieu ii. p. 697.

Beginning: قصّه پردازان عرائس آثار و دستان سرایان سوانح روزگار الخ.

No date. Twelfth century of the Hijrah. Bibliotheca Leydeniana.

No. 2771, ff. 1–[illegible], ll. 14. Shikasta, size 8¼ in. by 5¼ in.

822

Another copy of the same.

This modern and undated copy of the same version begins as in the preceding copy. The proper order of ff. 1–9 is: 1–3–8, 2–9. This MS. belonged formerly to John G. Plunkett (?), Bengal, 1806.

No. 3013, ff. 1–[illegible], ll. 11–14, in ff. 1–[illegible] and 4. Nasta'lîk, size 8¾ in. by 5¼ in.

823

Shakaristân (شکرستان).

The sugar chest, an imitation of Sa'dî's Gulistân and Jâmî's Bahâristân, containing moral stories and anecdotes frequently mixed with verses, see the title on fol. 6ᵃ, l. 4. The author is the well-known poet and calligrapher Mîr Muḥammad Mu'min, with the takhallus 'Arshî (عرشی), son of Jahângîr's famous calligrapher Amîr 'Abdallâh Mushkinkalam alḥusainî altirmidhî, see fol. 6ᵇ, l. 7, comp. Rieu i. p. 154, and ii. p. 782ᵃ, where the poet's death is fixed in A.H. 1091 (A.D. 1680). A. Sprenger, Catal., p. 335 sq., and W. Pertsch, Berlin Cat., p. 928. This work must have been one of the first literary attempts of 'Arshî, since the date of composition (contained in the title) is A.H. 1031 (A.D. 1622), and his other poetical works which are mentioned in A. Sprenger and W. Pertsch, loc. cit. (شاهد عرشی, مهر و وفا, etc.), are written at a much later period, the latter A.H. 1053 (A.D. 1643, 1644), the former A.H. 1069 (A.D. 1658, 1659). He was, moreover, according to Ârzû, panegyrist of Shâhjahân's eldest son, prince Dârâ Shukûh.

The book is divided into the following six bâbs:

1. در بیان احوال اجداد و مرشدان پاک نهاد, on fol. 9ᵃ.
2. در سیرت پادشاهان و سریرت وزیران, on fol. 22ᵃ.
3. در تربیت فرزندان پادشاهان عالیشان که خلیفة الاسلام اند, on fol. 42ᵇ.
4. در بیان عارفان حقّ و عاشقان شاهد مطلق, on fol. 56ᵃ.
5. در بیان آداب و حکایات فقرا, on fol. 61ᵇ.
6. در بیان لطائف و ظرائف و خاتمه, on fol. 70ᵇ.

The index found on fol. 7ᵃ differs a little from the arrangement in the book itself, in so far as the fifth bâb appears there as fourth and is headed: در آداب صحبت با عزیزان از ایّام شباب تا شیب. We conclude from this fact and also from the whole aspect of the copy, that it is the author's autograph and probably the first sketch of the work.

Beginning: بنام آنکه نامش در زبانهاست ـ بوصف نام او شیرین بیانهاست الخ.

On fol. 6ᵃ, l. 7, the mystical mathnawî نان و حلوا, by Bahâ-aldîn Muḥammad 'Âmilî, with the takhallus Bahâ'î (who died A.H. 1030 = A.D. 1620, 1621), is mentioned, comp. on that poem Bodleian Cat., Nos. 1085–1088.

No. 1757, ff. 82, ll. 13. Nasta'lîk; worm-eaten throughout and spoiled in many places, size, 8 in. by 4¾ in.

824

Mika u Manuhar (میکا و منوهر).

The love-story of Mika (or Munka) and the Râja Manuhar, a Persian romance, stated here to have been composed by Madhodas of Gujarât in A.H. 1098 (A.D. 1687), see the chronogram on fol. 3ᵃ, l. 7 کلس طبع عزیزان بودهری نامه.

Beginning: سخن اسب که آدمی‌زاد را از خصص حیوانی بدنیای رسیده الخ.

Another copy of the same story in the Bodleian Cat., No. 478; comp. on some nearly related romances in prose and verse No. 803 in this Cat.

Dated the 1st of Jumâdâ-althânî in the fiftieth year of 'Âlamgîr's reign (= A.H. 1118, A.D. 1706, Sept. 10).

No. 1854, ff. 178, ll. 15, irregularly written in bad Shikasta, size 9¼ in. by 5 in.

825

Gushayishnâma (گشایش نامه).

Stories of remarkable escapes, compiled A.H. 1101 (A.D. 1689, 1690), according to the chronogram on fol. 5ᵃ: دهد حقا گشایش‌های بیشک, comp. Rieu ii. p. 767, where A.H. 1100 is given as date of composition. The present copy differs from that in the British Museum in two points, firstly it contains seven gushâyish (instead of the six there), and secondly, the authorship of the book is assigned to two Hindûs (instead of one), viz. Râjkarn (Khwâjah Râjkarn in Rieu, loc. cit.) and Bakrân Khâyath.

Beginning: قربان آن قادر بیچون که فضای افلاک را با این همه نقوش متلوّن منقّش نموده وتصدّق الخ.

Dated the 17th of Jumâdâ-althânî, A.H. 1184 (A.D. 1770, Oct. 8), by Gauhar 'Alî.

No. 2077, ff. 67, ll. 15; Shikasta, almost illegible in many places; size, 8¾ in. by 6 in.

826

An incomplete story, from A.H. 1118 (A.D. 1706), related by Amân-allâh, the grandson of Shaikh Sa'd-allâh Munshî, and beginning: خواهی که بیابد سخنت آب فبول ـ آغاز کن از حمد حق ونعت رسول ـ زان پس بر سان تحفهٔ صلوات و سلام الخ.

No. 212, ff. 84b–86b, ll. 18–19; Shikasta; size, 9½ in. by 6 in.

827

Tuḥfat-alḥikâyât (تحفة الحكايات).

A short collection of stories, containing seven tales, and therefore also styled هفتگانه, by Brahman Ḥisâri, beginning: درین ایّام بحسب آنخورد الخ.

Dated the 29th of Dhû-alhijjah in the sixth year of the reign of the emperor Bahâdurshah (Kuṭb-aldîn Muhammad Mu'azzamshâh 'Âlam Bahâdur) = A.H. 1123 (A.D. 1712, Febr. 7), at Shâhjahânâbâd.

No 944, ff. 37, ll. 17–22, Shikasta; worm-eaten; size, 8¾ in. by 5 in.

828

Bakâwali (بكاولى).

The story of prince Tâj-almulûk, Bakâwali and her rose, translated from Hindûstânî into Persian by Shaikh 'Izzat-allâh Bangâli, who had commenced this story in or before A.H. 1134 (A.D. 1722) at the request of a friend of his, Muḥammad, and completed it after the latter's sudden death (the first of Dhû-alhijjah, A.H. 1134 = A.D. 1722, Sept. 12), obeying the earnest entreaty of some other friends, although he himself, in his first bitter grief, would have wished to do away with his work altogether.

Two other copies of this story are described in W. Pertsch, Berlin Cat., p. 996, where the fuller title, قصّهٔ گل بكاولى, is given, and the author's name appears as *'Ināyat-allâh Bangâlî*. This Persian version has again been translated into Hindûstânî by Nihâl Cand, under the title of مذهب عشق ('Goolb Bukawulee,' Hindustani, by Nihal Chund, preface by J. Gilchrist, Calcutta, 1804, translated into French by Garcin de Tassy in the 'Revue d'Orient,' 1858), see W. Pertsch, loc. cit., and Zenker ii. 3920 sq. Another, still more modern, Hindûstânî adaptation of the same story is the گلزار نسیم, the rose-garden of Nasîm, in verse, composed A.H. 1254 (A.D. 1838), by Pandit Dayâ Shankar Nasîm, see A. Sprenger, Catal., p. 629.

Beginning (different from that in the Berlin copy): گلزار همیشه بهار حمد و ثنای باغبان حقیقی را سزد که این طرفه بوستان جهان از انواع حسن الخ.

No date. Worm-eaten.

No. 1413, ff. 76, ll. 17; Nasta'lîk; size, 10¾ in. by 8 in.

829

Another copy of the same.

The beginning of this copy differs from that in the preceding one, but agrees in the main with that of the Berlin copy, viz. زینت دیباچه وسخن بنام سخن آفرین که قفل گنجینهٔ دلهارا بمفتاح الخ.

The author's name appears on fol. 6a, last line; the date, A.H. 1134, on fol. 8a, l. 9. The colophon is partly torn away.

No. 2474, ff. 141, ll. 11; Nasta'lîk, mixed with Shikasta; several pages slightly injured; size, 8⅞ in. by 5⅝ in.

830

Two Persian romances, in prose, by anonymous authors:

The *first*, on ff. 1b–49b, without any title, divided into ten bâbs and beginning: راویان اخبار و ناقلان آثار و محدّثان روزگار و سخن گویان کهن ..... چنین آورده اند که مشتمل بر ده باب است باب اوّل در بیان آنکه در ملك سیستان پادشاهی بود صاحب تاج و تخت و نامش آزاد بخت جاه الخ.

The *second*, on ff. 50b–105b, is styled قصهٔ ملك محمّد (according to the following copy: قصّهٔ ملك محمّد وگیتی افروز), the love story of Malik Muhammad and Giti-afrûz, beginning: راویان اخبار و ناقلان آثار ..... چنین آورده اند که در زمان حضرت شیخ صنعان در طرف رمس مغرب شهری بود که آنرا اسقس می گفتند الخ.

No date. The second story greatly damaged by worms.

No 1183, ff 105, ll 13, Nasta'lîk; size, 8¼ in. by 5⅝ in.

831

Kissa-i Malik Muhammad u Giti afrûz (قصّهٔ ملك محمّد و گیتی افروز)

Another copy of the same story which forms the second part of the preceding collection, beginning in the same way. Lacunas after ff. 1 and 80. Dated the 14th of Rajab, A.H. 1151 (A.D. 1738, Oct. 28). Bibliotheca Leydeniana.

No 2629, ff 81, ll 12–15; Shikasta; worm-eaten throughout; size, 9¾ in. by 5½ in.

832

Kissa-i-Giti Ârâ (قصّهٔ گیتی آرا).

Another Persian romance without any date or author's name, beginning: راویان اخبار و ناقلان آثار چنین روایت میفرمایند که در ولایت چین پادشاهی بود عالی جاه انجم سپاه و پسری داشت با حسن و کمال آراسته الخ.

No. 202, ff. 176, ll. 17; clear and distinct Nasta'lîk, the first and the last two pages supplied later by another hand in Shikasta, ll. 19–20; size, 9⅞ in. by 6¾ in.

833

Bûstân-i-Khayâl (بوستان خيال)

The *first Bahâr* or the *first two volumes* (جلد) of one of the largest and most famous Persian romances, the Bûstân-i-Khayâl or 'garden of imagination,' by Mir Muḥammad Taki alja'fari alḥusainî of Aḥmadâbâd in Gujarât, with the takhallus Khayâl, who wrote this

vast collection of tales, in which historical legends are blended with the adventures of Jinns and Peris, at the request of his noble patron, Nawwâb Rashîdkhân Bahâdur, wherefore, as is stated in the Berlin copy (W. Pertsch, Berlin Cat., p. 993), the work is also sometimes styled فرمایش رشیدی, and died A.H. 1173 (A.D. 1759, 1760); see A. Sprenger, Catal., p. 193, and Rieu ii. p. 770 sq. It comprises altogether fifteen volumes (جلد), divided into three Bahâr (spring), the second and third of which have the additional title of a first and second Gulistân, comp. the detailed description of this bulky romance in the Bodleian Cat., No. 480 (Caps. Or. D. 9–23, the most complete copy of the work extant, in which only one of the fifteen volumes is missing). This *first Bahâr*, which bears besides the special title of *Mahdînâma* (مهدی نامه), was commenced A.H. 1155 (A.D. 1742, 1743), at Shâhjahânâbâd, and serves as a sort of mukaddimah or introduction to the whole work, relating the life and adventures of Sulṭân Abû-alkâsim Muḥammad Mahdî and the other ancestors and predecessors of Sulṭân Mu'izz-aldîn (i.e. the Khalîf Alkâ'im biamrillâh, the hero of the second Bahâr or first Gulistân); the last or fifteenth volume of the whole work (the end of the third Bahâr or second Gulistân) was commenced A.H. 1169 and completed in the month Dhû-alḥijjah of the same year (A.D. 1756, September), at Murshidâbâd, see Bodleian Cat., loc. cit.

Beginning of the *first volume* (No 1773), on fol. 1b: تبارك الذى جعل فى السماء بروجا وجعل فيها سراجًا وقمرًا منيرًا الخ

Beginning of the *second volume* (No. 1774), on fol. 1b: ذكر رفتن سلطان ابو القاسم محمّد مهدى و پادشاهزادگان و بعضى امراء عرب بزيارت حرمين و عتبات عاليّات و بيان وقائع آن، نقل (Bodl. copy correctly نقلهٔ) اين احبار از تحقيق چنين آورده (Bodl. copy correctly تشابه) شائبهٔ اند الخ.

Copied A.H. 1202 (A.D. 1787, 1788), as a comparison with No. 1770 (839 below), which is written by the same hand, proves.

No. 1773, ff. 295; No. 1774, ff. 183; large and distinct Nasta'lîk, by the same hand, ll. 19 in each page; size, 12⅝–12½ in. by 8⅝ in.

834

A short fragment of the same *first Bahâr* of the *Bûstân-i-Khayâl*.

Part of the first volume of the first Bahâr or Mahdînâma, only comprising forty-eight pages, and beginning as in the preceding copy: تبارك الذى جعل فى السماء بروجًا الخ.

The author's name appears on ff. 7b, last line, and 8a, first line; the title on fol. 12b, l. 7. The date of the commencement of the work, viz. A.H. 1155, is found here on fol. 12b, last line but two. The last words, with which this copy breaks off on fol. 48b, run thus: واكثرى خليفهٔ اوّل وثانى را دوست ميداشتند و از سيوم ....., corresponding to No. 1773, fol. 27b, l. 6.

No. 2442, ff. 1–48, ll. 17; large and clear Nasta'lîk; size, 12⅝ in. by 8 in.

835

Bûstân-i-Khayâl.

The *mukaddimah* (or first volume) of the *second Bahâr* or *first Gulistân* of the Bûstân-i-Khayâl, that is the *third volume* of the whole work. This *second Bahâr*, which relates the adventures of Mu'izz-aldîn or Alkâ'im-biamrillâh (see the preceding copy), bears the special titles of *Mu'izznâma* معزّنامه, *Kâ'imnâma* قائمنامه, or even *Ṣâḥibḳirânnâma* صاحب قرانامه, and is subdivided into a mukaddimah and two Gulshan, each Gulshan containing two Gulzâr.

Beginning: هرگونه ستايشى كه در دل هر ستايش كننده بگذرد و زبان (Bodl. copy correctly بر زبان) او جارى گردد سزاوار جناب خداوندیست الخ.

Conclusion: مناسب چنان نمود كه مقدّمهٔ بهار دويم را كه عبارت از دفتر قائمنامه باشد درين مقام باختتام رسانيده شروع در گلستان اوّل از بهار دويم از بوستان خيال نمايد الخ.

The designation given to this volume in the colophon, viz. تمام شد جلد ثالث مهدينامه, is incorrect, since the Mahdînâma comprises only the first two volumes.

No date.

No 1932, ff. 152, ll. 16; clear and distinct Nasta'lîk; size, 10⅝ in. by 6⅝ in.

836

Bûstân-i-Khayâl.

The *first Gulshan* (in two Gulzâr or two volumes) of the *second Bahâr* or *first Gulistân*, corresponding to the *fourth* and *fifth* volumes of the whole work; see another copy of this first Gulshan together with the mukaddimah (contained in the preceding copy), in J. Aumer, p. 57 (No. 185). Parts of this second Bahâr are also contained in the first British Museum copy (Add. 16,689).

Beginning (differing from that in the Bodleian copy): خلبندان حدائق اخبار و گلشن آرايان شقائق آثار الخ.

Colophon as in J. Aumer, p. 58: گلشن اوّل يعنى دفتر اوّل از گلستان (supply اوّل) يعنى جلد اوّل از بهار دويم از بوستان خيال (supply).

Copied A.H. 1202 (A.D. 1787, 1788), see No. 833 above and No. 839 below.

No. 1771, ff. 319, ll. 19; clear and distinct Nasta'lîk, written by the same hand as Nos. 1773 and 1774 (833 above); size, 12½ in. by 8¼ in.

837

Bûstân-i-Khayâl.

The *first Gulzâr* of the *second Gulshan* of the *second Bahâr* or *first Gulistân*, corresponding to the *sixth volume* of the whole work. Beginning: حمدى كه اگر تمام دريا هاى روى زمين مركّب شود و جميع شاخهاى درختان ربع مسكون الخ.

Copied A.H. 1202 (A.D. 1787, 1788), see the preceding copy.

No. 1772, ff. 148, ll. 19; clear and distinct Nasta'lîk, by the same hand as Nos. 1773, 1774, and 1771 (833 and 836 above); size, 12½ in. by 8¼ in.

838

Bûstân-i-Khayâl.

The *second Gulzâr* of the *second Gulshan* of the *second Bahâr* or *first Gulistân*, corresponding to the *seventh volume* of the whole work. It is incorrectly styled on fol. 1a: دفتر سیوم از بهار دویم از جلد سیوم معزّنامه بوستان خیال, and گلستان سیوم مسمّی معزّنامه; the same wrong designation of گلستان سیوم is given to this copy in the colophon. Another copy of the whole second Gulshan of the second Bahâr is noticed in J. Aumer, p. 58 (No. 186). Beginning:

بنام خدای که از مشت خاک ـ پدید آورد گوهر تابناک

Copied A.H. 1202 (1202?=A.D. 1787, 1788).

No. 1930, ff. 337, ll. 16; clear and distinct Nasta'lîk; size, 10⅝ in. by 6⅝ in.

839

Bûstân-i-Khayâl.

The *first daftar* or *jild* of the *third Bahâr* or *second Gulistân* of the Bûstân-i-Khayâl, corresponding to the *eighth volume* of the whole work. This *third Bahâr* (the largest of the three), which relates the adventures of Ṣâḥib Kirân-i-Akbar Shâhzâda Mu'izz-aldîn, Ṣâḥib Kirân-i-A'zam Shâhzâda Khurshîd Tâjbaksh, and Ṣâḥib Kirân-i-Asghar Shâhzâda Badr-i-munîr, bears the special title of *Khurshîdnâma* (خورشیدنامه), and is subdivided into seven books (دفتر or جلد) or eight volumes, the last two of which (the fourteenth and fifteenth, together with the Khâtimah) are missing in this collection. This first daftar begins: ادای حمد و سپاس ربّ العالمین حکیم علیم و نعت درود سیّد المرسلین رسول کریم و مدح و منقبت الخ.

In l. 6 this heading appears: آغاز گلستان دوم بهار سیوم از کتاب بوستان که موسوم است بخورشیدنامه امّا راویان اخبار و ناقلان آثار و محدّثان این حدیث شیرین بیان و محبر این داستان رنگین الخ (Bodl. copy correctly محبران).

Conclusion: ان شاء الله تعالی بعد ازین احوال صاحبقران اعظم و صاحبقران اصغر در دفتر دویم مذکور کرده (read کرد) خواهد شد الخ.

Dated the 7th of Muḥarram, A.H. 1202 (A.D. 1787, Oct. 19).

No. 1770, ff. 388, ll. 19; clear and distinct Nasta'lîk; size, 12½ in. by 8¼ in.

840

Bûstân-i-Khayâl.

The *second daftar* or *jild* of the *third Bahâr* or *second Gulistân*, corresponding to the *ninth* volume of the whole work (جلد نهم از کتاب بوستان خیال موسوم جلد دویم از بهار سیوم). This second book has been supplemented afterwards by an extensive appendix, subdivided into two shaṭr (شطر), or as the second British Museum copy (Add. 24,935) calls them, saṭar (سطر), and bearing the special title of *Shâhnâma-i-Buzurg* (شاهنامهٔ بزرگ); according to Rieu's copy this appendix is also designated as سطر الجلد, see the following two copies.

Beginning: بعد از سپاس و ستایش خداوند غفور رحیم و الصلوة (read والصلوات) نامیات بر رسول واجب التعظیم و آل و اصحاب او ..... چنین گوید .... که چون احوال صاحب قران اصغر در جلد اوّل از بهار سیوم بجای که مذکور شد رسانید شروع در تحریر جلد دویم بهار سیوم نمود و ابتدای این جلد از احوال صاحب قران اکبر شاهزاده معزّ الدین الخ.

No date.

No. 1933, ff. 367, ll. 16; clear and distinct Nasta'lîk; size, 10⅝ in. by 6⅝ in.

841

Bûstân-i-Khayâl.

The *first shaṭr* of the preceding *second daftar*, forming, as it seems, together with the following copy of the second shaṭr, the *tenth volume* of the whole work. From a colophon in the Bodleian copy it would appear as if these two shaṭr, which now form together with the preceding copy a *single daftar* or *jild*, although *two distinct volumes*, were originally meant to appear as third daftar; in this way some of the conflicting statements found in the Bodleian copy, the third British Museum copy (Add. 4939), and our present copies might easily be reconciled.

Beginning: نیکوترین محامد و عالمترین انشه سزاوار جناب حضرت خالق البرّیه است که مخلوقات ارض و سماء و ما فیها بذکر حمد و ثنای او خود را مشغول می نمایند الخ.

No date.

No. 159, ff. 338, ll. 16, clear and distinct Nasta'lîk, size, 10½ in. by 6½ in.

842

Bûstân-i-Khayâl.

The *second shaṭr* of the preceding *second daftar*, beginning: آغاز دفتر دوم از کتاب شاهنامهٔ بزرگ که مشتملست بر احوال ظفر مآل صاحبقران اعظم شاهزاده خورشید تاج بحش دلدل اقبال الخ.

In the colophon the author makes this statement (agreeing verbatim with that in the Bodleian copy) مسوّد این اوراق رنگین سیاق مناسب چنان دانست که شطر دوم از جلد دویم از بهار سیوم کتاب بوستان خیال که خورشیدنامه نام دارد درین مقام باتمام رساند و جلد سیوم الخ.

Copied A.H. 1202 (A.D. 1787, 1788).

No. 1769, ff. 330, ll. 19; clear and distinct Nasta'lîk, by the same hand as Nos. 1770–1774 (833, 836, 837, and 839 above), size, 12⅝ in. by 8¼ in.

843

Bûstân-i-Khayâl.

The *third daftar* or *jild* of the *third Bahâr*, as it seems, although both on fol. 1a and at the end it is designated as second jild (a confusion, probably arising from a similar mistake as that noted in No. 841), and

therefore corresponding to the *eleventh volume* of the whole work (which is missing in the Bodleian copy). Beginning: امّا راویان اخبار و ناقلان آثار روایت کرده اند که چون صاحبقران اکبر (؟ قصّهٔ صاحبقران اکبر و) قصّهٔ صاحبقران اعظم را بداستان صحّت رسانیده اند حسن عالی برخواست الخ.

Copied A.H. 1202 (A.D 1787, 1788).

No. 1929, ff. 205, ll. 16; clear and distinct Nasta'lîk; size, 10⅝ in. by 6½ in.

844

Bûstân-i-Khayâl.

The *fourth daftar* or *jild* of the *third Bahâr*, corresponding to the *twelfth volume* of the whole work. Beginning: زبان انسان شمع انجمن وقتی تواند شد که بقدر مقدور و جهد حداوند عمور الخ.

In l. 4 the author makes the following statement: چون جلد سوم بهار سوم کتاب بوستان خیال بانمام رسید شروع در تحریر جلد چهارم نمودم الخ, and further down: مخفی و مستتر نماند که جلد اوّل تمام و کمال مشترك باحوال صاحبقران اکبر و اعظم و اصغر مع توابعات بود و جلد دوم تمام و کمال مشتمل بر احوال صاحبقران اکبر شاهزاده معزّ الدین باجور و جلد سوم همکی باحوال صاحبقران اعظم که شاهزاده خورشید تاج بخش مع متعلّقاته بقلم آمده الخ

In the colophon he says: الحمد لله والمنّه که جلد چهارم از بهار سوم که فقط بر احوال صاحبقران اصغر شاهزاده بدر منیر مشتمل بود بانمام رسید باقی احوال مهتر توفیق و احوالات دیکر در جلد دیکر الخ.

Copied A.H 1202 (A.D. 1787, 1788)

No 1775, ff 386, ll 19, large and distinct Nasta'lîk, by the same hand as Nos 1769-1774 833, 836 837, 839 and 842 above), size, 12½ in. by 8¼ in

845

Bûstân-i-Khayâl.

The *fifth daftar* or *jild* of the *third Bahâr*, corresponding to the *thirteenth volume* of the whole work. Beginning: بعد از حمد وثنای حضرت کریم کارساز بنده نواز حداوند جهان الخ.

Colophon: تمام شد جلد سیزدهم بوستان خیال.

No 1931, ff. 393, ll. 16; clear and distinct Nasta'lîk, size, 10⅝ in. by 6⅝ in.

846

A large fragment of an anonymous Persian romance, defective both at the beginning and end, with a large lacuna (comprising, according to the Arabic paging, fifty-eight leaves) after fol. 22. On the back of the binding it is styled جوامع التواریخ, but on the last page more correctly, as it seems, دفتر دوم مجمع البدائع, the second book of a novel, entitled Majma'-albadâ'i, or the collection of wonderful and surprising things. At the beginning seventeen leaves are missing, as the Arabic paging shows. The style of this work is about the same as in the preceding Bûstân-i-Khayâl, combining heroic legends and fairy tales. The copy is a correct and tolerably old one.

No. 2453, ff. 240, ll. 21; clear Nasta'lîk; size, 9⅝ in. by 7½ in.

847

Ajîb-alkiṣaṣ (عجیب القصص).

A fairy tale, relating the adventures of an Indian prince who is designated in many different ways (once, for instance, یوسف جمال), and his love affairs with the princess Badî'-aljamâl, entirely different from the قصّهٔ سیف الملوك و بدیع الجمال (see Nos. 788–792 above).

Beginning: سرسبزیٔ بوستان سخن تاتماری (بآبیاریٔ) ستایش چمن آرائی است که گلشن عشق الخ.

The title is distinctly given on fol. 7b, l. 10. The story is dedicated to the emperor Shâh 'Âlam (who reigned A.H. 1173–1221 = A.D. 1759–1806), see fol. 3b, l 1: شاه عالم پناه دولت و دین. The author's name does not appear anywhere.

Copied at Lucknow during the wazîrship of Nawwâb Âsaf-aldaulah Bahâdur, and finished the 25th of Jumâdâ-althânî, A.H 1209 (A.D 1795, Jan. 17). Bibliotheca Leydeniana.

No. 2462, ff 152, ll. 15, Nasta'lîk, rather difficult to read through the absence of many diacritical points; size, 9⅝ in. by 6¼ in

848

Kissa i-Malik Muhammad u Shahrbânû (قصّهٔ ملك محمّد و شهربانو).

The romance of prince Malik Muhammad and Shahrbânû (according to the Bodleian Cat., No. 482, Shamshabânû), which was translated from Hindûstânî at the request of the emperor Shâh 'Âlam, see here fol. 4b sq. According to the Bodleian copy the Persian translator's name is Munshi Ghayûrî; Lachman Singh, who appears here on fol 4b, is no doubt the author of the original. According to the same copy the proper title of the romance is *Shu'la-i-âh* (شعلهٔ آه).

Beginning: شگفتگیٔ گلشن قصّه پردازی و تازگیٔ چمن افسانه طرازی شایستهٔ حمد جهان آرائیست که گل رعنای محبّت و محبّت را بنسیم روح پرور قدرت بالغه الخ

No. 1181, ff. 152, ll. 9; Shikasta; size, 8⅝ in. by 5⅝ in.

849

Kissa-i-Bahrâmgûr u Bânui-Hasan (قصّهٔ بهرامگور و بانوی حسن).

A Persian romance, the love-story of Bahrâmgûr and the fair princess, the daughter of the king of the Peris.

Beginning: راویان اخبار و ناقلان آثار و طوطیان شکر

شکن شیرین گفتار و مهندسان سخن و گوشه نشینان کهن چنین روایت کرده اند که در شهر فارس پادشاهی بود بعدل و داد تمام خلق و بغایت خوش روی الخ.

A shorter version of the same story is noticed in W. Pertsch, Berlin Cat., p. 989, No. 12, in the first line.

Dated the 8th of Jumâdâ-althânî, A. H. 1198 (A. D. 1784, April 29).

No. 780, ff. 50, ll. 17; large and distinct Nasta'lîk; size, 8¾ in. by 5⅝ in.

850

Another copy of the same.

Beginning as in the preceding copy. No date.

No. 1000, ff. 58, ll. 17; large and distinct Nasta'lîk; size, 9⅞ in. by 6 in.

851

The same.

A much shorter version of the same story, beginning: راویان اخبار و ناقلان آثار و طوطیان شکر شکن شیرین گفتار چنین روایت کرده اند که در زمان قدیم در شهر فارس الخ.

Dated the 9th of Ramaḍân, A. H. 1184 (A. D. 1770, December 27). Bibliotheca Leydeniana.

No. 2808, ff. 72-93, ll. 13; Nasta'lîk, mixed occasionally with Shikasta; size, 8⅝ in. by 6¼ in.

852

Two Persian tales.

1. Story of Sulṭân Maḥmûd, who rambles in disguise through the streets of his capital (قصهٔ سلطان محمود غزنوی پادشاه), on fol. 1b, beginning: پادشاه عادل بود یك روز در خاطر سلطان گذشت الخ.

2. The story of prince Juwânbakht (قصهٔ جوان بخت پادشاه), on fol. 14a, beginning: ناقلان اسمار و راویان احبار این داستان بدیع را چنان نوشته اند که در زمان سلف و ایام گذشته الخ.

No date. Presented by Jn. Kneller, Esq., April 15, 1804.

No. 1723, ff. 112, ll. 11; distinct Nasta'lîk; size, 8¾ in. by 5¼ in.

853

The story of the king and the seven viziers, who, under penalty of death, are ordered to state the hidden meaning of certain trees with miraculous fruit, beginning: حکایت آورده اند که در شهری درختان را میوهٔ بر آمده آنرا از جامهٔ کرباس پوشیده و از درون آن روشنائی میدرخشید روزی (پادشاه or سلطان add) زیر درختان آمده احوال آن پرسید وزرا گفتند که معلوم نیست الخ.

No. 1627, ff. 106b-112a, ll. 13-14; careless Nasta'lîk; the last leaf written by another hand in Naskhî, ll. 23; size, 9 in. by 4⅞ in.

854

The story of Solomon and the Griffin, a Persian romance in prose, by an anonymous author; beginning: الحمد لله ربّ العالمین الخ بدانکه در خبر آمده است که روزی سلیمان علیه السّلام شبی بمسند بار داده نشسته بودند الخ.

Numerous illustrations, almost on every page. No date.

No. 1255, ff. 26, ll 19; large and distinct Nasta'lîk; size, 18¼ in. by 10¼ in.

855

Kiṣṣa-i-Parwartî u Narwartî (قصهٔ پرورتی و نرورتی).

The story of Narwartî and Parwartî, a Persian romance by Lâla Ranjit, beginning: خداوندا اساس کاخ تکوین و ایجاد بطرحی که صورت ظهور یافته الخ.

No date. Purchased at Ḥaidarâbâd.

No. 1369, ff. 42, ll 19; Shikasta; size, 8¼ in. by 6 in.

856

A short fragment of a story of an Indian Râjah (که نام او چیرماں) in Calicut (کلی کوت), at the time of the prophet Muḥammad, beginning: چنین روایت میکنند که در ایام پیغمبر محمّد رسول الله که در سرحد کلی کوت الخ.

Bibliotheca Leydeniana.

No. 2556, ff 92-95, ll. 8, Nasta'lîk; size, 9¼ in. by 6⅝ in.

857

Ḥikâyat-i-duzd u ḳâḍî (حکایت دزد و قاضی).

The humorous story of the thief and the judge, edited at Ṭahrân, 1845; comp. Bodleian Cat., Nos. 490 and 491; Rieu ii. p. 773b; W. Pertsch, p. 26, and Berlin Cat., p. 117 (No. 6). Beginning: روایت کرده اند راویان احبار و ناقلان آثار که در زمان پادشاه عادل یکی از خلفاء بغداد و در عهد آن خلیفه عالمی بود بغایتی فاضل و کامل و دانشمند الخ.

No date.

No. 1741, ff. 1-10, ll. 13-16; Shikasta; size, 8¼ in. by 5⅝ in

858

Kiṣṣa-i-Tamîm Anṣârî (قصهٔ تمیم انصاری).

The story of Ḥaḍrât Tamîm Anṣârî, who lived under the Khalîf 'Umar, beginning: در خبرست از سرور کائنات فرموده اند که بعد از خود عجائبهای بسیار پیدا خواهد

شذ اوّل از حضرت تمیم انصاری بود که در وقت خلافت حضرت عمر روزی نماز گذارده نشسته بودند الخ.

In the following copy it is ascribed to 'Alî Muḥammad. Copied for Mr. Richard Johnson, by Muḥammad Rafî'.

No. 910, ff. 23, ll. 13; Nasta'lîk; size, 8¾ in. by 6 in.

859

Collection of tales and historical sketches.

This copy contains:

A. A main part on ff. 1ᵃ–70ᵃ, consisting of—

1. Ff. 1ᵃ–16ᵃ: Kiṣṣa-i-Tamîm Anṣârî, identical with that in the preceding copy, but styled on the fly-leaf عمرنامه, or 'story of a woman soliciting justice of the Khalîf 'Umar,' by 'Alî Muḥammad. Beginning, on fol. 1ᵃ: اندر خبر آورده اند که در وقت امیر المؤمنین عمر خطّاب رضی الله عنه روزی امیر المؤمنین رضی الله عنه نماز بامداد گذارده بود الخ

2. Ff. 17ᵃ–63ᵃ: Bakhtyârnama, in a similar redaction as No. 475, 3, in the Bodleian Cat. (col. 436), but divided into ten bâbs, like the enlarged version, No. 476, 1, in the same Cat. It was edited by Sir W. Ouseley, text and translation, London, 1801. Beginning, on fol. 17ᵃ الحمد لله . . . بدانکه این کتاب یادگار پادشاهان است و بختیارنامه که فاضلان تصنیف کرده اند تا طالبان را و خوانندگانرا پند حاصل آید و این مختصر بر ده باب است و در هر بابی حکمتها گفته است آغاز داستان بختیار نامه این است چنین روایت میکنند که در دیار عجم پادشاه بود با داد و عدل و شکوه الخ.

3. Ff. 64ᵃ–70ᵃ. Fatḥnâma, that is, Sulṭân Muḥammad III's campaign against Hungary in A.H. 1005 (A.D. 1596, 1597), identical with the 'Fatḥnâma-i-Khûnkâr-i-Rûm' in No. 572 above. It is translated from Turkish, see the title here: ترجمهٔ فتحنامهٔ حضرت پادینی پناه و شاه خونکار روم که بترکی نوشته الخ. Beginning: الحمد لمن لا نصر الّا من عنده و الصلوة و السّلام علی حبیبه الخ.

As date (probably of composition) appears at the end A.H. 1012 (A.D. 1603, 1604).

B. An appendix, by two different hands, on ff. 71ᵃ–79ᵃ, consisting of—

4. Ff. 71ᵃ–77ᵃ: Account of the district of اودگیر Ûdgîr, that is, Oedagherry in Telingana.

5. Ff. 78ᵃ–79ᵃ: A short account of Dhundia Wâgh, or as he is called here, Dhûndûji Wâgh (دهوندوجی واگه), the famous freebooter of Mysore, who was at last subjugated and killed by the English in 1800, see Beale, Oriental Biogr. Dict., p. 81.

No. 3053, ff. 79, ll. 13 (on ff. 71–77, ll. 9–10); written by three different hands, the greater part in Naskhî, mixed with Shikasta; size, 8 in. by 5¾ in.

B. POETRY.

I. Epic, Lyric, and Didactic Poetry.

Poets who died between A.H. 400 *and* 500.

1. Firdausî and Imitators (Nos. 860–901).

a. *Copies of the Shâhnâma with the older preface.*

860

Shâhnâma (شاهنامه).

Firdausî's great epic poem, 'the book of kings,' in four books, preceded by the older preface, anterior to the so-called Bâisunghari recension, and designated by Mohl (i. p. xv) as 'préface No. II;' see Rieu ii. p. 534ᵃ; W. Pertsch, Berlin Cat., p. 732 sq.; Bodleian Cat., No. 497; Rosen, Persian MSS., p. 169; J. Aumer, p. 6 (where it is wrongly ascribed to Bâisunghar), etc. This preface has been translated by M. de Wallenbourg in his 'Notice sur le Shahnamé,' Vienna, 1810, and begins here, on fol. 1ᵇ: سپاس و آفرین مر خدایرا که آن جهان و این جهان الخ.

First book (جلد اوّل) of the poem, on fol. 6ᵇ, beginning:

بنام خداوند جان و خرد — کزین برتر اندیشه بر نگذرد

and going down to Bahrâm's death.

Second book (جلد دویم), on fol. 151ᵇ, beginning:

بنام خداوند خورشید و ماه — که دلرا نامش خرد داد راه

and concluding with Isfandiyâr's message of victory to his father Gushtâsp

Third book (جلد سوم), on fol. 290ᵇ, beginning:

خداوند پیروزی و فرّهی — خداوند دهم و شاهنشهی

and ending with the accession of Nûshirwân.

Fourth book (جلد چهارم), on fol. 407ᵇ, beginning exactly as the second book and comprising the rest of the poem.

Firdausî (Abû-alḳâsim Ḥasan or Manṣûr) was born about A.H. 321 or 322 (A.D. 933 or 934) in Shâdâb, near Ṭûs, completed the Shâhnâma, according to the usual statement, A.H. 400 (A.D. 1009, 1010), according to a rare epilogue, found only in one copy of the British Museum (Rieu, ii. p. 535ᵃ) and in No. 878 below, already A.H. 389 (A.D. 999), and according to some verses in the same copy of the British Museum, even as early as A.H. 384 (A.D. 994), and died A.H. 411 (A.D. 1020; other dates of his death are A.H. 416=A.D. 1025, and A.H. 421=A.D. 1030); comp. on the poet's biography and special incidents of his life, besides the Catalogues mentioned above, W. Pertsch, p. 687; G. Flügel i. p. 492 sq.; A. Sprenger, Catal., p. 405 sq.; Ouseley, Biogr. Notices, pp. 54–99; Ethé, Firdûsî als Lyriker, in Sitzungsberichte der bayr. Academie, philos.-philol. Classe, 1872, pp. 275–304, and 1873, pp. 623–653; 'A Sketch of the Life and Writings of Ferdusi,' London, 1876; and Ethé, Die höfische und romantische Poesie der Perser, Hamburg, 1887, p. 25 sq. Best text editions by Turner Macan, in 4 vols., Calcutta, 1829 (of the earlier Calcutta edition of 1811, by Lumsden, only

one volume has appeared), reproduced in the lithographed eastern texts of Bombay, 1849 and 1856, Cawnpore, 1874, Tahrân, A.H. 1245 and 1267, etc.; J. Mohl (with a complete prose translation in French), Paris, 1838–1878; and J. A. Vullers, Leyden, 1877–1884. Parts of the poem have been published in J. Atkinson's Soohrab, a poem (Persian and English), Calcutta, 1814; Vullers, Chrestomathia Shahnamiana, Bonn, 1833; H. S. Jarrett, Selections from the Shah Namah, Calcutta, 1880; I. Pizzi, Antologia Firdusiana, second edition, Leipzig, 1891; in various Persian Chrestomathies, for instance, Spiegel (Leipzig, 1846), Pizzi (Manuale della lingua Persiana, Leipzig, 1883, and Chrestomathie Persane, Turin, 1889), and others, and in Salemann und Shukovski, Persische Grammatik, Berlin, 1889; compare also Zenker, No. 526 sq., and ii. 489 sq. Chief translations by Champion (the first eight books), 1788; St. Weston, Episodes from the Shah Nameh, 1815; J. Görres, Das Heldenbuch von Iran, 2 vols., Berlin, 1820; Starkenfels, Key-Kawus in Masenderan, Vienna, 1841; Fr. v. Schack, Heldensagen, third edition, 3 vols., Stuttgart, 1877; J. Mohl, Le livre des rois, traduit et commenté, publié par Mme. Mohl, Paris, 1876–1878, H Zimmern, The Epic of Kings, London, 1882; S. Robinson, Persian Poetry for English Readers, 1883 (pp. 5–102); I. Pizzi, Il libro dei re, poema epico, in 8 vols., Turin, 1886–1888 (the only complete translation in verse that exists of Firdausi's epopee in any European language, except the Turkish version of Sharif, see Rieu, p. 152 sq.), Fr. Rückert, Firdosi's Königsbuch, aus dem Nachlass herausgegeben von E. A Bayer, Sage i–xiii, Berlin, 1890, and 'Rostem und Suhrab' im Nibelungenmass, ein Fragment mitgeteilt von E. Bayer in 'Zeitschrift für vergl. Litteraturgeschichte, etc,' Berlin, 1891, pp. 322–342. On the question of the origin of certain parts of the poem, see Noldeke's 'Persische Studien II,' Sitzungsberichte der kais. Acad der Wissenschaften in Wien, 1892, vol. 126

The present copy was transcribed by Muhammad Hâfiẓ Cishti. Book I is dated A H 1007, first of Ramadân (A.D. 1599, March 28); Book II, A.H. 1007, the 18th of Shawwâl (A.D 1599, May 14); Book III has no date; Book IV is dated A.H 1008, the 16th of Rajab (A.D. 1600, Febr. 1). Fol. 421 (٤٢٢ according to the Arabic paging) is left blank. Many small blanks besides.

No. 2118, ff. 522, 4 coll, each ll. 25; small, but very neat and clear Nasta'lîk; splendid illuminations on the first two pages of each book; size, 15⅝ in. by 10¼ in.

861

Another copy of the same.

Contents:

The older preface on fol. 1b, beginning as in the preceding copy.

Genealogical index of all the Persian kings, quoted by Firdausi, on fol. 7a.

Another genealogical index in verse (فهرست منظوم شاهنامه), on fol. 9a.

Alphabetical index of the Pahlawî (and other uncommon) words, used by Firdausi in his epopee, on fol. 10b.

The poem itself is divided into *two halves*, viz.:

First half, on fol. 12b, beginning: بنام خداوند جان و خرد الخ.

Second half, on fol. 318b, beginning with Gushtâsp's reign: چو گشتاسپ را داد لهراسپ تخت الخ.

The *first half* is dated by Hâfiẓ Ahmad bin Muhammad the 23rd of Ramadân, A.H. 1009 (A.D. 1601, March 28); the second is not dated.

No 118, ff. 596, 4 coll., each ll. 25; Nasta'lîk; vignettes on ff. 1a, 12a, and 318a; illuminated frontispieces on ff. 1b, 12b, and 318b; pictures on ff. 338a, 365a, and 430b Part of ff. 58a, 79a, 102b, and 180b left blank; many headings and single verses missing or injured; ff. 487 and 556 supplied by a more modern hand; size, 13⅝ in. by 9⅝ in

862

Another copy of the *first half* of the poem.

This copy, with the older preface on fol. 1b, contains only the *first half*, respectively the *first two books* of the Shâhnâma; Book I begins on fol. 8b, Book II on fol. 163b; the first goes down to Afrâsiyâb's hearing of the flight of the Irânians; the second to Arjâsp's death by the hand of Isfandiyâr. All the rest of the poem is wanting. No date. The copyist was Muhammad Fâdil, known as ادها نبی اسرائیل کولوی. A few various readings on the margin.

No. 3267, olim 11 J 6, ff 325, 4 coll, each ll 25; good and clear Nasta'lîk, size, 11⅝ in by 6⅝ in.

b *Copies of the Shâhnâma with the Bâisunghari preface.*

863

Shâhnâma.

The Bâisunghari preface (dated A.H. 829 = A.D 1426, see on the rather fictitious character of the same, and the whole question of the so-called Bâisunghari recension, the excellent remarks of M. James Darmesteter in the 'Revue Critique,' October 20, 1890, pp. 215 and 216), on ff. 1b–13b, beginning: افتتاح سخن آن به که کنند اهل کمال الخ. At the end: تمت الديباجة الموسومة بايسنغرى.

This preface is designated by Mohl as 'préface No. I,' and is printed with a few omissions in Macan's Introduction to the Shâhnâma, pp. 11–61.

Beginning of the poem, on fol. 13b: بنام خداوند جان و خرد الخ.

The Shâhnâma is divided into two parts, the *second* of which begins with Luhrâsp's reign (headed: کتاب لهراسپ نامه), on fol. 270b: چو لهراسپ بنشست بر تخت نژاد الخ. This splendid copy was made by Hasan bin Muhammad Ahsan and finished at Shirâz the 18th of Dhû-alka'dah, A.H. 967 (A.D. 1560, August 10); it was given as a present to Kâsimbeg the 1st of Dhû-alhijjah,

A. H. 971 (A. D. 1564, July 11), according to a note on fol. 1a.

No. 133, ff. 338, 4 coll., each ll. 25; excellent Nasta'lîk; ff. 1b and 2a gorgeously illuminated in gold and blue arabesques, mixed with a variety of other colours; similar illuminations and an excellent frontispiece on ff. 270b and 271a; all the headings throughout neatly embellished; well-executed pictures on ff. 5b, 16b, 32a, 54a, 76b, 96a, 113b, 127b, 150b, 184b, 203a, 207b, 250a, 270b, 271a, 304a, 321b, 349b, 372a, 389a, 418b, 445b, 483a, and 519a; size, 14¾ in. by 8¾ in.

864

The same.

The Bâisunghari preface begins here as in the preceding copy, and is concluded by a short chronological index and list of kings.

Beginning of the poem, on fol. 12b. It is divided into *four books*, Book I ends with Rustam's return from Turkistân and Afrâsiyâb's flight, Book II, beginning on fol. 200b with Gushtâsp's accession; Book III, beginning on fol 315b, goes down to the accession of Nûshirwân, and Book IV, beginning on fol. 461b, comprises the rest. Dated by Majd-aldîn bin Ibrâhîm Hafiz, A. H. 1012, the 29th of Muharram (A. D. 1603, July 9).

No. 3340, olim II. J. 7, ff. 586, 4 coll., each ll. 25, small Nasta'lîk, illuminated frontispieces on ff. 1b and 12b, adorned headings on ff. 200b and 315b. Small pictures on ff. 15a, 15b, 17a, 19a, 24b, 42a, 48b, 50a, 55a, 65b, 73b, 77b, 92b, 106b, 120b, 134a, 149a, 156a, 158b, 164a, 180b, 190a, 198b, 200a, 212b, 214a, 243b, 254b, 267b, 279a, 280b, 296b, 297a, 315b, 325b, 332a, 332b, 333b, 334b, 337a, 353a, 355a, 358b, 370a, 371a, 377b, 385b, 388b, 393a, 395b, 399b, 410a, 418b, 420b, 422a, 424a, 425b, 429a, 435a, 439b, 460b, 489a, 494b, 516a, 534b, 552b, 561a, 563b, 572b, 576b, 583a, and 585b, size, 8⅝ in. by 4¾ in.

865

The same.

The Bâisunghari preface, on fol 1a. Beginning of the poem, on fol. 10b. It is divided into *four books*, which agree in their contents entirely with those in the preceding copy, except that Books II and III (beginning on fol. 144b) are not separated here. Book IV begins on fol 338b. Small blanks on many pages, apparently left for the insertion of headings or pictures. Book I (جلد اوّل) is dated A. H. 1111, the 16th of Safar (called here the 44th year of 'Âlamgîr's reign)=A. D. 1699, August 13; Book IV, the 8th of Dhû-alhijjah, in the same year=A. D. 1700, May 27, by Muhammad Hisârî. The first two leaves are supplied by another hand, perhaps by Warren Hastings, whose name appears at the top of the preface.

No. 3259, olim II. J. 5, ff. 427, 4 coll., each ll. 25, and a fifth on the margin, ll. 40; Nasta'lîk; size, 11¾ in. by 7¾ in.

866

The same.

The Bâisunghari preface, on fol. 1b. Beginning of the poem, on fol. 15b. No subdivision into books. This copy was made for J. H. Peile, Esq., of the Madras Civil Service (مستر پیل صاحب بهادر والا مناقب), at Seringapatam (سرنگ پٹن در سلطنت انگریز), and is dated A. H. 1220, the 26th of Muharram (A. D. 1805, April 26). It was presented by Mr. Peile to the Library on the 19th of September, 1818.

No. 3255, olim II. J. 3, ff. 542, 4 coll., each ll. 21; large and clear Nasta'lîk; illuminated frontispieces on ff. 1b and 15b; size, 14½ in. by 8¾ in.

867

The same.

An extremely splendid and magnificent copy of the Shâhnâma, in two volumes, with a beautiful eastern binding; written by Hidâyat-allâh of Shîrâz, but not dated.

The Bâisunghari preface begins here, on fol. 2b, thus:

ای در صف اهل نظم استاد سخن
شد تازه و محکم از تو بنیاد سخن
فردوس مقام یادت ای فردوسی
انصاف که نیک دادهٔ داد سخن
افتتاح سخن آن ده که کند اهل کمال الخ

The full text of the satire against Sulṭân Maḥmûd is found here on fol. 9b sq.

Beginning of the *first volume*, on fol. 13b; of the *second volume*, on fol. 344b, with Luhrâsp's accession:

چو لهراسپ بنشست بر تخت عاج الخ.

Nos 741 and 742, ff. 668, 4 coll., each ll. 25; excellent Nasta'lîk; illuminated frontispieces on ff. 2b, 13b, and 344b; the whole copy luxuriously embellished throughout; full-size pictures on ff 1b, 2a, 40a, 94b, 140b, 185b, 215a, 232a, 252b, 326a, 355b, 385b, 412b, and 529b; size, 16 in by 10 in.

868

The same.

The Bâisunghari preface, beginning here with the same verses as in No. 704 of W. Pertsch's Berlin Cat. (p 735):

فریدون و جمشید جورشید شان
نامرش درس گنبد آمد روان

This beautiful copy is divided into *two halves*, the first of which begins on fol. 10b, the second on fol. 332b, with the accession of Luhrâsp. No date.

No. 1256, ff 622, 4 coll., each ll. 25; excellent Nasta'lîk; illuminated frontispiece at the beginning of the preface and of both halves of the poem, the first four pages luxuriously embellished, on the first two a long inscription as heading of the whole work; pictures on ff. 13a, 29a, 42b, 52b, 57b, 70b, 79a, 102b, 120b, 138b, 150b, 175b, 186a, 189a, 196b, 207a, 220b, 233b, 276b, 321b, 361b, 384b, 421b, 460b, 496a, 529a, 552a, and 580b; size, 17 in. by 10⅝ in.

869

A slightly defective copy of the same.

The Bâisunghari preface breaks off on fol. 10b, in consequence of a lacuna after fol. 10, through which also the beginning of the poem is missing. The last words of the preface correspond to No. 3259 (865 in this Cat.), fol. 8b, l. 5, middle; the first words of the poem, on fol. 11a, یکی آتشی بر شده تابناک, to fol. 10b, l. 7, on the margin of the same copy. The poem is divided into *four books*; Book II begins, on fol. 201b, with the story of Bîzhan (بیژن); Book III, on fol. 310b, with Luhrâsp's accession; Book IV, on fol. 470b, with the reign of Nûshirwân. All the larger headings are

left blank throughout; some smaller blanks besides. Ff. 586–589 are turned upside down. This defective copy, somewhat injured in the beginning too, was finished in the month Dhû-alhijjah, A.H. 987 (A.D. 1580, January–February).

No. 341, ff. 596, 4 coll., each ll. 25; Nasta'lîk; the first two pages embellished; size, 11¾ in. by 7¾ in.

870

Another more defective and incomplete copy of the same.

A large lacuna in the Bâisunghari preface after fol. 2, corresponding to fol. 3ª, l. 12–fol. 10ᵇ, l. 9 in No. 3255 (866 in this Cat.); at the end of the preface the genealogical list of kings in mathnawî-baits (see No. 861 above). Beginning of the poem, on fol. 5ª. It consists here of *three bâbs* only, and goes down to the death of Farâmurz, the son of Rustam; all the rest of the poem is wanting. Book II begins, on fol. 314ᵇ, with Gushtâsp's accession; Book III, on fol. 368ᵇ, with the story of Farâmurz. No date.

No. 3263, olim 11. J. 2, ff. 456, 4 coll., each ll 25–31; Nasta'lîk; illuminated frontispiece at the beginning of each book; pictures (some of which are full-sized) on ff 47ᵇ, 76ª, 89ᵇ, 113ª, 130ᵇ, 149ᵇ, 155ª, 196ᵇ, 212ᵇ, 216ᵇ, 241ᵇ, 255ᵇ, 288ᵇ, 318ª, 322ᵇ, 326ᵇ, 330ᵇ, 334ᵇ, 343ᵇ, 353ᵇ, 356ᵇ, and 398ᵇ; size, 15¾ in. by 10¼ in.

871

Dibâcha-i-Shâhnâma (دیباچهٔ شاهنامه).

Another copy of the Bâisunghari preface, beginning امتناع سخن آن نه که کند اهل کمال الخ, and ending with the short chronological list of the Pishdâdian, Kayânian, Ashkânian, and Sâsânian kings of Persia. No date.

No 3050, ff 44–66, ll 11; Nasta'lîk; size, 8¼ in by 6¾ in

c. *Copies of the Shâhnâma with another preface*

872

Shâhnâma.

This copy has the same preface as Add. 27,302 in the British Museum (Rieu ii. p. 536ᵇ) and No. 497 in the Bodleian Cat., which begins thus: حمد و ستایش مر خدای را عزّ وجلّ که خدای هر دو جهان است الخ, and contains a legendary biography of Firdausi, with a short genealogical account at the end. The poem is, as in many of the preceding copies, divided into *four books*. Book I, on fol. 9ᵇ; II, on fol. 192ᵇ; III, on fol. 333ᵇ; IV, on fol. 452ᵇ. The first book goes down to Rustam's slaying the dîw Akwân (see Bodleian Cat., No. 500), the second to Kuhram's falling into the hand of Isfandiyâr, and the third to the beginning of Nûshirwân's reign; the fourth comprises the rest. Many headings are left blank. Ff. 1 and 8 are supplied by another hand. This copy was finished in Ramadân, A.H. 991 (A.D. 1583, September–October).

No. 453, ff. 576, 4 coll. (except the last two pages which have only two), each ll. 25; small Nasta'lîk; illuminated frontispiece at the beginning of each book; size, 9 in. by 5¾ in.

873

The same.

The same preface as in the preceding copy: حمد و ستایش مر خدایرا الخ, with the short genealogical account at the end. The first 6½ lines of this preface are repeated on ff. 6ᵇ and 7ª.

Beginning of the poem, on fol. 7ᵇ. No subdivision into books; the copy is slightly injured in several places, especially towards the end.

Dated by Âdina of Bukhârâ, A.H. 1008, the 10th of Sha'bân (A.D. 1600, February 25), at Samarkand.

No. 301, ff. 375, 4 coll., each ll. 35; excellent Nasta'lîk; vignettes on ff. 1ª and 6ª; illuminated frontispieces on ff. 1ᵇ and 7ᵇ; ff. 6ᵇ and 7ª splendidly embellished; pictures on ff. 51ᵇ, 52ᵇ, 68ª, 73ª, 91ᵇ, 97ª, 100ª, 193ᵇ, 122ª, 135ᵇ, 136ᵇ, 142ª, 169ᵇ, 185ᵇ, 186ª, 192ª, 223ª, 229ª, 237ᵇ, 247ª, 269ᵇ, 281ᵇ, 297ª, 349ª, and 370ᵇ; size, 14¼ in. by 9 in.

874

The same.

The same preface. Beginning of the poem on fol. 6ᵇ. No subdivision into books. Many pages are rather effaced, others slightly injured at the inner corners. The date cannot be deciphered either; the copyist's name was Ḥaidar Kuli of Harât.

No. 3265, olim 11. J. 1, ff. 610, 4 coll., each ll. 25; Nasta'lîk; the first two pages splendidly adorned; an illuminated frontispiece besides on fol. 6ᵇ; large pictures on ff 9ᵇ, 15ᵇ, 24ᵇ, 29ª, 34ª, 65ᵇ, 74ᵇ, 77ᵇ, 84ª, 97ᵇ, 106ᵇ, 116ª, 129ª, 135ᵇ, 139ª, 179ª, 188ᵇ, 198ª, 201ª, 213ᵇ, 238ᵇ, 325ª, 340ª, 361ª, 374ᵇ, 386ᵇ, 391ᵇ, 454ª, 459ª, 464ᵇ, 480ᵇ, 523ᵇ, 535ª, 564ª, 573ᵇ, 582ᵇ, 602ª, 606ᵇ, and 609ª, size, 14¾ in by 9 in

d *Copies of the Shâhnâma without any preface*

875

Shâhnâma.

This copy, which is dated by Ya'kûb bin Isḥak A.H. 1009, 10th of Rabî'-alawwal (A.D. 1600, September 19), is divided into *two halves*, the first beginning on fol. 1ᵇ, the second on fol. 270ᵇ, with Luhrâsp's accession: چون لهراسپ بنشست بر تخت داد الخ.

No. 315, ff. 510, 4 coll., each ll. 25; clear and distinct Nasta'lîk; rich illuminations on ff. 1ª, 1ᵇ, and 2ª, and an illuminated frontispiece besides at the beginning of the second half, size, 13¾ in by 8¾ in.

876

The same.

A beautiful copy, without any subdivision, dated A.H. 1012, 1st of Ramadân (A.D. 1604, February 2).

No. 966, ff. 523, 4 coll., each ll. 25; clear Nasta'lîk, splendid frontispieces and other illuminations on ff. 1ᵇ and 2ª; pictures on ff. 4ᵇ, 8ᵇ, 14ᵇ, 18ª, 26ª, 33ᵇ, 44ª, 45ª, 54ᵇ, 56ª, 57ª, 62ª, 63ª, 64ᵇ, 66ª, 68ᵇ, 71ª, 74ª, 77ᵇ, 79ª, 88ª, 97ª, 110ª, 113ᵇ, 127ᵇ, 145ª, 147ª, 157ᵇ, 169ᵇ, 171ᵇ, 177ᵇ, 180ª, 186ᵇ, 189ª, 197ᵇ, 200ᵇ, 212ᵇ, 216ª, 229ª, 232ᵇ, 243ᵇ, 254ª, 269ª, 275ª, 277ª, 279ª, 297ª, 307ª, 314ᵇ, 318ᵇ, 323ᵇ, 335ª, 358ª, 360ᵇ, 371ᵇ, 378ᵇ, 389ª, 403ᵇ, 408ª, 428ᵇ, 453ᵇ, 475ª, and 505ª; size, 14½ in. by 9¼ in.

877

The same.

Another good copy of the Shâhnâma, with excellent and numerous marginal notes and various readings, which give quite an exceptional value to it. It is divided into *two daftars*, the second of which begins, on fol. 271b, after Bahrâm's death, with the struggle between Rustam and Kâmûs:

بنام خداوند خورشید وماه
که دلرا بنامش خرد داد راه

comp. No. 860 above.

The first daftar was finished A.H. 1053, last of Muharram (A.D. 1643, April 20); the second, the 25th of Rabî'-alâkhar in the same year (A.D. 1643, July 13).

Bibliotheca Leydeniana.

No. 2564, ff. 434, 4 coll., each ll. 25; Nasta'lîk, mixed with Shikastá; illuminated frontispiece on fol. 271b, fol. 136 partly effaced; size, 11½ in. by 7½ in.

878

The same.

This copy, which is not dated, is likewise divided into *two halves*, the first on ff. 1b–305b, the second beginning on fol. 307b, with Gushtâsp's accession:

چو گشتاسپ را داد لهراسپ تخت
فرود آمد از تخت وبر نسب رخت

Fol. 306 is left blank; there seem also to be small lacunas after ff. 241, 243, 586, and 587, as the catch-words do not agree with the beginning of the first line in the next pages.

This copy contains the very rare epilogue, quoted in Rieu ii. p. 535a (see No. 860 above), and beginning here

چو شد ازدی (اسپری Rieu) داستان بزرگ
سخنهای آن خسروان بزرگ

in which as date of completion for the Shâhnâma A.H. 389 (A.D. 999) is given: (read با) تا نهم سال هشتاد سیصدست.

This copy was transcribed by Mahdî 'Alî Kashmîrî; it may belong to the tenth century of the Hijrah.

No. 2593, ff. 602, 4 coll., each ll. 23; small, but clear Nasta'lîk, the first two pages splendidly illuminated; a portion of the text at the top of the last two leaves torn away; size, 9¼ in. by 5½ in.

879

The same.

This copy is likewise divided into *two halves*, the second of which begins, on fol. 292a, with Lohrâsp's accession:

چو لهراسپ بنشست بر تخت شاد الخ

see Nos. 863, 867–869, and 875 above. All the headings throughout are left blank. No date. Bound together with this MS. is a letter of W. Jones to Richard Johnson, to whom this copy once belonged and who had lent it to Mr. Jones.

No. 165, ff. 626, 4 coll., each ll. 21; clear Nasta'lîk; illuminated frontispiece; the first two pages richly adorned; size, 11⅝ in. by 7⅝ in.

880

The same.

Good copy; slightly injured in several places. No subdivision; no date.

No. 3254, olim II. J. 4, ff. 371, 4 coll., each ll. 25; the first two pages luxuriously adorned; pictures on ff. 29b, 37b, 40b, 75b, 89b, 98b, 110a, 116b, 130b, 138b, 145b, 150b, 168b, 172a, 176a, 182b, 187b, 192a, 198a, 199b, 202a, 205a, 211b, 216b, 218a, 225a, 230b, 231a, 233b, 243b, 252b, 255b, 260b, 270b, 272a, 274a, 281a, 284a, 288a, 292a, 294a, 295b, 300a, 317a, 324b, 341a, 343a, 347b, and 359b; size, 12¾ in. by 8 in.

881

An incomplete copy of the same.

This copy breaks off in the story of Khusrau Parwîz; the last verse:

پراگنده شد لشکر شهریار
سپه گشت روز و تبه گشت کار

corresponds to fol. 576b, first line, in No. 118 (861 in this Cat.). Many small injuries throughout.

No. 119, ff. 554, 4 coll., each ll. 25; Nasta'lîk; a vignette on fol. 1a; ff. 1b and 2a luxuriously illuminated; at the beginning and end of the MS. two large pictures; size, 13¾ in. by 8½ in.

Abridgments of the Shâhnâma and other works relating to the poem

882

Intikhâb-i-Shâhnama (انتخاب شاهنامه).

A kind of abridgment of the Shâhnâma, with the above title given to it in the colophon on fol. 207a; it may perhaps be identical with the اختیارات or 'selections from the Shâhnâma,' made by the poet Khwâjah Mas'ûd bin Sa'd bin Salmân, who died A.H. 525 (A.D. 1131), see A. Sprenger, Catal., p. 406, and No. 908 in this Cat., but this copy is unfortunately in such an extremely bad state, defective at the beginning, with a very large lacuna after fol. 8, and so severely injured throughout, that it is impossible to give any more detailed account of its character or purpose. There is scarcely one leaf undamaged, whole portions of many pages are torn away (particularly in the beginning), and where catch-words are found, they seldom agree with the initial verse of the following page. On fol. 207a, where the title occurs, the copy apparently concludes and is dated by Asad-allâhî, A.H. 945, month of Rabî'-alawwal (A.D. 1538, August); but on ff. 207b and 208a again some extracts from the Shâhnâma are found, and on the latter page, written by another hand, is another colophon, dated A.H. 966, 18th of Jumâdâ-alawwal (A.D. 1559, February 26).

No. 2454, ff. 208, 4 coll., each ll. 28; Nasta'lîk; ff. 33 and 208 written by other hands; size, 10¾ in. by 6¾ in.

883

Muntakhab-i-Shâhnâma (منتخب شاهنامه).

This is the oldest copy in the India Office Collection of the well-known extracts from the Shâhnâma, compiled with a connecting narrative in prose by Tawak-

kulbeg bin Tûlakbeg (according to one copy in the British Museum, Tawakkul Muhammad bin Tûlak Muhammad al-Husainî), an officer of the prince Dârâ Shukûh, at the request of the governor of Ghazna, Shamshîrkhân, comp. Bodleian Cat., No. 504; Rieu ii. p. 539 sq.; W. Pertsch, Berlin Cat., p. 740; A. F. Mehren, p. 540; Mohl, Le livre des rois, vol. i, préface, p. lxxix, etc. Unfortunately this copy is very illegible in many places, as a great number of different hands have been engaged in transcribing the MS.

Beginning: حمد بیغایت و ثنای بینهایت مر حضرت کبریاء واجب الوجودی را که جناب قدسی هویّت جلالش را از ادراك افهام الخ.

The date of composition, viz A. H. 1063 (26th year of Shâhjahân's reign=A. D. 1653), appears here on fol. 1b, l. 3 ab infra; the name of the author on fol. 2a, l. 2, and that of the governor, Shamshîr khân, on fol. 2a, l. 5. As title is given here, besides the منتخب شاهنامه, both on fol. 2b, l. 6, and in the colophon, خلاصهٔ شاهنامه (see Rieu, loc cit.). The usual title, تاریخ دلگشای شمشیرخانی, is not found in this copy. At the end of Ardashir's reign, on ff. 168a–171b, the usual additions, list of the Sâsânian kings, biography of Firdausî, and the satire against Sulṭân Maḥmûd. Dated the 25th of Ṣafar in the 46th year of 'Âlamgîr's reign (=A. H. 1114, A. D. 1702, July 21). Bibliotheca Leydeniana, a former owner was Robert Watherston.

This work was translated into English by J Atkinson, in 'The Shahnamah of Firdausi,' London, 1832. An abridged translation of the same in rekhta verse, styled شاهنامهٔ موپلند, was made by Mûlcand Munshi of Lakhnau, who lived in Dihlî, and dedicated his work to the Sulṭân of Dihlî, Shâh Abû Nasr Akbarshâh (i. e Akbar II, who reigned A. H. 1221–1253=A. D. 1806–1837), A. H. 1225 (A. D 1810), according to the chronogram قصّهٔ خسروان عجم (in a copy of this book in No 3128 of the India Office Collection, fol. 6b, ll. 7 and 8, and fol. 351a, ll. 5 and 6, comp. Garcin de Tassy, Histoire de la littérature Hindouie etc., 2nd ed, ii. p. 586 sq, and A. Sprenger, Catal, p. 627, where the wrong date, 1220, is given; printed Calcutta, 1846; lithographed at Dihlî and Kânpûr, A H. 1268, also at Lakhnau).

No. 2755, ff. 171, ll. 14–21; written by at least half-a-dozen hands in various styles of careless Nasta'lîk and Shikasta; size, 9½ in. by 5¾ in.

884

Another copy of the same.

This copy, the colophon of which styles the work تواریخ شمشیرخانی, is dated the 3rd of Rajab in the first year of the reign of Râfi'-aljalâlat (probably meant for Rafî'-aldarajât, who reigned about three months between Farrukhsiyar and Muhammadshâh, A. H. 1131 =A. D. 1719, May 22), by Sayyid Nûr Muhammad. Beginning as in the preceding copy. The extracts end on fol. 215a and are followed on the remaining pages by the usual additions.

No. 1578, ff. 219, ll. 19; Nasta'lîk; size, 8⅝ in. by 4¾ in.

885

The same.

Beginning as usual. The title, منتخب شاهنامه, appears on fol. 2a, l. 9, but at the top of fol. 1a and in the colophon the book is designated as لبّ لباب منتخب شاهنامه or simply لبّ لباب. The extracts end on fol. 267b, followed by the usual additions. Dated by Muṭî'-allâh Ĉishtî alrashîdî aljaunpûrî, A. H. 1170, 9th of Shawwâl (A. D. 1757, June 27). From the library of Sir Charles Wilkins.

No. 2361, ff. 274, ll. 15; Naskhî, mixed with Shikasta; worm-eaten throughout; size, 7⅞ in. by 4⅞ in.

886

The same.

Beginning: حمد بیغایت و ثنای بینهایت مر حضرت کبریای واجب الوجود ربوبیّت جلالش از ادراك افهام الخ.

The date of composition is here (on fol. 1b, l. 8) wrongly given as A. H. 1061 instead of 1063, although it is distinctly stated that it was the 26th year of Shâhjahân's reign. The title, تاریخ دلگشای شمشیرخانی, appears on fol. 3a, first line. Copied in the fifth year of Shah 'Âlam's reign (=A. H 1177, A. D. 1763, 1764).

No. 175, ff. 296, ll. 16, large and distinct Nasta'lîk, illuminated frontispiece, size, 11⅝ in. by 6½ in

887

The same.

Beginning: حمد بیعایت و ثنای بینهایت مر حضرت کبریای واجب الوجود را که جناب قدسی جلالش از ادراك الخ.

Dated the 5th of Jumâdâ-althânî, A. H. 1186 (A D 1772, September 3); the right order of ff. 283–286 is 283 285, 284, and 286.

No 66, ff 304, ll 13, Nasta'lîk; size, 8¼ in. by 5¼ in

888

The same.

Another very modern copy, transcribed (according to a note on the fly-leaf at the end of the MS.) by Ḥasan Muhammad in the present century. The extracts end on fol. 195a, followed by the usual additions. This copy was sent to the Imperial Exhibition at Paris for works of art and industry by the Punjab Committee at Lahore; it was received into the Library from Dr Royle, July 1856.

No. 3227, ff. 198, ll 17; splendid Nasta'lîk; many blanks left, probably for the insertion of illustrations; size, 11 in by 6½ in

889

The same.

The beginning of this copy differs in the first four and a half lines from the usual text: ستایش و نیایش مر حضرت قادری بیچون را سزد که عالم گوناگون را از پردهٔ کتم الخ, but from the fifth line onwards it agrees verbatim with that of the preceding copies: که امارت وایالت . . . . پناه حشمت واجلال الخ, corresponding to fol. 2a, l. 7 sq.

in No. 175 (886 in this Cat.). Author's name and date of composition are missing in this preface, but the governor's name, Shamshîrkhân, and the title, تاریخ دلگشای شمشیرخانی, appear here on ff. 1b, last line, 2a, first line, and 2b, last line. No date. The copy was transcribed by Ḥâfiẓ Yâr Muḥammad and Ḥâfiẓ Muḥammad Murâd.

No 117. ff. 302, ll 13; Nasta'lîk, all the margins throughout embellished with gold arabesques; size, 8½ in. by 4¾ in

890

A defective copy of the same.

Some leaves are missing at the beginning of this copy; the first words, on fol. 1a, بزرگی و دستار و افسر دهد الخ, correspond to No. 175 (886 in this Cat.), fol 3a, l. 10 second hemistich. No date. On the fly-leaf the incorrect title, محمود نامه تصنیف فردوسی, is given to this work.

No 92, ff 198, ll 14 20, written very unequally and sometimes almost illegibly by different hands in various kinds of Nasta'lîk and Shikasta; size 9 in. by 5 in

891

Ganjnâma dar ḥall-i-lughât-i Shahnâma (گنجنامه در حل لغات شاهنامه)

A special dictionary for Firdausî's Shâhnâma compiled at the request of Ilidâ Kuliheg, with the epithet Nîkanâmkhân (see fol. 3a ll 8 and 9), by 'Alî almakkî Ibn Taifûr albistâmî (see fol 3b, l 10), and completed the 7th of Jumâdâ-althânî, A.H. 1079 (A.D 1668, November 12). It is arranged alphabetically according to the *first* and *second* letters, and begins on fol 9a with آباد. An introduction or آغاز precedes the dictionary, and is subdivided into the following three paragraphs (مضمون):

1. در بیان طلاق اسم پارس در ملک ایران و آنکه در زمان قدیم و عهد باستان از کجا تا کجا را پارس میخوانده اند, on fol. 4b.

2 در تعداد زبان پارسی که چند است, on fol. 5b.

3. در بیان فضیلت ابنای پارس و فصاحت زبان پارسی, on fol 7a.

Beginning (as in Firdausî's poem):

بنام خداوند جان و خرد ـ کزین برتر اندیشه در نگذرد

This copy was made a short time after the completion of the work in the same year, 1079, by Ibn Raḥmat-allâh alḥusainî Ibrâhîm, and finished the 14th of Shawwâl (A.D. 1669, March 17). It belonged formerly to Robert Ireland, Fort William in Bengal (1781). There is another entry on the fly-leaf: the 16th June, 1773, Calcutta, and the book is called there نعت شاهنامه; and 'A definition of many hard phrases made use of in the Shâhnâma.'

No. 1738, ff. 205, ll. 15; Shikasta; illuminated frontispiece; size, 11¾ in. by 6¾ in.

892

Fihrist-i-Shâhnâma (فهرست شاهنامه).

A curious composition in form of a kaṣîdah, with the same rhyme in l running through the whole book, giving a versified index of the contents of the Shâhnâma, compiled by Shîrîn Parand (شیرین پرند) for the sake of a better recollection of the principal incidents in Firdausî's masterpiece.

It opens with a rubâ'î, beginning thus:

این نامه بشاهنامه انداخته است الخ

This copy is defective, going down only to the end of Kaikhusrau's reign.

Copied A.H. 1166 (A.D. 1753), according to a note on fol. 1a

No 1990, ff 22, 2 coll, each ll. 12; Nasta'lîk, much damaged and many lines almost effaced; size, 8½ in. by 4¾ in.

Imitations of the Shâhnâma.

893

Garshâspnâma (گرشاسپ نامه).

The exploits of Garshâsp, prince of Sîstân and ancestor of the chief hero of Firdausî's poem, Rustam, the oldest epopee composed in imitation of the Shâhnâma, and generally ascribed to the poet Asadî, Firdausî's teacher; but since all the copies of this rather rare mathnawî give unanimously as date of completion A.H. 458 (A.D. 1066), see here fol. 284a, l 16, and old Asadî died in the reign of Sulṭân Mas'ûd bin Maḥmûd (A.H. 421–432 = A.D. 1030–1040), i.e. at least twenty-six or twenty-seven years *before* the composition of the Garshâspnâma, the latter must needs be the work of a later author, who most likely was 'Alî bin Aḥmad al-Asadî al-Ṭûsî, with the two Kunyas Abû-alḥasan and Abû-almansûr, the son of the older Asadî, see on this intricate question Dr. Ethe, 'Ueber persische Tenzonen,' in 'Abhandlungen des funften Internationalen Orientalisten-Congresses zu Berlin, 1881,' Zweiter Theil, erste Hälfte, p. 64 sq., and the Bodleian Cat., Nos. 507 and 508; comp. also Rieu iii p. 1088b; Mohl's preface to the 'Livre des rois,' and Turner Macan's edition of the Shâhnâma, vol. iv, appendix, pp. 2109–2133, where a portion of the text of the Garshâspnâma is published. Besides the two Bodleian copies and the Paris copy there are also recently four new ones added to the collection of the British Museum (Or. 2780, 2878, 2926, and 2976).

Beginning of the poem:

سپاس از خدا ایزد رهنمای
که از کاف و نون کرد گیتی بنای

According to the last verse but one it contains 9000 baits (see the same statement in Elliott 141 of the Bodleian Library, whereas Elliott 140 of the same collection gives 10,000). Copied A.H. 1003 (A.D. 1594, 1595). This copy is in a very precarious state; many leaves are extremely injured and damaged by worms; there are besides many small blanks and omissions. Some leaves are misplaced, but as most of the catch-

words are missing, we can set right only ff. 168–177, the proper order of which is: 168, 176, 170–175, 169, and 177.

No. 276, ff. 285, 2 coll., each ll. 19; Nasta'lîk; size, 8½ in. by 4¼ in.

894

Jahângîrnâma (جهانگيرنامه).

Another of the older imitations of the Shâhnâma, by an anonymous author, celebrating the life and adventures of Rustam's son Jahângîr, who, like his unfortunate brother Suhrâb, engages in a fight with his father, without knowing him, until at last father and son recognise each other. Beginning:

كنون ناز كردم نگار سخن — نگويم حديث جهان كهن

On fol. 1b the poem is styled: آغاز داستان جهانگير پس رستم نامه كه منتخب شاهنامه است

Very probably it is found like the Garshâspnâma, the Sâmnâma and others, interpolated in some copies of the Shâhnâma. Dated A. H. 1112, 29th of Dhû-alhijjah (A. D. 1701, June 6), at Akbarâbâd.

No. 628, ff. 166, 2 coll., each ll. 16–32, written very unequally in different kinds of Shikasta, size, 9 in. by 5½ in.

895

Futûh-alsalâtîn (فتوح السلاطين)

A poetical history of the rulers of India from the rise of the Ghaznawide dynasty to A. H. 750 (A. D. 1349, 1350), the date of this composition (see fol. 333a, l. 8), by 'Isâmî (عصامى), see fol. 21b, l. 3 ab infra; fol. 25a, l. 7; fol. 331b, l. 13 and the colophon. This imitation of Firdausi's Shâhnâma, which is styled فتوح السلاطين (see fol. 331b, l. 4) and is mentioned by the author of the Ṭabakât-i-Akbarî as one of his authorities (compare Rieu i. p. 220), was dedicated by the poet, who is probably identical with Khwâjah 'Abd Malik 'Isâmî, mentioned by A. Sprenger, Catal., p. 81, to 'Alâ-aldunyah wa aldîn Abû al-Muzaffar Bahmanshâh Sulṭân (see fol. 18a sq.), that is, 'Alâ-aldîn Ḥasan, the first Bahmanî king of the Dakhan, who, according to the statement here, assumed sovereignty in A. H. 748 = A. D. 1347 (see fol. 299a, but compare No. 449 in this Cat.).

A complete index of the contents is given on ff. 1–13.

Beginning of the poem, on fol. 24b:

بنام خداوند هر دو جهان
كنند ابتدا نامه كار آگهان

A short account of the old Persian kings, on fol. 27a.

Rise of Islâm and story of Muḥammad, on fol. 28b.

Rise of the Ghaznawide dynasty, on fol. 29a.

General account of Indian rulers, on fol. 30a.

Beginning of the main portion of the poem with the birth of Sulṭân Maḥmûd of Ghazna, on fol. 31a.

Death of Maḥmûd and reign of his successors, on fol. 46a sq.

History of the house of Ghûr, on fol. 58a sq.; followed in a more detailed manner by that of the Slave kings, the house of Khiljî, and the house of Tughluk.

Beginning of 'Alâ-aldîn Ḥasan Bahmanî's reign, on fol. 299a.

Many pages are spoiled by worms; half of fol. 267 is torn away, half of fol. 327 left blank, and parts of verses occasionally omitted. No date. Tenth century of the Hijrah. This copy belonged formerly to Charl. Boddam (Calcutta, May 1st).

No. 3089, ff. 333, 2 coll., each ll. 19; small but distinct Nasta'lîk; size, 7¼ in. by 4⅝ in.

896

Khâwarnâma (خاورنامه).

The exploits of 'Alî and his companions, a mathnawî composed in imitation of the Shâhnâma by Muḥammad bin Ḥusâm-aldîn of Khûsaf in Kuhistân, usually called Ibn Ḥusâm, with the epithet of فردوسى ثانى 'the second Firdausî,' A. H. 830 (A. D. 1427), see fol. 183a, l. 8. It is generally styled خاورنامه, but the poet himself calls it here (fol. 183a, l. 9) خاورانامه. According to the colophon it is also sometimes designated by the simple title شاهنامه; compare Bodleian Cat., No. 512; Rieu ii. p. 642, A. Sprenger, Catal., p. 432; G. Flügel ii. p. 450, and Haft Iklîm, No. 826 (col. 437 in this Cat.). The poet died A. H. 875 (A. D. 1470) according to Taqî Kâshî (other, less correct, dates are A. H. 892, see Ḥ. Khalfa iii. p. 129, and 893, see Ḥabîb-alsiyar, vol. iii. Juz 3, p. 336). The introduction, found in the Bodleian copy, is missing in all the copies of this collection.

Beginning of the poem.

نخستين بروين نامهٔ دلگشاى
سخن نقش بستم بنام خداى

Dated A. H. 965, month of Jumâdâ-alawwal (A. D. 1558, February–March), by Mahmûd bin 'Abd-alrahmân. Worm-eaten in many places. Bibliotheca Leydeniana. A translation of this epopee in Dakhnî verses was made by a poet with the takhallus Rustamî, who excelled both in Persian and Dakhnî poetry, for Khadîjah Sulṭân Shahrbânû, the sister of Sulṭân 'Abdallâh Quṭbshâh (who ascended the throne of Gulkundah A. H. 1035 = A. D. 1626, see No. 464 in this Cat.), the wife of Abû Mansûr Sulṭân Muḥammad 'Âdilshâh bin Ibrâhîmshâh (who reigned A. H. 1037–1067, A. D. 1627–1656, see Nos. 454 and 455 in this Cat.), and the mother of Manṣûr Bakhtiyâr (a copy of this translation with gorgeous illustrations is preserved in No. 834 of the India Office Collection).

No. 2557, ff. 184, 4 centre-coll., each ll. 20 (except ff. 1 and 2, with ll. 25 in a page), and from fol. 3a on a fifth column on the margin, ll. 44; Nasta'lîk, by three different hands; size, 10¾ in. by 6⅜ in.

897

Another copy of the same.

This most magnificent copy of the Khâwarnâma is about 200 years old (undated) and illustrated with 156 gorgeous pictures, most of them nearly full-sized, in the richest variety of colours.

Beginning as usual:

نخستين بروين نامهٔ دلگشاى
سخن نقش بستم بنام خداى

One leaf is missing between ff. 206 and 207 (the lacuna corresponding to fol. 104a, margin-column, l. 12 ab

infra, to fol. 104b, margin-column, l. 5 in the preceding copy). On one of the fly-leaves at the end of the MS. a Persian note, written by 'Alî Ibrâhîmkhân in 1789, gives the title and author's name of this poem, fixes correctly his death in A. H. 875, in the reign of Shaikh 'Umar Mirzâ ibn Amîr Tîmûr, and alleges two peculiar reasons why it was styled خاورنامه, viz. (1) because خاوران is a place in Khurâsân, and the author, Ibn Ḥusâm, lived in Khurâsân, namely in Kuhistân; (2) because خاوران means 'east and west' (مشرق و مغرب), and the wonderful exploits of the hero of this poem are said to have taken place in the west (مغرب)! He further states, that this poem is especially renowned in Iṣfahân and Khurâsân, although the stories related are devoid of historical truth, that it contains 23,735 baits and 157 illustrations on 362 folios. He adds, that it must have been copied for a king or Amîr. An English translation of this Persian note by H. T. Prinsep, Esq., is affixed to a fly leaf in the beginning of the MS. Another English note, but by a different hand and without signature is stuck to one of the fly-leaves at the end, and runs thus:

'I am not skilful in ascertaining the age and value of a Persian manuscript, but I should think, as well from the handwriting as from the pictures, that this copy was made in the north of India, and not in Persia, and that the artists were natives of India who have taken old Persian paintings for their models. I should therefore place this MS. in the third or fourth rank as a mere work of art. But it appears, from the little that I have had time to look into, to be very correct, and the handwriting is very distinct, which give it additional value: and I have no doubt but it was made with great care and a vast expense. I know nothing of the character of the work, for this is the first copy I have ever met with: nor have I found any reference to the author in other works. He has used the measure and seems to have copied the style of Firdûsî in his celebrated Shâh-Nâmah, but I am not sufficiently acquainted with the two works to make any further comparison.'

No. 3443, ff. 361, 4 coll., each ll. 19; large and distinct Nasta'lîk; each column is separated from the other by a large gold stripe; splendid frontispieces on ff. 1b and 35b; ff. 1b, 2a, 35b, and 36a richly illuminated; pictures on ff. 4a, 7a, 8a, 12a, 13a, 14b, 15b, 17b, 19b, 22b, 26a, 28a, 29a, 30b, 32b, 35a, 37a, 39a, 41a, 43a, 46a, 47b, 49a, 51b, 52b, 54b, 57b, 59b, 62b, 64b, 66b, 69b, 72a, 75a, 77a, 79b, 81a, 82b, 84a, 85b, 87a, 89a, 90b, 93a, 94b, 96b, 99a, 102a, 104b, 107b, 110a, 113b, 115b, 118a, 121a, 123b, 127a, 128b, 130b, 132b, 136a, 138a, 140b, 142a, 145a, 146b, 147b, 150a, 152b, 154b, 156b, 159a, 161a, 163a, 164b, 166b, 168a, 170a, 172b, 174b, 176a, 178a, 180a, 184b, 187a, 190a, 192b, 194b, 198b, 201b, 204a, 206a, 208a, 210a, 212a, 215a, 216b, 219a, 223b, 226b, 228a, 230a, 231b, 233b, 236b, 237b, 240b, 243a, 245a, 247a, 249a, 251b, 252b, 253b, 254b, 258a, 261a, 263a, 264a, 267a, 270a, 272b, 275a, 279a, 282a, 285b, 287a, 288b, 290a, 292b, 296a, 298b, 301b, 304a, 306b, 309a, 312b, 313b, 316b, 318b, 321b, 324a, 327a, 330a, 331b, 332b, 334a, 336b, 339a, 341a, 345a, 348a, 351b, 358a, 359a, and 361a; solid eastern binding; size, 13¾ in. by 10⅝ in.

898

A defective copy of the same.

Beginning as usual. No date. This copy is in a very bad state, worm-eaten and damaged in many places; there are besides several lacunas and misplaced leaves, for instance, the proper order of ff. 183–202 is: 183, 196, 197, 195, 201, 194, 200, 198, 199, 202; the intervening leaves 184–193 are not quite consecutive, 185–192 and 184 and 193 respectively belong together, but between both these series there are lacunas.

No. 658, ff. 536, 2 coll., ll. 16–23; written very unequally by different hands in various styles of Nasta'lîk; size, 8¾ in. by 4½ in.

899

A short fragment of the same.

Part of the episode of Gulandâm's deliverance, from the Khâwarnâma, agreeing in substance, but not in wording, with fol. 118 sq. in No. 2557 (896 in this Cat.). It contains only six leaves and is incomplete at the end.

Heading: ابن حسام گوید رفتن فتّاح بطلب گل اندام وخلاص نمودن ویافتن اورا در آن کوه و مژده دادن ابو المعجن را

Beginning: چو خورشید نهفت و بنمود ماه الخ.

Last verse:

سروشش شبد حیدر نامدار — بپرسیدش از گردش روزگار

Bibliotheca Leydeniana.

No. 2486, ff. 195–200, 2 coll., each ll. 15; Nasta'lîk; size, 8¼ in. by 4¼ in.

900

Hamla-i-Haidarî (حملهٔ حیدری).

Another imitation of the Shâhnâma, in the form of a poetical biography of Muḥammad and 'Alî, a kind of rhymed paraphrase of Mu'ṣṣalmiskîn's معارج النبوة (Nos. 138–144 in this Cat.), by Muḥammad Rafî'khân, with the takhallus Bâdhil, who died A. H. 1123 (A. D. 1711), but left the work unfinished, which was completed twelve years after, A. H. 1136 (A. D. 1723), by Najaf, who added an older poem on the same subject, by Sayyid Abû Tâlib of Iṣfahân, to the end of Bâdhil's epopee, see Bodleian Cat., Nos. 390 (Khulâṣat-alkalâm, Nos. 9 and 10), 518 and 519; Rieu ii. p. 704; A. Sprenger, Catal., p. 368; W. Pertsch, Berlin Cat., p. 533, and Mohl, préface to the 'Livre des rois,' p. lxxvii note. It must not be confounded with another quite modern epopee of the same title, حملهٔ حیدری, and in the same metre, composed by Mullâ Bamûn 'Alî Kirmânî, with the takhallus Râjî, A. H. 1220 (A. D. 1805), and lithographed in Bombay, A. H. 1264, etc.; see Rieu, loc. cit.; A. Sprenger, Catal., p. [illegible], and W. Pertsch, Berlin Cat., p. 534. According to the last-named Catal., the original work of Bâdhil was concluded in A. H. 1119 (A. D. 1707, 1708), after fifty years' labour. It has been lithographed in Lucknow, A. H. 1267.

The poem is divided here into *two parts*, the *first* beginning, on fol. 1b:

بنام خداوند بسیار بخش
خرد بخش و دین بخش و دیدار بخش

the *second*, on fol. 147b:

بنام برآرندهٔ کامها — از آغاز دانای انجامها

The first heading in the *second* part is: داستان خیبر و وقائع سال هفتم وامر فرمودن سیّد کائنات مهیّا شدن لشکر اسلام را.

This copy is larger than Ouseley 357 in the Bodleian Library (Bodleian Cat., loc. cit.), the last chapter of that copy being found here on fol. 283b. Copied by Muhammad A'zam bin Muhammad Ṣâdiḳ. No date.

No. 139, ff. 346, 4 coll., each ll. 20; excellent Nasta'lîk; illuminated frontispieces on ff. 1b and 147b; size, 12 in. by 7¼ in.

901

Shâhinshâhnâma (شاهنشاهنامه).

One of the most modern imitations of the Shâhnâma in honour of the exploits of Fath 'Alî Shâh, king of Persia (A. H. 1212–1250=A. D. 1797–1834), by the poet laureate Fath 'Alî Khân Kâshî, with the takhallus Ṣabâ (who died, according to Rieu iii, p. 1082a, and Schefer, Ambassade au Kharezm, A. H. 1238=A. D. 1822, 1823), see Bodl. Cat., No. 520; G. Flügel i. p. 603; W. Pertsch, Berlin Cat., p. 957; Fundgruben des Orients, vi, Heft iv. p. 341 sq.; and Wiener Jahrbücher, Anzeigeblatt, vol. 6, p. 29 sq.; vol. 7, pp. 273 and 281; vol. 9, p. 1 sq.; vol. 17, p. 32 sq.; vol. 18, p. 44 sq.; and vol. 70, p. 71.

Introduction by the author, on ff. 1b–9b, beginning:

نخست چون نگری جهانی دینی پر از چون وچند همی بست و گشاد بینی و ستم و داد الخ.

Beginning of the epopee, on fol. 10b:

بنام خداوند آموزگار — نگارندهٔ نامهٔ روزگار

This most superb and splendidly executed copy was made by order of Fath 'Alî Shâh himself, and finished by the transcriber, Mahdî alḥusainî alfarâhânî, the Kâtib of the royal residence, the first of Rajab, A. H. 1225 (A. D. 1810, August 2). Received from Comm. of Corresp., 28th March, 1816.

No. 3442, ff. 451, 4 coll., each ll. 20; excellent Nasta'lîk; gorgeous frontispieces on ff. 1b, 10b, and 11b; ff. 1b, 2a, 10b, and 11a magnificently illuminated; smaller illuminations on ff. 313a, 314a, and the last two pages; very fine pictures on ff. 28a, 32a, 37a, 44b, 56a, 64b, 78b, 88a, 97b, 102a, 110a, 111a, 112a, 113a, 114a, 115b, 116b, 130b, 145b, 150b, 153b, 156b, 201a, 212b, 218b, 235a, 239a, 245a, 263a, 280a, 317b, 339a, 343a, 354a, 382a, 387b, 389b, and 396b; splendid eastern binding with flowers; size, 15¾ in. by 9¾ in.

2. Poets contemporary with and subsequent to Firdausî.

902

Diwân-i-Farrukhî (ديوان فرّخي).

The very rare diwân of the court-poet of Sulṭân Maḥmûd of Ghazna, Ustâd Abû-alḥasan 'Alî bin Jûlû' (or Kûlû') Farrukhî, a native of Sistân, whose death is fixed by Taḳî Kâshî in A. H. 470 (A. D. 1077, 1078); see A. Sprenger, Catal., pp. 3, No. 22, and 15, No. 3; compare besides Âtashkada, No. 198 (Bodleian Cat., col. 269, where a work on poetry and rhetorical art, ترجمان البلاغة, is ascribed to him); Khulâṣat-alafkâr, No. 207 (ib., col. 399, where he is called a pupil of 'Unṣurî, the king of poets at Sulṭân Maḥmûd's court); Makhzan-algharâ'ib, No. 1839 (ib., col. 358); Haft Iḳlîm, No. 302 (col. 399 in this Cat.), and Bodleian Cat., col. 823. But a much earlier and—as it seems—more correct date for his demise is given in Riḍâ Ḳulîkhân's very reliable work, the مجمع الفصحا, vol. i. p. 439, viz. A. H. 429 (A. D. 1037, 1038); see also Schefer, Chrestomathie Persane, vol. ii. pp. 242–246, and pp. ٢٥٧–٢٥٧, where a few select poems in Persian text are given. There are two other complete copies of this diwân in the British Museum (Or. 2945 and 3246). The present copy is unfortunately much damaged, whole portions of the first thirteen leaves having been torn away. The diwân consists chiefly of ḳaṣîdas and tarji'bands, with a few ḳiṭ'as and rubâ'îs at the end.

Beginning: زبهر تهنیت عید بامداد پگاه الخ.

The second hemistich of this initial bait is partly destroyed.

The second ḳaṣîdah, on fol. 2a, alludes to Sulṭân Maḥmûd's conquest of Ḳannûj, viz.:

توئی کنندهٔ دین محمّد مختار
یمین دولت محمود قاهر کفّار
چو باز گشت بفیروزی از در قنّوج الخ

No date.

No. 1841, ff. 200, 2 coll., each ll. 22–23; Nasta'lîk, size, 8½ in. by 5 in.

903

Diwân-i-Nâṣir-i-Khusrau (ديوان ناصر خسرو).

The diwân or rather one of the diwâns of Abû Mu'in Nâṣir bin Khusrau, with the takhallus Ḥujjat, who was born in Ḳubâdiyân near Balkh, A. H. 394, Dhû-alka'dah (A. D. 1004, August–September), and died in Yumgân A. H. 481 (A. D. 1088); see on the life and works of this truly wonderful man, whose real character has so long been shrouded in mystery, and whose very identity with the author of the Safarnâma has been hotly disputed until a very recent date, especially Fagnân, Note sur Nâçir ibn Khosrou (Journal Asiatique, vii série, tome 13, 1879, pp. 164–168); Rieu i. pp. 379–381, and iii. p. 1086b; Schefer, Sefer Nameh, Paris, 1881, Introduction; and Ethé, Nâṣir bin Khusraus Leben, Denken und Dichten (compare Haft Iḳlîm, No. 863, col. 441 in this Cat.), and Die mystische, didaktische und lyrische Poesie, etc. der Perser, Hamburg, 1888, pp. 13–19. Copies of this diwân are described in A. Sprenger, Catal., p. 428; G. Flügel i. p. 496, and W. Pertsch, Berlin Cat., p. 741; there are also two copies lately added to the British Museum Collection (Or. 2845 and 3323); large extracts are found in the Butkhâna (Bodleian Cat., No. 366, ff. 36b–66b), and a peculiar tasmîṭ in the Daḳâ'iḳ-alash'âr (ib., No. 1333, col. 802); a lithographed edition appeared in Tabrîz, A. H. 1280. Selections from Nâṣir's diwân, with German metrical translation, have been edited by Ethé in the Göttinger Nachrichten, 1882, pp. 124–152, and in the Zeitschrift der D. M. G., vol. 36, pp. 478–508; one poem of his has also been published by W. Shukowskij in Sapisski, iv. pp. 386–393, 1890. Other works of the poet are:

(1) the Rûshanâ'inâma, see below, No. 904; (2) the Sa'âdatnâma (edited by Fagnan in the Zeitschrift, vol. 34, pp. 643–674; compare also Dr. Teufel's critical remarks on it, ib., vol. 36, pp. 106–114); (3) the Safarnâma (edited with French translation and valuable notes by Schefer, Paris, 1881; see also A. R. Fuller in the Journal of the Roy. Asiat. Society, 1872, pp. 142–164; and Guy Le Strange, Nâṣir-i-Khusrau, Diary of a Journey through Syria and Palestine, London, Palest. Pilgrims' Text Soc., 1888); (4) the Zâd-almusâfirîn (here styled in the very short biographical introduction زاد المسافر), which is in the private collection of M. Schefer (comp. his Chrestomathie Persane, vol. i, Paris, 1883, p. 182); (5 and 6) the كتاب وجه الدين and the كتاب دليل المتحيّرين (ib., p. 111), neither of which seems to be extant now.

Beginning of the present copy, on fol. 97b.

خداوندی که در وحدت قدیمست از همه اشیا
نه اندر وحدتش کثرت نه محدث را ازو تنها

This diwân, which forms the sixth and last part of a very old and precious collection of Persian diwâns, formerly belonging to Shâh Isma'îl Safawi and bearing his seal in many places (see W. Morley, p. 7, note 1), was copied A.H. 714 in Dhû-alka'dah = A.D. 1315, February, by 'Abd-almu'min al'alawi-alkâshî (the other five diwâns are those of Amir Mu'izzî, Athîr-aldîn Akhsîkatî, Adîb Sâbir, Nizâm-aldîn Mahmûd Kamar Isfahânî, and Shams aldîn Mahmûd al-Tabasî). It is unfortunately greatly damaged in many places and particularly towards the end.

No. 132, ff. 97–112, 6 coll., each ll. 40, written in a very peculiar and striking style of Naskhî; small illuminated frontispiece on fol. 97b, and a vignette on fol. 97a, miniature paintings of a rather funny character throughout; size, 15¾ in. by 11 in.

904

Rûshanâ'inâma (روشنائی نامه).

The oldest didactic mathnawî of the Persians, 'the book of enlightenment,' by the same Nâṣir bin Khusrau; it has been edited with German metrical translation and an introduction by Ethé in the Zeitschrift der D.M.G., vol. 33, 1879, pp. 645–665, and vol. 34, 1880, pp. 428–464 and 617–642 (compare Dr. Teufel's critical remarks on it, ib., vol. 36, pp. 96–106); the other four copies of this poem are in Gotha (W. Pertsch, p. 13), Leyden (Cat. Codd. Or. Lugd. Bat. ii. p. 107), and Paris (No. 781, A. du suppl., and in the private collection of M. Schefer); as date of composition appears in the Gotha codex, A.H. 420 (A.D. 1029), in the other three A.H. 343 (A.D. 954, 955), and in the present copy on fol. 57b, l. 7, A.H. 323 (A.D. 935); the correct date seems to be A.H. 440 or 441 (A.D. 1048–1050), see Zeitschrift der D.M.G., vol. 34, p. 638, note 5.

Beginning:

بنام کردگار پاک داور
که هست از عقل و وهم وفکر برتر

corresponding to v. 163 in Ethé's edition (the 162 verses of the introduction are wanting here as in all copies except that of Gotha). Dated A.H. 1061 (A.D. 1651).

No. 1430, ff. 36b–54b, 2 coll., each ll. 12; large and clear Nasta'lîk; size, 10⅝ in. by 6 in.

905

Diwân-i-Abû-alfaraj Rûnî (دیوان ابو الفرج رونی).

Lyrical poems by Abû-alfaraj bin Mas'ûd al-Rûnî, who was born in Lâhûr (see the Haft Iklîm, No. 358), and flourished in the reigns of Sulṭân Ibrâhîm of Ghazna (A.H. 451–492 = A.D. 1059–1099) and his son and successor Sulṭân Mas'ûd III (A.H. 492–508 = A.D. 1099–1114), to both of whom he addressed panegyrics. He is not to be confounded with an older poet, Abû-alfaraj Sijzî, who was attached to the court of the Amir Abû 'Alî Simjûr, the governor of Khurâsân under the Sâmânides (see Haft Iklîm, No. 303), and whose pupil 'Unsurî was. The usual dates, assigned to Abû-alfaraj Rûnî's death, viz. A.H. 482 or 489 (A.D. 1089 or 1096), cannot be authentic, as the poet styles Sulṭân Mas'ûd III, the reigning sovereign in various ḳaṣîdas; compare Bodleian Cat., Nos. 366 (Butkhâna, No. 1), 523, and 1333 (col. 823); Rieu ii. p. 547, and A. Sprenger, Catal., p. 308. This diwân, which is incomplete at the end, contains chiefly ḳaṣîdas, with a few ghazals, ḳit'as, and rubâ'îs.

Beginning

سپهر دولت و دین پادشاه (in other copies آفتاب) معظم
اقلیم ابو المظفر شاه مظفر ابراهیم

The copy breaks off on fol. 429b; ff. 430b–432 contain a short extract from Sa'dî's Bûstân, written by another hand. Dated by 'Abd-alrakîb the 24th of Shawwâl, A.H. 1069 (A.D. 1659, July 15).

No. 328, ff. 378–432, 2 coll., each ll. 18; clear Nasta'lîk; size, 10½ in. by 5½ in.

Poets who died between A.H. 500 *and* 600.

906

Rubâ'iyyât-i-'Umar Khayyâm (رباعیّات عمر خیّام).

The quatrains of the famous astronomer, mathematician, and freethinker, Maulânâ Abû-alfath 'Umar bin Ibrâhîm al-Khayyâm (or al-Khayyâmî), whose death is generally fixed in A.H. 517 (A.D. 1123), see the fullest account of his life and the tendencies of his poetry in Whinfield's Introduction to his edition of 'The Quatrains of Omar Khayyam,' and C. J. Pickering, 'Umar of Nishapur,' in the National Review, 1890, December; comp. also Meinsma, Omar Chajjam van Nishapoer etc. in De Gids, 1891, iii. pp. 504–535. Other copies are found in the Bodleian Library (Bodleian Cat., Nos. 524 and 525), the British Museum (Rieu ii. p. 546), in Gotha (W. Pertsch, p. 25); Berlin (W. Pertsch, Berlin Cat., p. 86), Vienna (G. Flügel i. p. 496), Calcutta, (Asiatic Society, No. 1548), Paris (two MSS.), and Cambridge; see also A. Sprenger, Catal., p. 464; Garcin de Tassy in Journal Asiatique, 5e série, vol. ix. p. 548, etc. Eastern editions: Calcutta, A.H. 1252 (A.D. 1836); Tahrân, A.H. 1278 (A.D. 1861, 1862), and Lucknow, 1878 and 1883; also a fragmentary edition (containing sixty-

two rubâ'is) by H. Blochmann. European editions by J. B. Nicolas (a reprint of the Tahrân text with French translation), Paris, 1867; by E. H. Whinfield (with English metrical translation), London, 1883; and by the Oriental Faculty of the University of St. Petersburg, 1888 (lithographed after a copy made A.H. 1285 by Mir Husain in Tabrîz). English translations (without the text) by E. Fitzgerald, London, 1859, 1868, 1872, 1879, and 1890; E. H. Whinfield, London, 1882; J. Leslie Garner, Milwaukee, 1888; McCarthy (selections in prose), London, 1889; also some selections in verse in the appendix to the 'Dialogue of the Gulshan-i-Raz,' London, 1887. German translations in verse by A. F. Schack, Stuttgart, 1878, and by Bodenstedt, Breslau, 1881.

The present copy begins with a short biographical notice of the poet: رباعیّات افصح المتقدّمین ملك الحکما مولانا عمر خیّام رحمة الله علیه' در تأریخ قدما مسطور و مذکور است که وفات الخ.

Beginning of the first rubâ'i (the same as the initial poem in Bodl. 367):

ای سوختهٔ سوختهٔ سوختنی
وی آتش دوزخ زتو افروختنی

(= No. 488 in Whinfield's edition)

The third rubâ'i is identical with the initial one in Rieu's first copy:

آمد سحری ندا زمیخانهٔ ما الخ

(= No. 1 in Whinfield).

This modern copy, dated 1811, contains 512 rubâ'is in alphabetical order, except the first.

Bibliotheca Leydeniana.

No. 2429, ff. 212-264, 5 rubâ'is in a page, distinct Nasta'lîk; size, 9½ in. by 6 in.

907

Another copy of the same.

The same short biographical notice as in the preceding copy; beginning of the rubâ'is on fol. 159a, also the same. No date. This copy contains 362 rubâ'is in alphabetical order, except the first.

Bibliotheca Leydeniana.

No. 2486, ff. 158-194, 5 rubâ'is in a page; Nasta'lîk, size, 8¼ in. by 5 in.

908

Diwân-i-Mas'ûd-i-Sa'd-i-Salmân (دیوان مسعود سعد سلمان).

A slightly defective copy of the lyrical poems of Sa'd-aldaulah Mas'ûd bin Sa'd bin Salmân, who was born in Hamadân, according to 'Aufî and the Haft Iklîm (No. 1032, col. 454 in this Cat.), where a bait of his in corroboration of this statement is quoted. Rieu, on the other hand (ii. p. 548), cites two other baits to show that his native place was Ghazna. He died probably A.H. 525 (A.D. 1131), according to others A.H. 515 (A.D. 1121). Besides his Persian diwân he wrote two others, an Arabic and a Hindûstânî one, compare Bodleian Cat., No. 526; Butkhâna, No. 4 (ib., col. 197), and Dakâ'ik-alash'âr (ib., col. 822); A. Sprenger, Catal., p. 485, and Journal of the Asiat. Soc. of Bengal, vol. xxii, p. 442 sq.; see also Journal Asiatique, 5e série, vol. ii (1853), p. 356 sq., and J. Aumer, p. 8.

Contents:

Kasîdas, kit'as, and ghazals, all mixed together, defective in the beginning.

The first bait, on fol. 1a, runs thus:

در کان زشرم چشمهٔ یاقوت سرخ شد
وین خرده ایست نیکو خاطر بدین گمار

Rubâ'is, on fol. 245a, beginning:

چون مار فلك بست بافسون مارا
وز خانهٔ خود کشید بیرون مارا

That this is really Mas'ûd's diwân and not Khâkânî's, as is wrongly stated on the fly-leaf, is proved by the frequent occurrence of the takhallus, for instance, on fol. 9b, l. 6; fol. 76b, l. 11; fol. 117b, l. 8; fol. 195b, l. 1, etc. Some pages are a little injured. No date.

No. 1424, ff. 282, 2 coll., each ll. 17; Nasta'lîk; size, 11½ in. by 6¾ in.

909

Diwân-i-Azraki (دیوان ازرقی).

Lyrical poems by Abû-almahâsin Abûbakr Zain-aldîn Azraki, the panegyrist of the Saljûk prince Tughânshâh I, see Haft Iklîm, No 625 (col. 423 in this Cat.). Khazânâ-i-'âmirah, No. 2 (Bodleian Cat., col. 256), Âtashkada, No. 286 (ib., col. 272), where he is called a pupil of 'Abdallâh Ansârî; Khulâsat-alafkar, No 9 (ib., col 303); and Mâkhzan-algharâ'ib, No 23 (ib., col. 317). He died A.H. 527 (A.D. 1132, 1133). Other copies are described in A. Sprenger, Catal., p 366, and W. Pertsch, Berlin Cat, p. 742. The earliest poetical version of the سندباد نامه in Persian is ascribed to Azraki, comp Rieu ii. p. 749a, and W. Pertsch, loc cit.

The present copy of Azraki's diwân contains:

Kasîdas, on fol. 177b, beginning:

زنور قبّهٔ زرّین آینه تمثال
زمین ثقته فرو پوشد آتشین سربال

Rubâ'is, on fol. 212b, margin, beginning:

ای رای تو با ضمیر گردون شده جفت
طاهر بر تو هر چه فلك راست نهفت

No date.

No. 809, ff. 175b-214b, 2 centre-coll., each ll. 15, and a third on the margin, ll. 24-28; Nasta'lîk; illuminated frontispiece; the first two pages splendidly adorned; size, 9¾ in. by 5½ in.

910

Diwân-i-Ahmad Nâmaki (دیوان احمد نامقی).

The lyrical poems of the great Shaikh-alislâm Abû Nasr Ahmad bin Abû-alhasan (or, according to others, Abû-alhusain) Nâmaki Jâmî, usually called Ahmad-i-Jâm, with the epithet of Zhandapîl (ژنده‌پیل), who was born in Nâmak, a village near Jâm, A.H. 441 (A.D. 1049, 1050), and died A.H. 536 (A.D. 1141, 1142), see the Safînat-alauliyâ, No. 308, and the Haft Iklîm, No. 667; compare besides Rieu ii. p. 551; A. Sprenger, Catal., p. 323; Nafahât-alunsi, pp. 405-417; Muntakhab-alash'âr, No. 16 (Bodleian Cat., col. 241); Âtashkada,

No. 155 (ib., col. 267); Khulâsat-alafkâr, No. 3 (ib., col. 302), and Makhzan-algharâ'ib, No. 3 (ib., col. 317); the third poetical specimen, quoted in the last-named tadhkirah, is found in this copy on fol. 24b, last line.

Contents:

Ghazals and a few kaṣîdas, arranged alphabetically, except the first, on fol. 1b, beginning:

ای جمالت تابشی در انس وجان انداخته
پرتو روی تو نوری در جهان انداخته

Two short mathnawis (of forty-five and eighty-nine baits respectively), on fol. 99a, the *first* celebrating the Kalandar or wandering monk, and having as first word in each hemistich the word قلندر, begins thus

قلندر پرتو نور الهیست ـ قلندر مطلع انوار شاهیست

the second, on fol. 101a, begins:

خداوندی که آن پیدا و پنهانست
جمالش بس که در هر ذرّه تابانست

The rubâ'is, found in Rieu's and Sprenger's copies, are wanting here. No date. Ff. 54–63 are misplaced, their right order being 54, 61, 62, 55–60, 63.

No. 329, ff. 104, 2 coll., each ll. 12, large Nasta'lîk, illuminated frontispiece, size, 11 in. by 6¼ in.

911

Diwân-i-Adîb Ṣâbir (دیوان ادیب صابر).

Lyrical poems by Jalâl aldîn (as he is called here instead of the usual Shihâb-aldîn) Aḥmad bin Isma'îl Adîb (or Sharaf-aladîbbâ) Ṣâbir of Tirmidh, the panegyrist of Sulṭân Sanjar (A.H. 511–552 = A.D. 1117–1157), who was drowned in the Oxus by order of Atsiz the Khwârizmshah (A.H. 521–551 = A.D. 1127–1156). The date of his death is, according to Taḳî Kâshî (A. Sprenger, Catal., p. 16, No. 11), A.H. 540 (A.D. 1145, 1146); other tadhkiras fix it in A.H. 544 or 546, see the Âtashkada, No. 728 (Bodleian Cat., col. 287), Butkhâna, No. 8 (ib., col. 197); Khulâṣat-alafkâr, No. 10 (ib., col. 303); and Makhzan-algharâ'ib, No. 1291 (ib., col. 344), the Haft Iklîm, No. 573, give A.H. 547 (A.D. 1152, 1153), compare Rieu ii. p. 552; A. Sprenger, Catal., pp. 313–315, and W. Pertsch, Berlin Cat., p. 709 and foot-note, in which, as the most probable date of the poet's death, A.H. 538 (A.D. 1143, 1144) is suggested according to Price, Chronological Retrospect, ii. p. 391.

This dîwân contains kaṣîdas, ḳiṭ'as, and rubâ'is, and begins on fol. 48b:

چون ازین برکشیده ایوانست
کی بره مشتری و کیوانست

It forms the third part of the old collection of six Persian dîwâns (see No. 903 above), and is dated end of Muḥarram, A.H. 714 (A.D. 1314, May 16), by 'Abd-almu'min al'alawî alkâshî.

No. 132, ff. 48–75, 6 coll., each ll. 40; striking old Naskhî; small illuminated frontispiece on fol. 48b, and a vignette on fol. 48a; funny miniature paintings throughout; size, 15¾ in. by 11 in.

912

Dîwân-i-Mu'izzî (دیوان معزّی).

The complete lyrical poems of Amîr Abû 'Abdallâh, or Abûbakr Mu'izzî, the panegyrist of Sulṭân Malikshâh and king of poets at Sanjar's court. His original name was Muḥammad bin 'Abd-almalik, and his father, 'Abd-almalik Burhânî, had been a court-poet of Alp Arslân Saljûḳî, Malikshah's father and predecessor (A.H. 455–465 = A.D. 1063–1072); three places compete for the honour of being his native town, viz. Nishâpûr (see Butkhâna, No. 9, in Bodleian Cat., col. 198; Khazâna-i-'âmirah, ib., col. 259; Makhzan-algharâ'ib, No. 2247, ib., col. 370; Khushgû's Safînah, Haft Iklîm, No. 747, and the short biographical notice prefixed to the following copy), Nasâ (in Daulatshâh and the tadhkirah described in W. Pertsch, Berlin Cat., p. 479, No. 132), and Samarkand (in Taḳî Kâshî, see A. Sprenger, Catal., p. 16, No. 12, and Âtashkada, No. 744 in Bodleian Cat., col. 287). He was killed by a stray arrow from Sanjar's bow, A.H. 542 (A.D. 1147, 1148). Other copies of his dîwân are described in Rieu ii. p. 552b; A. Sprenger, Catal., pp. 501 and 502; and G. Flügel i. p. 497; comp. also the Khulâṣat-alafkâr, No. 240 (Bodleian Cat., col. 310), and the Dakâ'ik-alash'âr (ib., col. 822).

This dîwân consists chiefly of kaṣîdas, intermixed with some tarkîbbands, a few ḳiṭ'as, ghazals, and rubâ'is.

Beginning

زمشرق تا حد مغرب شناسد هر که دین دارد
که دین رونق بتاید امیر المؤمنین دارد

An additional series of rubâ'is, on fol. 367a, beginning:

ای رایتو بر کشیده بر ایوان سر
گردونت نهاده بر خط بیجان سر

Dated the 1st of Dhû-alḥijjah, A.H. 1046 (A.D. 1637, April 26).

No. 360, ff. 379, 2 coll., each ll. 21, distinct Nasta'lîk, much worm eaten and damaged in the first half, which contains many various readings and marginal glosses; illuminated frontispiece, size, 10¾ in. by 6 in.

913

A very old, but much shorter copy of the same.

This copy, which forms the first part of the six old Persian dîwâns (see Nos. 903 and 911 above), and is written A.H. 713 or 714 (A.D. 1313, 1314), contains only a select number of Mu'izzî's poems, chiefly kaṣîdas, with a few ḳiṭ'as and rubâ'is at the end. Beginning the same as in the preceding copy. A short biographical notice at the top of fol. 1b.

No. 132, ff. 1–18, 6 coll., each ll. 40; Naskhî; small illuminated frontispiece on fol. 1b, a vignette on fol. 1a; miniature paintings throughout; size, 15¾ in. by 11 in.

Sanâ'î (Nos. 914–928).

914

Seven mathnawis by Sanâ'î.

This is the fullest collection, as yet met with, of the mystical and didactic mathnawis of Ḥakîm Sanâ'î of Ghazna, with his full name, Abû-almajd Majdûd bin

Âdam Sanâ'î, who probably died A.H. 545 (A.D. 1150), the date given by Taḳî Kâshî and the Âtashkada (the latter stating, that Sanâ'î wrote an elegy on the death of Amîr Mu'izzî, who died A.H. 542=A.D. 1147, 1148, comp. Bodleian Cat., col. 287, No. 744); how to reconcile this date with Muḥammad bin 'Alî al-Raffâ's and Jâmî's statement, that the poet died in A.H. 525 (A.D. 1131), is not clear, but as the second mathnawî of this collection was composed A.H. 528 (A.D. 1134), and as many good copies of the حديقة give A.H. 534 or 535 (A.D. 1139–1141) as the date of composition for that mathnawî, there seems to be very good evidence for the correctness of the view taken by the two above-mentioned tadhkiras. Another, still later date for the poet's death, is given by Dauḥatshâh and Ḥ. Khalfa in his chronological tables, viz. A.H. 576 (A.D. 1180, 1181); compare on these conflicting statements, and on the life and works of Sanâ'î in general, Bodleian Cat., Nos. 528–537; Rieu ii. p. 549 sq.; W. Pertsch, Berlin Cat., p. 747 sq.; Ouseley, Biogr. Notices, p. 184; Ḥ. Khalfa iii. p. 40; A. Sprenger, Catal., p. 557 sq.; G. Flügel i. p. 498; Cat. des MSS. et Xylographes, p. 326; J. Aumer, p. 9; Haft Iḳlîm, No. 333, etc.

The seven mathnawîs contained in this collection are:

1. Ḥadîḳat-alḥaḳîḳah wa Sharî'at-altarîḳah (حديقة الحقيقة و شريعة الطريقة), usually called Ḥadîḳah, in ten bâbs (a detailed statement about the contents of which is given in the Bodleian Cat. and in W. Pertsch, loc. cit.). As date of composition appears generally A.H. 525 (A.D. 1131); other copies give A.H. 534 or 535, see above; another title of this mathnawî is Kitâb-alfakhrî, or alkitâb-alfakhrî, also Fakhrînâma, see W. Pertsch, loc. cit. Beginning of Bâb I, on fol. 1b:

ای درون پرور برون آرای
وی خرد بخش بیخرد بخشای

Bâb II, on fol. 54b; III, on fol. 65a; IV and V, not marked; VI, on fol. 143b; VII, on fol. 168a; VIII, on fol. 189a; IX, not marked; X, on fol. 264b.

2. Ṭarîḳ-altaḥḳîḳ (طريق التحقيق), composed A.H. 528 (A.D. 1134), see No. 926 below. It begins on fol. 278b:

ابتدای سخن بنام خداست
آنکه بی مثل وشبه و بی همتاست

3. Another mathnawî, without title, which may be the Gharîbnâma (غريبنامه), mentioned on col. 498, l. 4 ab infra. It begins on fol. 302b:

اینچنین گفت راوی همدان (همه دان=)
که بعهد قدیم در همدان

4. Sair-al'ubbâd ilâ alma'âd (سير العبّاد الى المعاد), also styled كنوز الرموز, see No. 927 below (both titles therefore designating *one* mathnawî only, see A. Sprenger, Catal., p. 558). It begins, on fol. 326b:

مرحبا ای درید سلطان وش
تخت از آب و تاجت از آتش

Portions of this mathnawî are also found in Elliott 108 of the Bodleian Library (Bodleian Cat., No. 537, fol. 282b sq.).

5. Kârnâma (كارنامه), here without a title, but identified by comparison with Nos. 916 and 927 below. It begins, on fol. 347b:

وبحك اى نقشبند بر خامه — قاصد رايگان بى نامه

6. 'Ishḳnâma (عشقنامه), beginning, on fol. 360b:

عشق مرغ نشيمن قدم است
قوت او كه وجود و كه عدم است

7. 'Aḳlnâma (عقلنامه), here without a title, but identified by comparison with No. 915 below. According to No. 927 below it has the additional title of سنائى آباد. It begins, on fol. 377b:

ابتدا ميكنم بنام خدا
آنكه هست از صفات نقص جدا

No date. The first nine leaves supplied later.

No. 3346, olim 13 J. 24, ff. 392, 2 coll., each ll. 19; small Nasta'lîḳ; illuminated frontispiece at the beginning of each of the last six mathnawîs; size, 6¼ in. by 3¼ in.

915

Another defective copy of *three* mathnawîs by Sanâ'î. Contents:

1. Ḥadîḳah, with the preface of the poet himself. Beginning of this preface (in which the poet's name appears on fol. 2b, ll. 17 and 18: روزى من كه مجدود سپاس وستايش مدعى است كه آدم سنائى ام), on fol. 1b: سخن پاك كلمهٔ كن سخندان و سخنگوى را ابداع كرد الخ. It is styled in the colophon خطبهٔ حديقهٔ حكيم سنائى.

Beginning of Book I of the mathnawî itself, on fol. 11b: اى درون پرور الخ; Book II, on fol. 67b; III, on fol. 122b; IV, on fol. 132a; V, on fol. 136b (between ff. 141b and 142a one single bait is missing, indicated by the catchword: خويشتن دس الخ, corresponding to No. 2481 (918 in this Cat.), fol. 146b, l. 7); VI, on ff. 147–151 and 296–311b (the leaves are misplaced and there is a considerable lacuna between ff. 151 and 296, corresponding to No. 2481, fol. 177a, l. 6–fol. 188b, l. 1); VII, on ff. 311b–315 and 152–155b (likewise incomplete, the lacuna between ff. 315 and 152 comprising fol. 214a, l. 11–fol. 215b, l. 2 in No. 2481); VIII, on fol. 155b; IX, on fol. 159b; X, on fol. 187a. On fol. 294a there is added (by another hand in Shikasta) the famous *fatwâ* of the Khalîf's court at Baghdâd, vindicating Sanâ'î's orthodoxy (see Bodleian Cat., No. 528, col. 464), and beginning: الحمد لله ربّ العالمين و الصلوة على خير خلقه محمّد و آله اجمعين در بعضى آثار است كه دو چيز در عمر الخ. Marginal glosses on the first seventy-seven leaves; on fol. 1a the author's name is misspelt as ثنائى.

2. 'Ishḳnâma, beginning, on fol. 332b: عشق مرغ الخ.

3. 'Aḳlnâma, beginning, on fol. 348b: ابتدا ميكنم الخ.

This part was transcribed at the end of Muḥarram, A.H. 1061 (A.D. 1651; Jan. 23); in the colophon of the

preface of the Ḥadîḳah appears as date the 2nd of Muḥarram, A.H. 1054 (which seems, however, a mere alteration of the original 1061). Ff. 316–331 do not belong to any of these three mathnawîs of Sanâ'î, but contain a portion of the Bâgh-i-Iram (باغ ارم), also called Bahrâm and Bihrûz (بهرام و بهروز), by Maulânâ Kamâl-aldîn Bannâ'î, with the takhalluṣ Ḥâli, who died A.H. 918 (A.D. 1512, 1513), see Bodleian Cat., No. 987; A. Sprenger, Catal., p. 372, Rieu i. p. 351b.

No. 1991, ff. 362, 2 coll., each ll. 19; Nasta'lîk; small illuminated frontispieces on fol. 1b and 11b, size, 9⅛ in. by 4⅝ in.

916

A very defective copy of *three* mathnawis by Sanâ'î.

This very old copy of portions of three of Sanâ'î's mathnawis is unfortunately not only greatly injured, but also in hopeless confusion as to the proper order of leaves, most of the catchwords being missing.

Contents:

1. Hadîḳah, beginning, on fol. 77b, with a fihrist of the ten bâbs (فهرست الابواب, comp. W. Pertsch, Berlin Cat., p. 748, where it is given in full), thus:

باب اوّل ثنا و تحمدست
محض تسرید و صرف توحیدست

This fihrist consists of ten baits and is immediately followed by the usual initial bait of Book I of the poem: ای درون پرور الخ. This mathnawî breaks off on fol. 93b, but a number of leaves in the other portions of the MS. seem also to belong to it.

2. Sair-al'ubbâd ilâ-alma'âd or Kunûz-alrumûz, on ff. 108a–116a, the only complete one, as it seems, of the three poems contained in this copy. Beginning مرحبا ای مرید الخ.

3. Kârnâma, beginning, on fol. 116b وتحلّ ای مقتدر الخ. The conclusion of this mathnawî is found on fol. 76a (تمام شد کارنامه الخ), but whether it is complete, and how many of the other leaves really belong to it, is absolutely impossible to say. Copied in the month Jumâdâ II, A.H. 637 (A.D. 1240, Jan.), by Faḍl-allâh bin Muḥammad bin 'Umar bin 'Uthmân alsûfî.

No. 1444, ff. 33–76b, 77b–93b, and 108a–137b, 4 coll., each ll. 25; good old Naskhî; size, 9¼ in. by 6 in.

917

A defective copy of *two* mathnawîs by Sanâ'î.

Contents:

1. Sair-al'ubbâd ilâ-alma'âd (here styled رسالهٔ سیر العباد), beginning, on fol. 2b: مرحبا ای مرید الخ.

2. Ḥadîḳah, incomplete and much curtailed; Book I, on fol. 30a, beginning: ای درون پرور الخ; Book II, on fol. 93b; III, on fol. 107a, last line (the chapter not being numbered); IV, on fol. 157b; V, on fol. 166b; VI, on fol. 198b. The sixth bâb agrees with No. 2481 (918 in this Cat.) as far as fol. 202b, l. 6 (=fol. 175a, last line but two in that copy); but from thence there is no further agreement. Bâb VII, on fol. 241a, is entirely different from the corresponding 7th in No. 2481; after fol. 249 a very large lacuna; fol. 250a opens in Bâb X with the bait:

با دو عاقل هوا نیامیزد ــ یك هوا از دو عقل بگریزد

but the exact words are not found in No. 2481; the agreement begins again on fol. 255b, first line (= fol. 383a, first line, in No. 2481). The usual date of A.H. 525 appears here in the last bait:

پانصد و بیست و چار رفته زعام
پانصد و بیست و پنج گشت تمام

Copied by Ḳiwâm bin Muḥammad of Shîrâz; no date appears. On fol. 1a appears the same wrong spelling of Sanâ'î's name (ثنائی) as in No. 915 above.

No. 825, ff. 262, 2 coll., each ll. 14; Nasta'lîk; two luxuriously illuminated title-pages on ff. 1b and 2a; illuminated frontispieces on ff. 2b and 30a; ff. 2b, 3a, 29b, and 30a splendidly adorned; size, 8 in. by 5 in.

918

Hadîḳah (حدیقه).

Another excellent and complete copy of Sanâ'î's Hadîḳah, written at Iṣfahân, A.H. 1027 (A.D. 1618). Beginning as usual.

Bâb I, on fol. 1b; II, on fol. 73b; III, on fol. 139b; IV, on fol. 152a; V, on fol. 158a; VI, on fol. 171a; VII, on fol. 208b; VIII, on fol. 220a; IX, on fol. 225b; X, on fol. 260b.

Occasionally short glosses on the margin.

No. 2481, ff. 395, 2 coll., each ll. 15, Nasta'lîk; the last four pages written by another hand, size, 9½ in. by 5½ in.

919

Another complete copy of the Ḥadîḳah.

This copy was finished the 26th of Shawwâl, A.H. 1077 (not ١٠٨٨, as is written at the end, since the transcriber distinctly says in words: سنهٔ سبع و ستین و الف)=A.D. 1667, April 21. Beginning as usual.

Bâb I, on fol. 1b; II, on fol. 56a; III, on fol. 100a; IV, on fol. 120a; V, on fol. 145b; VI, on fol. 154b; VII, on fol. 166a; VIII, on fol. 183b (here called by mistake باب سادس instead of باب ثامن); IX, on fol. 190b; X, on fol. 203a. Date of composition, A.H. 525.

Damaged by worms in many pages. College of Fort William, 1825.

No. 2235, ff. 270, 2 coll., each ll. 19; Nasta'lîk, by two different hands, the first on ff. 1–152, the second on ff. 153–270; illuminated frontispiece; size, 12⅛ in. by 7 in.

920

The same.

No date. Beginning as usual.

Bâb I, on fol. 1b; II, on fol. 62a; III, on fol. 73a; IV, on fol. 128b; V, on fol. 138b; VI, on fol. 167b; VII, on fol. 196a; VIII, on fol. 223b; IX, not marked; X, on fol. 301b (this last bâb is extremely short in this copy).

No. 1224, ff. 315, 2 coll., each ll. 17; Nasta'lîk; illuminated frontispiece; size, 7⅞ in. by 4½ in.

921

A defective copy of the same.

This copy is defective both at the beginning and end, and is besides in quite a hopeless state of confusion as to the proper order of the leaves. They are misplaced or misbound, and as most of the catchwords are missing, it is not possible to set them right. The copy begins in the middle of a prose preface, which winds up with a fihrist of the ten bâbs, and appears to be that of Muḥammad bin 'Alî al-Raffâ (alias Muḥammad bin 'Alî Rakkâm, see Rieu ii. p. 550[b]), on fol. 1[a]. On fol. 3[a] begins Sanâ'î's own preface: سپاس و ستایش الخ, but in an abridged form. The mathnawî itself begins on fol. 6[b]; on fol. 37[b] appears the beginning of Bâb VIII, on fol. 50[a] that of Bâb IX, on fol. 86[b] that of Bâb X, on fol. 193[a] that of Bâb V, on fol 246[b] that of Bâb VI, on fol. 250[b] that of Bâb VII, and on fol. 270[b] that of Bâb II. No other headings are to be found. Slight injuries here and there.

No. 3418, olim 13. J. 22, ff. 300, 2 coll., each ll. 17, Nasta'lîk, small illuminated frontispiece on fol. 6[b], size, 6¾ in. by 4⅛ in.

922

Another defective copy of the same.

This copy is in the same hopeless confusion as the preceding one, is defective at the end, and injured in many places. On fol. 11[a] margin begins Bâb IX, on fol. 24[a] Bâb X, on fol. 51[b] Bâb II, on fol. 58[a] margin Bâb III, and on fol. 86[b] margin Bâb VIII; all the other headings are missing.

No. 3342, olim 13 J. 23, ff. 136, 2 coll, each ll 15, and a third on the margin, ll. 28, small Nasta'lîk; size, 7¼ in by 3¾ in

923

Sharḥ-i-Ḥadîkah (شرح حديقه).

The revised and collated edition of Sanâ'î's Ḥadîkah with a commentary and marginal glosses by 'Abd-allaṭîf bin 'Abdallâh al-'Abbâsî, who is best known by his revised and annotated edition of Jalâl-aldîn Rûmî's mathnawî (see Nos. 1088–1090 in this Cat.), his commentaries on the same poem, entitled لطائف المعنوى and مرآة المثنوى (see Nos. 1101 and 1102 in this Cat.), and a special glossary (see Nos. 1091–1097 in this Cat.), he died A. H. 1048 or 1049 (A. D. 1638, 1639) in Shâhjahân's reign. The present copy, which is the author's autograph (comp. fol. 1[a]: حرّره و سوّده عبد اللطيف بن عبد الله الخ), was finished by him the 20th of Jumâdâ-alawwal, A. H. 1044 (A. D. 1634, Nov. 11), and represents an abridgement from a larger commentary of his, the لطائف الحدائق, from which also the glosses are taken (marked by لط). According to the dîbâca he began the larger work A. H. 1040 and completed it A. H. 1042 (A. D. 1630–1633), supported by his friend Mîr 'Imâd-aldîn Maḥmûd al-Hamadânî, with the takhalluṣ Ilâhî, the author of the well-known tadhkirah of Persian poets, the خزينهٔ گنج (see A. Sprenger, Catal., p. 66 sq.). Sprenger's remarks in the note on p. 558 of his Catal., that 'Abd-allaṭîf borrowed the copy, described there, in A. H. 1035 = A. D. 1625, 1626, transcribed, collated, and annotated it, can only refer therefore to the very beginning of the author's critical labours on Sanâ'î's text, from which afterwards the two exegetical works in question sprung.

Contents:

Sanâ'î's preface, on fol. 1[b], beginning: سپاس و ستايش الخ, introduced by a few lines from 'Abd-allaṭîf's pen, on fol. 1[a]: اين ديباچه است كه صاحب طبع سليم الخ.

Editor's preface, styled ديباچهٔ مختصر در شرح اسماء (the meaning of which is explained on fol. 11[a] ديباچهٔ مختصر كه از جملهٔ چهار خمس شرح لطائف الحدائق در خمس نخستين شرح اسماء تحرير يافته), on fol 11[b], beginning: در ناداں بصر و صيرفيان خبر رستهٔ بازار ملك صورت و معنى مخفى و مستور نماند كه الخ.

Short account of Ilâhî's share in this work and two ta'rîkhs on the date of its completion by the same Ilâhî, on fol 13[b], beginning: چون پاكيزه مروهٔ باغ اصطفا و كرامى كوهركان اجتبا سامى نتيجهٔ دودمان الخ

Beginning of Bâb I of the Ḥadîkah, on fol. 17[b]. اى دروں الخ, again introduced by a few lines from the editor's pen, on fol. 17[a], in which he enumerates his authorities, viz the Kâmus, the Ṣurâḥ, and other famous Arabic and Persian dictionaries, grammars, etc (لغات عربى و فرهنگهاى معتمد فارسى و قواعد نحوى و قوانين صرفى) The first words of the commentary itself run thus قول امام جعفر بن محمد رضى الله عنه هذه قبّة الناس و لله قبّ كثيرة يعنى اين قبه كه كنايه از آسمانست الخ.

Bâb II, on fol 112[b]; III, on fol 213[a]; IV, on fol 234[b]; V on fol 241[a], VI, on fol. 256[a]; VII, on fol 298[a], VIII on fol 310[a]; IX, on fol. 316[a]; X, on fol 348[a]. The date of composition is given here as A H 535.

پانصد وسى وچار رفته زعام
پانصد وسى وپنج گشت تمام

but the margin gives the various readings بيست و چار and بيست و پنج

The *fatwâ*, on fol. 472[b], beginning as usual, introduced by the editor in this manner (comp. Bodleian Cat., No. 528): اين فصلى است كه در سلطان اعظم مالك البرّ و البحر ابو الحارث بهرامشاه بن مسعود بن ابراهيم انار الله برهانه نوشته است الخ.

No. 314, ff 474, ll 19; clear and distinct Nasta'lîk; illuminated frontispieces on ff. 1[b], 11[b], and 17[b]; size, 10¾ in. by 6 in.

924

Another copy of the same.

The prefaces, both of the poet and his editor, the account of Ilâhî's share, the short introductions, and the

fatwâ are wanting in this copy, which begins at once with the initial bait of Bâb I of the Ḥadîḳah; beginning of the commentary as in the preceding copy. It is rich in original glosses and notes, which make this copy especially valuable. The first gloss is: درون سالکان بنور عرفان و برون بنور شریعت.

Bâb II, on fol. 60b; III, on fol. 126a; IV, on fol. 140a; V, on fol. 143b; VI, on fol. 153a; VII, on fol. 177b; VIII, on fol. 185a; IX, on fol. 188b; X, on fol. 207a. The date of composition is again A. H. 535, but (as a various reading) there is written بیست above the word سی. On fol. 1a the poet is again called by mistake ثنائی.

This copy was made in Muḥammadshâh's reign, at the request of Mîr Mu'min Ghulâm-i-Ḥasan wa Ḥusain (میر مؤمن غلام حسن و حسین), by Shaikh Jamâl Muḥammad Ḳuraishî alhâshimî. The year is omitted, only the 22nd of Rabî'-alawwal is given as date.

No. 895, ff. 276, ll. 19, the verses in 4 coll., Nasta'lîḳ, size 10⅜ in. by 6 in.

925

Intikhâb-i-Ḥadîḳa-i-Ḥakîm Sanâ'î (انتخاب حدیقهٔ حکیم سنائی).

Extracts from Sanâ'î's Ḥadîḳah, made by Farîd-aldîn Aṭṭâr (who died A. H. 627 = A. D. 1230), and arranged under certain headings, as في نعت الرسول, on fol. 174a, في التوحيد, on fol. 174b, في المعرفة, ib.; في التجلّي, on fol. 175b, في الاستاد, on fol. 176a, في الوحدة, on fol. 176b; في القدرة و الحكمة, on fol. 178a, في الصانه, on fol. 179a, في الهداية, on fol. 179b, في الرزق, on fol. 180a; في العلم و الجهل, on fol. 180b; في الجسم و الروح, on fol. 184a; في نفس الامارة, ib.; في نفس المطمئنّة, on fol. 184b; في القلب, on fol. 185b, في الانسان, on fol. 186a; في العشق, on fol. 187b; في الشوق, on fol. 189a; في علامات الطريق, on fol. 190a, في المجاهدة, on fol. 190b; في الرياضة, on fol. 191a, etc. etc. Other copies of the same extracts in Bodleian Cat., No. 536, A. Sprenger, Catal., p. 353; G. Flügel i. p. 501; W. Pertsch, Berlin Cat., p. 750; and Cat. des MSS. et Xylographes, p. 328.

No date. Beginning: حمد و شكر خدا على الاطلاق ذات حق را سزد باستحقاق الخ.

No. 2832, ff. 173–203; written in diagonal lines, Nasta'lîḳ, size, 7 in. by 4¼ in.

926

Ṭarîḳ-altaḥḳîḳ (طريق التحقيق).

Another complete copy of Sanâ'î's mathnawî Ṭarîḳ-altaḥḳîḳ, beginning as in No. 3346 (914 above), fol. 278b. On the last page appears the date of composition, A. H. 528:

پانصد و بیست و هشت زآخر سال
بود کین نظم نغز یافت کمال

Dated the 15th of Jumâdâ-althânî, A. H. 1061 (A. D. 1651, June 5).

No. 1430, ff. 153b–188b, 2 coll., each ll. 12–13; large Nasta'lîḳ size, 10⅜ in. by 5¾ in.

927

Ash'âr-i-Sanâ'î (اشعار سنائی).

A large collection of Sanâ'î's poetical works, but arranged in a somewhat confusing manner.

Contents:

A prose preface (دیباچه), which is apparently that of Muḥammad bin 'Alî al-Raffâ (or bin 'Alî Raḳḳâm, see above in No. 921), as the beginning is the usual one of that preface, viz.: الحمد لله الخبير بخفيّات الضمائر العليم بحقيّات (بخميّات) السرائر المنزّه عن الامثال و النظائر المتعالى عن العشيرة و العشائر الخ; but at the end of this preface, on fol. 7a, the following statement appears, that this collection of Sanâ'î's poetical works is entitled: كتاب الحدائق فى الحقائق, and consists of ten kisms, viz.:

قسم اوّل در نامها و جوابها كه وى نوشته است
قسم دويم در توحيد ربّ العالمين جلّ جلاله
قسم سيوم در نعت پيغمبر محمّد مصطفا صلوات الله و سلامه.
قسم چهارم اندر موعظه وزهد و حكمت.
قسم پنجم در مدحيّات و مراثى.
قسم ششم در غزليّات.
قسم هفتم فى المقطّعات و المراثى و الهزليّات
قسم هشتم در رباعيّات.
قسم نهم در مراتب حال انسانى كه آنرا كنوز الرموز خوانند و سير العبّاد الى المعاد نيز خوانند
قسم دهم در كارنامه كه بملح نوشته بود و سنائى آباد فى الزهد و الموعظة و السلوك و العشق.

In the collection itself these separate kisms are not forthcoming, except the *first*, *ninth*, and *tenth*. The *first* (in prose) begins, on fol. 7b, l. 1: پيش از آنكه لطف ديموميّت و حكمت ربوبيّت الخ.

Then follows a large series of ḳaṣîdas, ḳiṭ'as, ghazals, and rubâ'îs, mixed together without any order, on fol. 23b, beginning:

قد شهد الله جلّ ذكره ... بأنّه لا اله الّا هو

At the end of this series is written: (sic!) تمّت الكتاب الحدائق فى الحقائق الخ; and it is dated the 17th of Ṣafar, A. H. 1000 and (the second number is missing). On fol. 244a there is found a ḳaṣîdah in honour of Shaikh Abû-almafâkhir Muḥammad bin Manṣûr; on fol. 245a a new series of ḳaṣîdas begins, the first bait of which runs thus: اى نهاده پاى همّت بر سراوج سما الخ, followed by ḳiṭ'as, on fol. 283b, and a string of ghazals

in alphabetical order, except the first six, on fol. 295a. Beginning of the first alphabetical ghazal, on fol. 296a:

ای همه خوشی در آغوش شما
قبلهٔ جانها بناگوش شما

The *ninth* kism begins on fol. 365a and contains, quite in agreement with the above index, the mystical mathnawî كنوز الرموز, otherwise styled سير العبّاد الى المعاد (see No. 914 above).

The *tenth* kism begins on fol. 380a and contains the second mathnawî mentioned in the index, the كارنامه (see Nos. 914 and 916 above), the heading of which runs here thus: آغاز كارنامه كه خواجه سنائی از بلخ بغزنين فرستاد بجماعت دوستان و ياران (read بغزنين) مذكور الخ.

At the end of the copy, on ff. 393b–411, a third mathnawî is found, viz. the عقلنامه (see Nos. 914 and 915 above), introduced by a short preface in prose, beginning: الحمد لله حمدًا بكافی نعمه الخ; this mathnawî is, according to the index and the colophon on fol. 411a, also styled سنائی آباد.

No. 2722, ff. 411, 2 coll., each ll. 15–24; written by different hands in various forms of Nasta'lîk, some of the last pages injured, size, 9⅝ in. by 6–6½ in.

928

Dîwân-i-Sanâ'î (ديوان سنائی).

A small collection of the lyrical poems of Sana'î (for copies of the complete dîwân see Bodleian Cat., No. 537, and Rieu ii. p. 551a), containing chiefly kasîdas, interspersed with a few ghazals and kit'as. Beginning:

ای در دل مشتاقان از عشق تو بوسانها
از حجّت سجودی از صنع تو برهانها

Ff. 9–13 are misplaced; the right order is 9, 12, 10, 11, 13; there seems besides to be a lacuna after fol. 23b. No date.

No. 609, ff. 1–48a, 2 coll., each ll. 15, and a third on the margin, ll. 28; Nasta'lîk, illuminated frontispiece, the first two pages splendidly adorned, a drawing on fol. 1a and a picture on fol. 48a, size, 9¾ in. by 5½ in.

929

Two mathnawîs by Mu'ayyid alnasafî.

Two old mystical mathnawîs in the very form and style of the minor didactic poems of Sanâ'î, by a poet called Mu'ayyid alnasafî (who is no doubt identical with Mu'ayyid-aldîn Samarkandî, see Haft Iklîm, No. 1428, col. 486 in this Cat., and W. Pertsch, Berlin Cat., p. 659, No. 305), apparently a contemporary or disciple of the author of the Hadîkah, whom he closely imitated.

1. نسيم الصبا الى الصبا, on ff. 24b–32b, beginning:

ای مصابيح آسمان هدی — وی مفاتيح جنّة الملوی

2. پهلوان نامه, on ff. 94a–107b, beginning:

مرحبا ای رفيق همدم من
بشنو اين سرگذشت بر غم من

The title of this second mathnawî appears at the bottom of fol. 32b, and again at the end of the poem, on fol. 107b, l. 13; the name of the poet, on fol. 32b, l. 4, and in the title itself. The Pahlawânnâma is divided into fourteen short makâlas, dealing with various ethical and mystical topics, and a khâtimah.

Copied in Jumâdâ I, A.H. 637 (A.D. 1239, Dec.), by the same scribe who wrote No. 916 above, Fadl-allâh bin Muhammad bin 'Umar bin 'Uthmân alsûfî.

No. 1444, ff. 24–32 and 94–107, 4 coll., each ll. 25; good old Naskhî; many pages greatly injured; size, 9¼ in. by 6 in.

930

Dîwân-i-Hadrat Ghauth-althakalain (ديوان حضرت غوث الثقلين).

Lyrical poems of the great founder of the Kâdirî order, Shâh Muhyi-aldîn Sayyid 'Abd-alkâdir aljîlî, with the honorary epithet of Ghauth-althakalain or Ghauth ala'zam, who was born in Ramadân, A.H. 470 or 471 (A.D. 1078 or 1079), and died in Rabî' II, A.H. 561 (A.D. 1166, Febr.), see Safînat-alauliyâ, No. 36. They are in alphabetical order and begin:

گر بيائی بسر تربت ويرانهٔ ما
بينی از خون جگر آب زده خانهٔ ما

Copied from a MS. of Nawwâb Bihrûzkhân. No date. Presented by Sir Barry Close, 14th May, 1813.

No. 1430, ff. 1–35, 2 coll., each ll. 12, Nasta'lîk; collated, size 9⅝ in. by 5¼ in.

931

Dîwân-i-Hasan Ghaznawî (ديوان حسن غزنوی).

The lyrical poems of the great panegyrist of Bahrâm shah of Ghazna (who reigned A.H. 512–547 = A.D. 1118–1152), Sayyid Ashraf aldîn Hasan bin Nâsir 'alawî (so his name is given in 'Aufî and Taki Kâshî, see A. Sprenger, Catal., p. 5, No. 72, and p. 16, No. 18, comp. also Rieu iii. p. 999b, in the preface of this copy, on fol. 2a l. 4, he is called Abû al'alî Hasan bin Muhammad alhusaini, in the Haft Iklîm, No. 335, col. 401 in this Cat., and the Khulâsat-alafkâr, Bodleian Cat., col. 305, No. 76, Sharaf-aldîn Hasan bin Nâsir 'alawî). He died in Juwain, A.H. 565 (A.D. 1169, 1170), see A. Sprenger Catal., p. 16, Butkhâna, in Bodleian Cat., col. 198, No. 13, and Âtashkada, ib., col. 270, No. 231; comp. also No. 933 below.

A prose preface, beginning, on fol. 1b: الحمد لله رب العالمين و الصلوة على رسوله محمّد وآله الطاهرين و سلّم تسليمًا كثيرًا واجبست بر ارباب عقل و فطنت الخ.

Tarji's, tarkibbands, kasîdas, ghazals, and kit'as, all mixed together without any order, on fol. 4a, beginning:

يا رب اين مائم و اين صدر رفيع مصطفاست
يا رب اين مائم و اين فرق عزيز مجتباست

It agrees with the first quotation in the Makhzan-alghara'ib, No. 562 (Elliott Coll. 395, fol. 92b), see Bodleian Cat., col. 327.

Rubâ'is, on fol. 163b, beginning:

مقصود زآفرینش ما جانست
وین گوهر پاك را حقیقت کانست

This copy, although not dated, has been put before the following two as being comparatively the fullest.

No. 236, ff. 187, 2 coll., each ll. 14, clear and distinct Nasta'lîk; illuminated frontispiece; size, 9¼ in. by 5½ in.

932

Another copy of the same dîwân.

No prose-preface. The copy contains, like the preceding one, tarji's, tarkibbands, kaṣîdas, ghazals, and kit'as without any order, and a series of rubâ'is at the end, on ff. 274b–294. Beginning the same as in the preceding copy.

Dated the 24th of Shawwâl, A.H. 1069 (A.D. 1659, July 15), by 'Abd-alrakîb.

No. 328, ff. 150–294, 2 coll., each ll. 18, clear Nasta'lîk, size, 10¼ in. by 5½ in.

933

The same.

This copy of Hasan 'Ghaznawî's dîwân begins with a prose preface, which is entirely different from that in No. 931. It begins, on fol. 245b, اوصاف بزرگواری و فضایل سحرگذاری او اظهر من الشمس است الخ

On fol. 248a margin, the date of Hasan's death is correctly fixed in A.H. 565. Beginning of the dîwân itself, on fol. 249b, the same as in the preceding copies.

No date.

No. 609, ff. 245b–304, 2 coll., each ll. 13–15, and a third on the margin, ll. 24–28. Nasta'lîk, two illuminated frontispieces (ff. 245b and 249b), the first two pages both of preface and dîwân splendidly adorned; size, 9¾ in. by 5½ in.

934

Dîwân-i-Ẓahîr-aldîn Shufurwah (دیوان ظهیر الدین شفروه).

According to the short prose preface, on fol. 1b امام عالم بارع افضل اکمل ظهیر الدین شفروه اصفهانی روّح الله روحه مردی بی نظیر و حکیم بوده است و مستجمع جمیع علوم و واعظ نیز در عهد سلطان ارسلان بوده ومدح او وپسرش طغرل گفته الخ, this copy contains the extremely rare dîwân—not met with in any other collection—of Ẓahîr-aldîn 'Abdallâh Shufurwah of Isfahân, who was a cousin of the better-known Sharaf-aldîn Muḥammad Faḍl-allâh or 'Abd-almu'min Shufurwah (see Haft Iklîm, Nos. 867 and 868, col. 441 in this Cat.; Âtashkada, Nos. 391 and 406, Bodleian Cat., cols. 276 and 277; and A. Sprenger, Catal., p. 17, No. 35), and, like him, a panegyrist of Sulṭân Arslân bin Ṭughrul Saljûkî (A.H. 556–571 = A.D. 1161–1176) and of his son and successor, Sulṭân Ṭughrul III. (A.H. 571–590 = A.D. 1176–1194); comp. also the Makhzan-algharâ'ib, No. 1492 in Bodleian Cat., col. 349, where he is praised as an expert in law, tradition, and Kurân-interpretation, and where some poetical extracts are given, which, however, cannot be traced in this copy. The dîwân consists of kaṣîdas, intermixed with a few ghazals, kit'as, and four rubâ'is.

Beginning of the dîwân, on fol. 1b:

ای هستیٔ بی نشان نشانت — بیخود خرد از علوّ شانت

No date.

No. 240, ff. 1–88, 2 coll., each ll. 15; Nasta'lîk; worm-eaten; size, 8⅝ in. by 4¾ in.

Anwarî (Nos. 935–949).

935

Dîwân-i-Anwarî (دیوان انوری).

The complete lyrical poems of Auḥad-aldîn 'Alî Anwarî, commonly called the greatest kaṣîdah-writer of Persia, who was the panegyrist of Sulṭân Sanjar, and died probably A.H. 585 or 587 (A.D. 1189 or 1191); the Haft Iklîm (see above, col. 416, No. 528) fix his death in A.H. 580 (A.D. 1184); all the earlier dates given in tadhkiras, as for instance 540 or 547, are absolutely impossible; comp. on this question and on Anwarî's life and poetical achievements in general, Rieu, p. 554 sq.; Bodleian Cat., Nos. 543–558, and 1980, W. Pertsch, p. 83, and Berlin Cat., p. 743 sq.; A. Sprenger, Catal., p. 331 sq.; G. Flügel, p. 502; Cat. des MSS. et Xylographes, p. 319; J. Aumer, p. 10; Krafft, p. 62; Rosen, Persian MSS., p. 170; and the Russian monograph of V. Joukowski or Shukovski, St. Petersburg, 1883 (see also W. Pertsch in the 'Literaturblatt für orientalische Philologie,' ii. pp. 10–18). The poet was born in Mahnah, in the Dasht-i-Khâwarân, near Abîward, and therefore used as first takhallus Khâwarî. His dîwân has been printed, resp. lithographed in Tabrîz, A.H. 1260 and 1266, in Lucknow, 1880.

Contents.

A short preface, in prose, on fol. 1b, beginning: مهتر شعلی که اصحاب نطق و ذراست بدان دارند و ارباب فهم و فراست آنرا دستور سرند الخ

Kaṣîdas and tarji'bands in alphabetical order, except the first, on fol. 2b.

Beginning of the initial poem:

معذری ده دانت بعذر مطلق
کند بشکل نجاری چو کنند ازرق

Beginning of the first alphabetical poem, on fol. 3b:

باز این چه جوانی و جمال است جهانرا
وین حال که نو گشت زمین را و زمانرا

Kit'as, arranged alphabetically, on fol. 188b, beginning:

ایا صدری که از روی بزرگی — فلك را نیست با قدر تو بالا

Ghazals, also in alphabetical order, on fol. 271a, beginning:

از دور بدیدم آن پری را — آن رشك بتان آزری را

Short satirical mathnawis (sometimes called هزلیّات or, as in the following copy, مثنویّات در هجو), on fol. 323a, beginning:

حمّدا گبر قاضیٔ گیرنگ — آنکه دارد زسنگ خارا ننگ

Rubâ'is, in alphabetical order, on fol 327a, beginning:

ای هجر مگر نهایتی نیست ترا
وی وعدهٔ وصل غایتی نیست ترا

Anwarî's diwân ends on fol. 352b, and is dated by Mu'izz-aldîn Ḥasanî, the 7th of Muharram, A.H. 1061 (A.D. 1650, Dec. 31). On ff. 353–359 there is written by another hand a series of anonymous mathnawî-baits, beginning abruptly:

نشنو نکته گر اهل هوشی
خودش زا ده که سگ نفروشی

Some of the last pages are damaged, large water-spots throughout the whole copy.

No. 2677, ff 359, 2 coll, each ll 19; Nasta'lîk, ff 216 and 353–359 supplied by other hands, size, 11½ in by 7 in.

936

Another copy of the same diwân.

Contents:

Kasidas etc in alphabetical order, except the first, beginning of the initial poem, on fol 1b. مقدّری ده الخ

Beginning of the first alphabetical kasîdah, on fol 2b

ناز اس الخ

Kit'as, on fol 215b, arranged alphabetically beginning, on fol. 217b: اما صدری الخ.

Short satirical mathnawis, beginning, on fol 296a

حمّدا گبر الخ

Ghazals in alphabetical order beginning on fol 300b

از دور بدیدم الخ.

The same satirical mathnawis repeated on ff 351b–355b.

Rubâ'is, in alphabetical order, beginning on fol 357b

ای هجر الخ

No date. Numerous glosses and various readings on the margin and between the lines

No. 1530, ff 381, 2 coll, each ll. 19, Nasta'lîk, size, 10¾ in by 6¾ in

937

The same.

Contents

Kasîdas and tarji'bands, without any order, on fol 1a, beginning as in the two preceding copies.

Kit'as, with the short satirical mathnawis at the end, beginning, on fol 156a:

دوش حوائی دیده ام کو بسلک دیدی بیک باد
حواب نی بل حالتی کان از کرامت درتر است

corresponding to fol. 228a in the preceding copy.

Ghazals, in alphabetical order, beginning, on fol. 238a:

از دور بدیدم الخ

Rubâ'is, on fol. 277b, without any order, beginning:

آنی که کفت ضامن ارزاق آمد
وانی که درت قبلهٔ آفاق آمد

corresponding to fol. 361a, last line but two, in the preceding copy.

No date. This copy was presented by J. Wombwell, Esq., 10th April, 1804.

No. 440, ff. 302, 2 coll., each ll. 21; Nasta'lîk, illuminated frontispiece, size, 8⅝ in. by 4¾ in.

938

The same.

Another complete copy of the same diwân (styled on fol 1a: کلّیّات انوری), without a date. It contains kasîdas, kit'as, ghazals, and rubâ'is, all mixed together without any order Beginning as usual: مقدّری ده الخ

No 391, ff 331, 2 coll, each ll 17, Nasta'lîk, the first two pages splendidly illuminated, size, 10½ in by 6 in.

939

A slightly defective copy of the same

This copy is the oldest in the India Office Collection, dated Rabî'-alawwal, A.H. 987 (A.D. 1579, May), by Nizam Ladl-allah but unfortunately somewhat defective in the middle

It contains

A short laudatory introduction in prose, on fol 1b beginning این حریدهٔ نامی و نسخهٔ کرامی که از مشاهدهٔ صحایش ارباب نسش را مسطور دیده در نطرسب الخ

A *first* collection of kasîdas ghazals, kit'as, tarji'bands, etc all mixed without any alphabetical order, beginning, on fol 2 مقدّری ده الخ

A *second* collection, equally mixed and unalphabetical, beginning abruptly with the last four baits of a poem with the radîf اندامے, which cannot be traced in the other copies, on fol 69 (the lacuna after fol 68 comprises according to the Arabic paging *one* leaf only)

Rubâ'is beginning, on fol 211a ای نمع ترا نهاده سرها کردن الخ

Worm eaten, occasional notes on the margin.

No 3515, ff 233, 2 coll., each ll 15, large, excellent Nasta'lîk splendid binding in red and gold, size, 9¾ in by 6¾ in.

940

Another more defective copy of the same

Contents

Kasîdas and tarji'bands, *first collection*, in alphabetical order, except the first, on fol. 1b: مقدّری ده الخ.

Beginning of the first alphabetical kasîdah, on fol. 3a

سپهر رفعت و کوه وقار و بحر سخا
نهار دولت ودین آن جهان قدر و نها

corresponding to fol. 8a in No. 1530 (936 above).

Kasîdas etc., *second* collection, interspersed with

ghazals, likewise in alphabetical order, but only beginning in the letter ر, on fol. 180ᵃ:

ای بهمّت برتر از چرخ اثیر — وز بزرگی دین یزدان را ظهیر

corresponding to fol. 78ᵃ, first line, in No. 1530. This is owing to a lacuna after fol. 179. The last kaṣîdah, which begins, on fol. 179ᵇ, ای برده زشاهان, corresponds to fol. 195ᵇ in No. 1530, and breaks off with the 13th bait (=No. 1530, fol. 196ᵃ, l. 10).

Kiṭ'as, with a few ghazals, concluded by the short satirical mathnawîs, on fol. 237ᵃ, beginning:

ای فلك پیش طالع نیکت — کرده پرواز اختر بدرا

corresponding to the fourth kiṭ'ah in No. 1530, fol. 216ᵃ.

Fol. 179 injured. No date. College of Fort William, 1825.

No 2258, ff. 358, 2 coll., each ll. 15-16; Nasta'lîk, by at least four different hands; size, 8⅛ in. by 4⅞ in.

941

A third defective copy of the same.

Contents:

Kaṣîdas etc., without any order, on fol. 1ᵇ, beginning as usual.

Ghazals, arranged alphabetically, beginning, on fol 134ᵇ.

ای عقل تو بسز و نحت ترنا — خارست زمانه وتو حرما

Kiṭ'as, in alphabetical order, beginning, on fol 184ᵃ.

زهی صدری الخ.

This part is incomplete at the end; the last kiṭ'ah on fol. 192ᵇ, which breaks off with the second bait, is found in No. 1530, fol. 247ᵇ, ll 3 and 2 ab infra There are besides lacunas after ff. 189 and 191. The kiṭ'ah ربع مسکون الخ, beginning on fol. 189ᵇ, corresponds to No. 1530, fol 230ᵃ, the kit'as on fol. 190ᵃ to ff. 243ᵇ and 237ᵇ respectively in the same copy (so that the end of letter ت, the whole letters ج, ح, and غ, and the beginning of the letter د are missing). The last kiṭ'ah, on fol. 191ᵇ, ای خداوندی الخ, is found on fol. 243ᵃ in No. 1530, the first kiṭ'ah, on fol. 192ᵃ, on fol. 245ᵇ, l. 5, in the same copy.

Small blanks on ff. 69ᵇ and 73ᵇ. The proper order of ff. 38–43 is: 38, 40, 39, 42, 41, and 43

Various readings and many additions on the margin.

A great number of pages worm-eaten.

No. 1006, ff. 192, 2 coll, each ll 21; Nasta'lîk; size, 10 in. by 5½ in.

942

A fourth defective copy of the same.

This copy is in a very unsatisfactory state, worm-eaten throughout, more especially in the first half, and damaged besides in many places, whole parts of the first leaves being torn away or effaced. It is defective at the end.

Contents:

The same short prose preface as in No. 2677 (935 above); beginning: مهتر شغلی که الخ. The poet's name is given here, on fol. 2ᵃ, l. 6, as 'Alî bin Maḥmûd bin Isḥaḳ al-Anwarî.

Kaṣîdas, without any order, on fol. 2ᵇ, beginning as usual.

Kiṭ'as, in alphabetical order, beginning, on fol. 185ᵇ: ایا صدری الخ.

Ghazals, on fol. 258ᵇ, beginning:

زعهد تو بوی وفا می نیاید الخ

corresponding to fol. 319ᵇ in No. 1530 (936 above).

A few more kiṭ'as and kaṣîdas, on ff. 287ᵃ–289ᵃ.

Satirical mathnawîs, beginning, on fol. 289ᵃ: حیّذا گنیز الخ.

One ghazal and a few kiṭ'as on fol. 293ᵃ, followed by rubâ'îs which break off on fol. 298ᵇ. The last rubâ'i, از حالت ذرت, corresponds to No. 1530, fol. 369ᵃ, l. 3 ab infra.

Many various readings and interesting glosses on the margin.

No. 3520, olim 3113*, ff. 298, 2 coll., each ll. 19; Nasta'lîk; size, 10 in by 5⅝ in.

943

A part of Anwarî's dîwân.

This copy contains only:

Kaṣîdas etc., without alphabetical order, beginning on fol 1ᵇ as usual.

Kiṭ'as interspersed with a few kasîdas, ghazals, and rubâ'îs (nineteen rubâ'îs and one fard at the end), on fol. 182ᵇ, beginning.

نگر تا حلقهٔ اقبال نامکس نجسبانی
سلمنا اهلها لا بل که محروما و مسکینا

No date. Many various readings and glosses on the margin.

No. 2690, ff 282 2 coll., each ll. 17, large Nasta'lîk, by different hands as it seems; the first eight and the last three leaves supplied by a modern hand, size, 10½ in by 5⅞ in

944

Kasîd-i-Anwarî (قصائد انوری).

Anwarî's kasîdas in alphabetical order, except the first and the third; beginning of the *initial* kaṣîdah as usual. The *second* corresponds to No 1530, fol. 6ᵃ, the *third* to fol. 194ᵇ, first line, and the *fourth* (or second alphabetical poem), beginning ای قاعدهٔ تازه زدست الخ, to fol. 4ᵇ, first line, in the same copy. Rich marginal glosses and notes.

Dated the first of Dhû-alka'dah, A. H. 1094 (A. D. 1683, Oct. [illegible]), in the castle of Sûlâpûr, by Nâdirbeg, son of 'Abdallâhbeg ibn 'Ibâd-allâhbeg, a descendant of Ahrâr (i.e. Shaikh 'Ubaid-allâh, see No. 633 in this Cat.) and inhabitant of Andijân.

No. 1926, ff. 226, 2 coll., each ll. 17; Nasta'lîk, size, 10 in. by 6 in.

945

Another copy of the same.

The same kaṣîdas, arranged alphabetically, beginning

as usual. The second (or first alphabetical) ḳaṣîdah, on fol. 2ᵃ, beginning: صبا بسبزه بیاراست باغ دنیی را الخ, is the second in the preceding copy too. Rich marginal notes.

Copied A.H. 1120 (A.D. 1708, 1709), in Bahâdur-shâh's reign, by 'Abd-alkhâliḳ Gharib.

No. 514, ff. 239, 2 coll., each ll. 15; Nasta'lîḳ; size, 8¼ in. by 5½ in.

946

Intikhâb-i-dîwân-i-Anwarî (انتخاب دیوان انوری).

Extracts from Anwarî's diwân, consisting of ḳaṣîdas, ghazals, and ḳiṭ'as, without any order. The initial poem is the same as the second in the preceding two copies: صبا بسبزه الخ.

No date.

No. 609, ff. 48ᵇ–81ᵃ, 2 coll., each ll. 15, and a third on the margin, ll. 24–28; Nasta'lîḳ; illuminated frontispiece, the first two pages richly adorned; two pictures on ff. 80ᵇ and 81ᵃ; size, 9¾ in. by 5½ in.

947

Sharḥ-i-dîwân-i-Anwarî (شرح دیوان انوری).

Explanation of the difficult verses in Anwarî's diwân, especially his ḳaṣîdas, by Muḥammad bin Dâ'ûd bin Muḥammad bin Maḥmûd 'Alawî Shâdiyâbâdî, who flourished in the reign of Nâṣir-aldîn Khiljî, the ruler of Mâlwah (A.H. 906–916=A.D. 1500–1510), see Rieu ii. p. 556ᵃ. He also wrote a commentary on Khâḳânî's poems, see Nos. 968–970 below. Beginning: سپاس بی قیاس مر صانع قدیم را که بامر کن جملهٔ مکوّنات را از نهان خانهٔ کتم عدم در صحراء وجود آورد الخ.

The first verse, explained, on fol. 2ᵃ, is the initial bait usually found in copies of Anwarî's ḳaṣîdas: مقدّری نه الخ.

Dated the 24th of Muḥarram, A.H. 1056 (A.D. 1646, March 12), by Aminkhân ibn Sharkh 'Abdallâh of Shâhpûr.

No. 1126, ff. 1–88, ll. 16–19, Nasta'lîḳ, mixed with Shikasta; size, 9½ in. by 5½ in.

948

Sharḥ-i-dîwân-i-Anwarî (شرح دیوان انوری).

Another commentary on Anwarî's ḳaṣîdas and ḳiṭ'as, by Abû-alḥasan Farâhânî (or as his contemporary Naṣrâbâdî in his tadhkirah, composed between A.H. 1083 and 1092=A.D. 1672–1681, see No. 669 in this Cat., calls him, Mîr Abû-alḥasan, a Ḥusainî Sayyid of Farâhân), see Bodleian Cat., No. 557; Rieu ii. p. 556ᵇ; A. Sprenger, Catal., pp. 332 and 333; Mélanges Asiatiques, iv. p. 54.

The commentary on the ḳaṣîdas begins, on fol. 1ᵇ: سپاسی که از روی گواهی الخ.

The first ḳaṣîdah commented upon is the second (or first alphabetical one) of the usual copies: باز این چه جوانی الخ.

The ḳaṣîdas conclude, on fol. 66ᵃ, with the colophon: تمام شد شرح دیوان انوری, and are followed by the commentary on the ḳiṭ'as (شرح مقطّعات انوری از ابو الحسن فراهانی), beginning with this verse:

ای نام تو قالب عبارت را روح
در راه تو پای عقل و دانش مجروح

Dated the 19th of Ramaḍân, in the 19th year of 'Âlamgîr's reign (=A.H. 1087, A.D. 1676, Nov. 25). On fol. 1ᵃ this copy is designated as الجزو الاوّل من شرح دیوان انوری.

No. 1910, ff. 91, ll. 18–19; Shikasta; size, 9 in. by 5½ in.

949

The first part of the same commentary.

Abû-alḥasan Farâhânî's commentary on Anwarî's ḳaṣîdas, beginning as in the preceding copy. No date.

No. 212, ff. 1–83, ll. 20; careless Nasta'lîḳ; size, 9½ in. by 5½ in.

Khâḳânî (Nos. 950–970).

950

Kulliyyât-i-Khâḳânî (کلّیّات خاقانی).

The complete poetical works of Afḍal-aldîn Badîl Ibrâhîm bin 'Alî Najjâr Khâḳânî of Shirwân, who had originally the takhalluṣ of Ḥaḳâ'iḳî, which he exchanged at the suggestion of his spiritual guide Abû al'alâ Ganjawî for Khâḳânî in honour of the Khâḳân-i-Kabîr Minûchihr and his son Akhsatân or Akhtasân, comp. on some points of difficulty connected with these Haft Iḳlîm, Nos. 1385 and 1397, cols. 480 and 482 in this Cat. Khâḳânî died probably A.H. 595 (A.D. 1199); another possible date is A.H. 590 (A.D. 1194), but quite impossible is A.H. 582 (A.D. 1186); see on Khâḳânî's life and poetry especially Khanykov, Mémoire sur Khacani, in Journal Asiatique, 6ᵐᵉ série, vol. iv. p. 137 sq. (1864), and vol. v. p. 296 sq. (1865), and Salemann's introduction to his Russian edition of Khâḳânî's rubâ'îs, St. Petersburg, 1875; comp besides Bodleian Cat., Nos. 560–581; Rieu ii. p. 558 sq.; W. Pertsch, Berlin Cat., p. 768 sq.; A. Sprenger, Catal., p. 461; G. Flügel i. p. 508; Cat. des MSS. et Xylographes, p. 329; Ouseley, Biograph. Notices, p. 157; Mélanges Asiatiques, iii. p. 114 sq., etc. Khâḳânî's poetical works have been lithographed in Lucknow, 1879.

This copy of the Kulliyyât contains:

1. Tuḥfat-al'irâḳain (تحفة العراقين), the famous mathnawî in which the poet describes his pilgrimage from Shirwân to Makkah and Madînah and his way back, with special reference to the two 'Irâḳs, i.e. 'Irâḳ-i-'ajam and 'Irâḳ-i-'arab, beginning with a prose preface, on fol. 1ᵇ: خیر ما اعتصم المرء بحبالة کلمة العجز الخ.

Beginning of the mathnawî itself, on fol. 4ᵇ:

مائیم نظارگان غمناك — زین حقّهٔ سبز و مهرهٔ خاك

The contents of this mathnawî have been given in

detail by Khanykov in his Mémoire (quoted above), pp. 173–179; see also Wiener, Jahrbücher, vol. 64, Anzeigeblatt, pp. 16–18. It has been lithographed in Agra, 1855, and in Lucknow, 1876; extracts from it have also been printed in Lahore, 1867.

2. Diwân (ديوان), containing kaṣidas, tarji'bands, kit'as, and ghazals, all mixed together without any order, on fol. 91b, beginning: دل من پیر تعلیمست و من طفل زبان دانش الخ.

A second, anonymous, mathnawî, noticed in the Kulliyyât-i-Khâkânî, Bodleian Cat., No. 560, is not found in this copy.

Dated the 13th of Ṣafar, A.H. 1007 (A.D. 1598, Sept. 15)

No 1767, ff 407, 2 coll., each ll. 19; Nasta'lîk, illuminated frontispieces on ff. 1b and 91b, size, 11½ in. by 6⅝ in

951

Intikhâb-i-Kulliyyât-i-Khâkânî (انتخاب کلیات خاقانی).

Extracts from Khâkânî's diwân (انتخاب دیوان خاقانی), consisting of kaṣidas, ghazals, and rubâ'is (the latter on ff. 112b–117a); followed by the Tuhfat-al'irâkain (on ff. 117a margin–176) Beginning of the kaṣidas: مرا زهاتف همّت رسد بگوش خطاب الخ, corresponding to fol 138a in No. 2552 (967 below). Beginning of the mathnawî as usual.

Dated the 12th of Jumâdâ II, A.H. 1038 (A.D. 1629, Febr. 6), by Muḥammad Shafî' of Iṣfahân.

No 609, ff 81b–177a, 2 coll, each ll. 15, and a third on the margin, ll 24–28, Nasta'lîk; illuminated frontispiece, the first two pages richly embellished; a picture on fol. 177a; size, 9¾ in by 5½ in.

952

Tuhfat-al'irâkain (تحفة العراقين)

Another copy of the mathnawî 'Tuhfat-al'irâkain,' with the preface in prose on fol. 1b; beginning of the poem itself on fol. 6b.

Many short marginal glosses. No date.

No. 262, ff. 93, 2 coll, each ll 19; small Nasta'lîk; illuminated frontispieces on ff. 1b and 6b; size, 8¾ in by 3¼ in.

953

Another copy of the same.

Prose preface, on fol. 1b; beginning of the mathnawî, on fol. 9b.

The whole copy is filled with valuable glosses, both interlinear and marginal, but unfortunately a number of the latter are half cut or torn away. As date appears only the 15th of Shawwâl, but no year. Bibliotheca Leydeniana.

No. 2615, ff. 191, 2 coll., each ll. 9; Nasta'lîk; worm-eaten; a part of the margin cut or torn away almost throughout; size, 9 in. by 5 in.

954

A slightly defective copy of the same.

This copy begins abruptly in the prose preface, on fol. 1a, with the words: . . . . . در آسمان بر مساکین گشاده دارد الخ, corresponding to No. 262 (952 above), fol. 2a, l. 3 ab infra (*one* leaf missing). Beginning of the mathnawî, on fol. 3a.

At the end on fol. 77a a short epilogue in prose, giving an account of the six maḳâlas into which the poem is divided,—viz.: 1. عرائس الفكر و مجالس الذكر (here beginning on fol. 3a). 2. معراج العقول (here on fol. 6b). 3. في وصف بلاد عراق و همدان و مدينة السّلام بغداد و مدائح اصحاب هؤلاء البلاد تسمّى سبحة الاوتاد الخ (here on fol. 23a). 4. في اوصاف الكوفة و المدينة و هؤلاء البلاد و يسمّى موارد الاوراد و خزانة الاوتاد (here on fol. 33a). 5. في وصف مدينة الرسول الخ وهي تسمّى بهداية الهدى الخ الى المهدى (in the epilogue مدينة الهدى الى المهدى) (here on fol. 42b). 6. في وصف الشام و الموصل و اصحاب هؤلاء البلاد الخ (here on fol. 53a),—and the number of baits in each.

Dated, as it seems, A.H. 1078 (A.D. 1667, 1668).

The copy is greatly injured in many places, but as carefully mended as possible. Bibliotheca Leydeniana.

No. 2791, ff. 77, 2 coll., each ll. 21; Nasta'lîk; size, 8⅞ in. by 5⅛ in

955

The same, without the preface.

No preface. Beginning of the mathnawî as usual.

Various readings and short glosses on the margin. An entry of a former owner on fol. 1a. Dated the 14th of Muḥarram, A.H. 1058 (A.D. 1648, Febr. 9).

No 1058, ff. 97, 2 coll., each ll 17; careless Nasta'lîk; size, 8½ in. by 4¾ in.

956

The same.

No preface. Dated the 24th of Rabî'-alawwal, A.H. 1099 (A.D 1688, Jan. 28).

No. 278, ff. 127, 2 coll., each ll. 13; Nasta'lîk, size, 7⅛ in by 3⅞ in

957

The same.

No preface. Dated, on fol. 191b, A.H. 1134 (A.D 1721, 1722).

Fol. 192 is left blank. Fol. 193 is filled with an anonymous kaṣîdah, beginning:

بعد توحيد خداوند ودرود مصطفى
نعت آل پاك پيغمبر رسول مجتبى
هست مدح خسرو غازى معزّ الدين حسن
حامىٔ دين آفتاب معدلت ظلّ خدا .

Khâkânî's mathnawî is accompanied with a great number of interesting and valuable notes and glosses, both marginal and interlinear.

No. 1165, ff. 81b–193, 2 coll., each ll. 15; clear and distinct Nasta'lîk; size, 8⅝ in. by 4½ in.

958

The same.

No preface; no date. Many various readings, glosses, and additions, both marginal and interlinear. College of Fort William, 1825.

No. 2186, ff. 1-12, 2 coll., each ll. 15; Shikasta; size, 8¼ in. by 6 in.

959

The same.

No preface; no date. Numerous marginal glosses.

No. 280, ff. 105, 2 coll., each ll. 15; the last three pages supplied by another hand, ll. 17; worm-eaten; Nasta'lîk; size, 7½ in. by 4¼ in.

960

Sharh-i-Tuhfat-al'irâkain (شرح تحفة العراقين).

A commentary on the Tuhfat-al'irâkain, composed by Shaikh 'Abd-alsalâm, A. H. 1057, in the 20th year of Shâhjahân's reign = A. D. 1647 (see ff. 3b, l. 7, and 4b, ll. 10–13), comp. A. Sprenger, Catal., p. 463, and Bodleian Cat., No. 581.

Beginning of the preface (different from that in Sprenger): حمدی که کتاب ستایش و شرح نیایش را عنوان زیبد و اجزای تحسین و اوراق آفرین را شیرازه بندد مر متکلمی را الخ.

The first verse of the mathnawî, commented upon, is the usual initial bait مائیم نظارگان الخ, on fol. 6a.

Another commentary on the same mathnawî, by Ghulâm Muhammad, is noticed in Bodleian Cat., No. 580.

This copy was finished the 17th of Dhû-alka'dah, A. H. 1059 (A. D. 1649, Nov. 22), only two years after the completion of the commentary.

No. 642, ff. 159, ll. 17; irregular Nasta'lîk, by two different hands, as it seems; size, 9 in. by 4½ in.

961

Dîwân-i-Khâkânî (دیوان خاقانی).

Another copy of Khâkânî's lyrical poems, dated the 7th of Rabî-alâkhar, A. H. 1004 (A. D. 1595, Dec. 10). It contains kasîdas, tarji'bands, kit'as, and ghazals, all mixed together without any alphabetical order; from fol. 321b down to the end there are only ghazals.

Beginning: دل من پیر تعلیمست و من طفل زبان دانش الخ.

No. 1264, ff. 372, 2 coll., each ll. 19; Nasta'lîk; the first two pages richly illuminated; size, 11½ in. by 6¾ in.

962

Another copy of the same dîwan.

This copy is dated A. H. 1006, the 10th of Safar (A. D. 1597, Sept. 22), and contains:

Kasîdas, interspersed with some ghazals and kit'as, on fol. 1b. Beginning as usual.

Tarji'bands, on fol. 219b, beginning:

دلا از جان و جان تا کی یکی جویای جانان شو
چو سلطان اوست بر جانها غلام خاص سلطان شو

The right order of ff. 263–270 is: 263, 265, 266, 264, 269, 267, 268, and 270. Occasional notes on the margin.

The title کلیات خاقانی, on fol. 1a, is incorrect, as the copy only contains the dîwân.

No. 589, ff. 270, 2 coll., each ll. 19; Nasta'lîk; size, 10½ in. by 5¾ in.

963

The same.

Contents:

Kasîdas, on fol. 1b, beginning as usual.

Tarji'bands and marâthî (elegies), on fol. 220a. Beginning: ای دل ز دام گلشن تن درگذشتنیست الخ.

The first elegy, on fol. 225a, begins thus:

ای روز رفتگان جگر شب فرو درید
آن آفتاب از آن جگر شب بر آورید

Kit'as, on fol. 273a, beginning: چون زمان عهد سنائی در نوشت الخ.

No date. Many glosses on the margin of the first 40–50 leaves.

This copy was presented to Mr. Richard Johnson, 1778; a Persian note by a former owner, on fol. 1a, contains the date A. H. 1183 (A. D. 1769, 1770).

No. 1263, ff. 284, 2 coll., each ll. 18–19; Nasta'lîk; size, 11½ in. by 6¾ in.

964

The same.

A very large and rich copy, not dated.

Contents:

Kasîdas, tarji'bands, elegies, kit'as, mystical ghazals, etc., all mixed together without any order, on fol. 1b.

Beginning as usual. At the end of this part, on fol. 367a, there is the following colophon: تمّت القصائد الكبار و الصغار و الترجيع المراثى و المقطّعات و الغزليّات فى التجريد و العزلة و الموعظة و النصيحة و مذمّة الدنيا و شكاية الزمان و معاتبة الاخوان و المراثى و المدائح و الهجا و الهزل و سائر المعانى و شرعت فى الغزليّات (!) العشق و الرباعى.

Love-ghazals, in alphabetical order, on fol. 367a; beginning:

گرنه عشق او قضاء آسمانستی مرا
از بلای عشق او روی امانستی مرا

Rubâ'is, on fol. 442a, beginning: این چرخ بد آئین نه نکو میگردد الخ.

Occasionally short glosses on the margin.

No. 2460, ff. 460, 2 coll., each ll. 19; very clear and distinct Nasta'lîk; illuminated frontispiece; size, 10¼ in. by 5¾ in.

965

The same.

This copy contains chiefly kasîdas, without alphabetical order, interspersed with occasional ghazals, kit'as, and rubâ'is. No date. Eleventh or twelfth century of the Hijrah.

No. 3284, olim 19. J. 3, ff. 248, 2 coll., each ll. 19; clear and distinct Nasta'lîk; size, 11½ in. by 6¾ in.

966

The same.

This copy, dated the 16th of Rabî'-alawwal, A.H. 1101 (the 33rd year of 'Âlamgîr's reign=A.D. 1689, Dec. 28), contains only ḳasîdas and tarji'bands. Numerous marginal glosses. Fol. 148 supplied by another hand.

No. 2650, ff. 1–249, 2 coll., each ll. 18; large Nasta'lîk; size, 12½ in. by 7 in.

967

A very large, but defective copy of the same.

This copy (which is incorrectly styled, on fol. 1ᵃ, Kulliyyât-i-Khâḳânî) contains kasîdas, tarji'bands, ghazals, and ḳiṭ'as, all mixed together, without any order. Beginning as usual. On fol. 406ᵃ a series of rubâ'îs begins with the same bait as in No. 2460 (964 above): این جرح دل آگین الخ.

This part is incomplete at the end; it breaks off on fol. 415ᵇ; the last rubâ'î corresponds to the fourth in No. 2460, fol. 450ᵃ.

On the fly-leaves, at the end, there are written some lines in Arabic, beginning: قال النبی صلّی الله علیه و آله الخ.

No. 2552, ff. 415, 2 coll., each ll. 19; Nasta'lîk, illuminated frontispiece; some embellishments on the first two pages; size, 10¾ in. by 6¼ in.

968

Sharh-i-Dîwân-i-Khâḳânî (شرح دیوان خاقانی).

A commentary on the difficult verses in the ḳasîdas and other minor poems of Khâḳânî (شرح بعضی ابیات مشکلهٔ قصائد واشعار معضلهٔ دیوان افضل الفضلا و سلطان الشعرا سحبان العصر حسّان الدهر افصح العرب و العجم افضل الدین عثمان بن علی المعروف با نام خاقانی, as the inscription in the following copy has it), by the same Muḥammad bin Dâ'ûd bin Muḥammad bin Maḥmûd 'Alawî Shâdiyâbâdî, who wrote a commentary on Anwarî's dîwân, see No. 947 above; other copies of the same in Bodleian Cat., Nos. 572 and 573; Rieu ii. p. 561, and A. Sprenger, Catal., p. 462.

Beginning of the preface: جواهر زواهر سپاس بی قیاس نثار حضرت صمدیّت جلّ قدرته الخ.

The first verse, explained, is the usual initial one: دل من پیر تعلمست الخ, on fol. 90ᵇ, bottom. A small blank on fol. 258ᵇ.

Dated (by the second hand) in Dhû-alḳa'dah, A.H. 995 (A.D. 1587, October). Other commentaries on Khâḳânî's dîwân are described in Rieu ii. 562 (by 'Alawî Lâhijî in Jahângîr's time); W. Pertsch, Berlin Cat., p. 770, and G. Flügel i. p. 509 (by 'Abd-alwahhâb bin Maḥmûd al-Ḥasanî al-Ḥusainî al-Ma'mûrî, with the takhallus Ghanâ'î, who flourished about A.H. 1090=A.D. 1679, and whose commentary seems to have the specif... of محبّت نامه); and A. Sprenger, Catal., p. 463 (فرح افزا, by Ḳabûl Muḥammad, the author of the Haft Ḳulzum).

No. 1126, ff. 90–263, written by two hands, the first in Naskhî, on ff. 90ᵇ–170ᵃ middle, 25–30 diagonal lines in a page; the second in Nasta'lîk, on ff. 170ᵃ middle–263, larger in the beginning and getting smaller and smaller towards the end, 24–32 diagonal lines in a page; size, 9½ in. by 5¾ in.

969

A defective copy of the same.

Beginning, on fol. 5ᵇ, the same as in the preceding copy. It breaks off on fol. 419ᵇ; the last words agree with fol. 251ᵇ, l. 7 ab infra, in the preceding copy. Instead of the correct Shâdiyâbâdî the present copy has شادبادی. On ff. 1–4 some fragments of a Persian dictionary are found, explaining principally Arabic words generally used by the Persians. The margin of the first eighty-three leaves is covered with notes and glosses. Some of the first and a great number of the last pages are a little worm-eaten.

No. 1010, ff. 419, ll. 15; large, but careless Nasta'lîk; size, 9½ in. by 5¼ in.

970

A fragment of the same.

Beginning as usual. The author's name appears here in the short form of محمّد داؤد علوی. It breaks off, on fol. 73ᵇ, with the bait: گفتی که نعل بود در آتش نهاده ماه الخ, corresponding to fol. 92ᵃ, ll. 4 and 5 in the preceding copy.

No. 450, ff. 1–73, ll. 17; clear Nasta'lîk; size, 8⅝ in. by 4¾ in.

971

Dîwân-i-Ẓahîr Fâryâbî (دیوان ظهیر فاریابی).

Lyrical poems, by Ẓahîr-aldîn Abû-alfaḍl Ṭâhir bin Muḥammad of Fâryâb, in the province of Balkh, who died A.H. 598 (A.D. 1201, 1202), see Haft Iklîm, No. 566 (col. 419 in this Cat.), and comp. on his life and poems, Rieu ii. p. 563; Bodleian Cat., Nos. 582–584; W. Pertsch, Berlin Cat., pp. 720 and 773 sq.; A. Sprenger, Catal., p. 579; Ouseley, Biograph. Notices, p. 154 etc.; Krafft, p. 62; C. J. Tornberg, p. 102; Rosen, Persian MSS., p. 205.

Contents:

Kasîdas and tarkîbbands, on fol. 1ᵇ, beginning:

سپیده دم که شدم محرم سرای سرور
شنیدم آیت تُوبُوا الی الله از لب حور

corresponding to the initial ḳasîdah in the first Berlin and the third Bodleian copy.

At the end some ḳiṭ'as and rubâ'îs, the latter incomplete, breaking off, on fol. 110ᵇ, in the middle of a quatrain.

Printed at Calcutta, A.H. 1245.

No. 2081, ff. 110, 2 coll., each ll. 15; Nasta'lîk; size, 8½ in. by 4¾ in.

Nizâmî (Nos. 972–1027).

972

Khamsa-i-Nizâmî (خمسهٔ نظامی).

The Khamsah, or complete five epic poems, the so-called 'five treasures' (پنج گنج) of Jamâl-aldîn Abû Muhammad Ilyâs bin Yûsuf bin Mu'ayyad Nizâm-aldîn, with the takhallus Nizâmî, of Ganja, who was born A.H. 535 (A.D. 1140, 1141), and died probably A.H. 598 or 599 (A.D. 1202, 1203); later dates of his death are A.H. 602 (A.D. 1205, 1206), 606 (A.D. 1209, 1210), and after 607 (A.D. 1210, 1211); see Bodleian Cat., Nos. 585–619 and 1981, Rieu ii. p. 564 sq. and (as to A.H. 607) p. 569[a]; W. Pertsch, p. 67, and Berlin Cat., p. 751 sq.; Sir Gore Ouseley, Notices of Persian Poets, p. 43; A. Sprenger, Catal., p. 519 sq.; G. Flügel i. p. 503, Rosen, Persian MSS., pp. 171–173 and 293; A. F. Mehren, p. 34; Cat. Codd. Orient. Lugd. ii. p. 109; C. J. Tornberg, p. 94; J. Aumer, p. 10 etc. On Nizâmî's life and works comp. W. Bacher, Nizâmî's Leben und Werke, Leipzig, 1871; English translation, London, 1873 (reprinted in S. Robinson's 'Persian Poetry for English Readers,' 1883, pp. 103–244), and Ethé, Die höfische und romantische Poesie der Perser, Hamburg, 1887, pp. 39–42. The Khamsah has been lithographed in Bombay, 1834 and 1838; Tabrân, A.H. 1261; edited at Tabrîz, 1845; comp. on these and other editions Zenker ii. 508–510, Trübner's Record, Nos. 66, 67, p. 99; Zeitschrift der D.M.G. vi. p. 405, etc.

Contents.

1. Makhzan alasrâr (مخزن الاسرار), composed probably A.H. 572 or 573 (A.D. 1176–1178), see Rieu, loc. cit. Wrong dates, ascribed to this poem in various copies, are A.H. 552 (A.D. 1157), see No. 990 below in this Cat., and Bodleian Cat., No. 585; A.H. 559 (A.D. 1164), see below, Nos. 977, 983, and 994, and Rieu ii. p. 565[b], and A.H. 582 (A.D. 1186), see Rieu ii. p. 573[a]. It was dedicated to Sultân Bahrâmshâh, contains 20 makâlas, and begins, on fol. 1[b]:

بسم الله الرحمن الرحیم — هست کلید در گنج حکیم

Edited by N. Bland, London, 1844 (with Daulatshâh's and Lutf 'Alîbeg's biographies of the poet prefixed); lithographed Lucknow, 1869, 1872, and with a commentary 1881; Cawnpore, 1869; a Turkish commentary on the same by Sham'î (who died about A.H. 1009 or 1010, A.D. 1600–1602).

2. Khusrau u Shîrîn (خسرو و شیرین), composed A.H. 576 (A.D. 1180, 1181), and containing eulogies on Sultân Sa'îd Tughrul bin Arslân (who ascended the throne A.H. 573=A.D. 1177, 1178), the Atâbeg Abû Ja'far Muhammad, and his brother and successor, Kizil Arslân (A.H. 582–587=A.D. 1186–1191). It begins, on fol. 36[b]:

خداوندا در توفیق بگشای
نظامی را رهٔ تحقیق بنمای

Lithographed at Lahore, A.H. 1288 (A.D. 1871); see besides Hammer's Schirin, Leipzig, 1809.

3. Lailâ u Majnûn (لیلی و مجنون), composed A.H. 584 (A.D. 1188), and dedicated to Sultân Abû-almuzaffar Shirvânshâh. It begins, on fol. 126[b]:

ای نام تو بهترین سرآغاز
بی نام تو نامه کی کنم باز

Edited Lucknow, 1870 (see Trübner's Record, No. 65, p. 81) and 1888. Translated into English by J. Atkinson, 1836.

4. Haft Paikar (هفت پیکر), composed A.H. 593 (A.D. 1197), and dedicated, as it seems, to the Atâbeg Nûr-aldîn Arslân (who ascended the throne of Mausil A.H. 589=A.D. 1193). It begins, on fol. 193[b]:

ای جهان دیده بود خویش از تو
هیچ بودی نبود پیش از تو

This poem is sometimes styled قصهٔ بهرام گور, see Bodleian Cat., No. 585. Lithographed Bombay, 1849, Lucknow, 1873; comp. also F. v. Erdmann, 'Behram-gur und die russische Fürstentochter,' Kasan, 1844.

5[a]. The *first* part of the Iskandarnâma, here styled Iqbâlnâma-i-Sikandarî (اقبالنامهٔ سکندری); the usual titles are شرفنامهٔ سکندری or سکندر نامهٔ برّی (but see on the conflicting statements respecting the proper titles of the *first* and the *second* part, Rieu ii. pp. 568 and 569; Fleischer in Zeitschrift der D.M.G. vii. p. 412, Anmerkung, Bodleian Cat., col. 489, and A. F. Mehren, p. 35 note. It was probably composed A.H. 597 (A.D. 1200, 1201), and dedicated to Nusrat-aldîn, the successor of the Atâbeg Kizil Arslân (who died A.H. 587=A.D. 1191). It begins, on fol. 267[b]:

حدایا جهان پادشائی تراست
زما خدمت آید حدائی تراست

Part of the text was printed 1810, Calcutta, in 'Selections for the Use of the Students of the Persian Class,' vol. iv, 2nd ed. 1828; also A.H. 1269; an edition with a selection from the best commentaries by Badr 'Alî and Mîr Husain 'Alî appeared in Calcutta, 1812, reprinted 1825, lithographed editions besides in Bombay, A.H. 1277 and 1292, and Lucknow, A.H. 1266, 1282, with glosses, 1879 and 1888; another edition (with the commentary of Muhammad Ghufrân), Lahore, 1889. Extracts in German translation by Fr. Rückert in 'Frauentaschenbuch,' Nurnberg, 1824; English translation by H. W. Clarke, London, 1881; comp. also F. v. Erdmann, De Expeditione Russorum Berdaam versus, Kasan, 1826–1832, Charmoy, Expédition d'Alexandre contre les Russes, St. Petersburg, 1829; F. Spiegel, Die Alexandersage etc., Leipzig, 1851, pp. 33–50; and Ethé, Alexanders Zug zum Lebensquell in 'Sitzungsberichte der bayrischen Academie, histor.-philol. Classe,' 1871, pp. 343–405.

5[b]. The *second* part of the Iskandarnâma, here styled Sharafnâma (شرفنامه); the usual titles are خردنامهٔ سکندری, اقبالنامهٔ سکندری, or اسکندرنامهٔ بحری (see above in 5[a]). It was dedicated to Malik 'Izz-aldîn Mas'ûd, and begins, on fol. 369[b]:

خرد هر کجا گنجی آرد پدید
زنام خدا سازد آنرا کلید

Edited by A. Sprenger, Calcutta, 1852 and 1869; lithographed, Bombay, A.H. 1277 (A.D. 1860), and Lucknow, 1879; comp. also W. Bacher, Nizâmî's Leben und Werke, pp. 101–171.

Good old copy, collated and dated the 21st of Muharram, A.H. 894 (A.D. 1488, Dec. 25), by Maulânâ Hâjî Muhammad aldurustâki albadakhshî. Fol. 261b is left blank.

No. 402, ff. 422, 4 coll., each ll. 17; small Nasta'lîk; illuminated frontispiece at the beginning of each mathnawî; some small miniature paintings, for the greater part effaced, on ff. 49a, 50a, 164b, 183b, and 203b; size, 9 in. by 5½ in.

973

Another copy of the same.

Contents:

1. Makhzan-alasrâr, on fol. 1b. 2. Khusrau u Shîrîn, on fol. 33b (date of composition, A.H. 576, on fol. 119a, lin. penult.). 3. Lailâ u Majnûn, on fol. 122b. 4. Haft Paikar, on fol. 180b. 5a. The *first* part of the Iskandarnâma, styled اقبالنامهٔ سکندری, on fol. 241b. 5b. The *second* part of the Iskandarnâma, styled شرفنامهٔ سکندری, on fol. 324b.

Dated in the month Rabî'-althânî, A.H. 975 = A.D. 1567, October (on fol. 241a there is written by mistake سنهٔ سبع خمسین الخ instead of خمس و سبعین الخ). Some small lacunas at the beginning of several pages. Ff. 39–42 are misplaced, the right order of the leaves is: 39, 41, 40, 42. On fol. 369a, l. 2, the same rhymed epilogue on Nizâmî's death appears, which has been noticed in Rieu in pp. 564b and 565a; it is styled انجامش روزگار نظامی, and states that the poet's life extended to 63 years and six months.

No. 141, ff. 370, 4 coll., each ll. 20; Nasta'lîk; an illuminated frontispiece at the beginning of each mathnawî; illuminated headings throughout the copy; the first two pages luxuriously embellished; miniature paintings on ff. 4b, 15a, 32a, 42a, 49a, 57a, 62b, 76b, 105a, 162b, 171a, 211a, 214a, 217b, 221b, 227a, and 271b; size, 12¾ in. by 7½ in.

974

The same.

Contents:

1. Makhzan-alasrâr, on fol. 1b. 2. Shîrîn u Khusrau (so here شیرین و خسرو), on fol. 37b. 3. Lailâ u Majnûn, on fol. 133b. 4. Haft Paikar, on fol. 201b. 5a. The *first* part of the Iskandarnâma, styled اقبالنامهٔ سکندری, on fol. 276b. 5b. The *second* part of the Iskandarnâma, styled خردنامهٔ سکندری and also شرفنامهٔ نظامی.

Dated the 22nd of Rabî'-althânî, A.H. 1014 (A.D. 1605, Sept. 6). On fol. 1a the following note appears: 'Khumseh Nezami given to R. J. by Mir aboo ali Khan, brother to Capun ali Kh.'

No. 777, ff. 428, 4 coll., each ll. 17; Nasta'lîk; an illuminated frontispiece at the beginning of each mathnawî; miniature paintings on ff. 18a, 55a, 89a, 229a, 236b, 240a, 244a, 248b, 255a, and 260b; size, 9⅝ in. by 6½ in.

975

The same.

Contents:

1. Makhzan-alasrâr, on fol. 1b. 2. Haft Paikar, on fol. 24b. 3. Khusrau u Shîrîn, on fol. 73b. 4. Lailâ u Majnûn, on fol. 142b. 5a. The *first* part of the Iskandarnâma, styled اقبالنامهٔ اسکندری, on fol. 184b. 5b. The *second* part of the Iskandarnâma, styled here اقبالنامهٔ شیخ نظامی, on fol. 250b. A few lines on fol. 269a are left blank. This copy, worm-eaten in many places, was finished in Rajab, A.H. 1054 (A.D. 1644, September), by Muhammad Ridâ.

No. 1667, ff. 285, 4 coll., each ll. 25; small Nasta'lîk; an illuminated frontispiece at the beginning of each mathnawî, the first two pages of each are besides splendidly adorned; size, 10¼ in. by 5 in.

976

The same.

Contents:

1. Makhzan-alasrâr, on fol. 1b. 2. Khusrau u Shîrîn, on fol. 37b. 3. Lailâ u Majnûn, on fol. 141b. 4. Haft Paikar, on fol. 212b. 5a. The *first* part of the Iskandarnâma (اقبالنامهٔ اسکندری), on fol. 293b. 5b. The *second* part of the Iskandarnâma (خردنامهٔ اسکندری), on fol. 400b. The copy concludes on fol. 454b, and on ff. 455–468 some parts of the last mathnawî are repeated, but not in any coherent form; for instance, fol. 456b, l. 11, corresponds to fol. 433a, l. 3, but the preceding portions in both parts are quite different. On fol. 453a, l. 5, there appears the وفات حکیم, i.e. the انجامش روزگار نظامی, see above in No. 973. No date. But on fol. 1a there is the seal of a former owner, rather effaced, dated A.H. 1070 (A.D. 1659, 1660), and another of Shâh Mîrkhân (dated A.H. 1147, A.D. 1734, 1735). In August, 1782, this MS. came into the possession of Mr. Richard Johnson.

No. 387, ff. 468, 4 centre-coll., each ll. 17; beautiful Nasta'lîk; an illuminated frontispiece at the beginning of each mathnawî, the first two pages luxuriously adorned; a vignette on fol. 1a, miniature paintings on ff. 4a, 17b, 47b, 55a, 61b, 64a, 65b, 70a, 71b, 83a, 93b, 95b, 102b, 104a, 124a, 132a, 167b, 182a, 201b, 225b, 227a, 232a, 235b, 237b, 244a, 252a, 259b, 264b, 267a, 279a, 284b, 306b, 311a, 318a, 334a, 337b, 346b, 364b, 372b, 374a, 386a, 396a, 422b, 438a, 442b, 456a, 466a, and 468a; size, 10¼ in. by 6½ in.

977

The same.

Contents:

1. Makhzan-alasrâr, on fol. 1b. The wrong date of A.H. 559 appears on fol. 29b, l. 4: باندصد و پنجاه و نه. 2. Khusrau u Shîrîn, on fol. 30b. 3. Lailâ u Majnûn, on fol. 125b. The date, A.H. 584, appears on fol. 130b, l. 11. 4. Haft Paikar, on fol. 185b. The date, A.H. 593, appears on fol. 257b, l. 5. 5a. The *first* part of the Iskandarnâma, styled here شرفنامه or اسکندرنامهٔ برّی (see fol. 344b and fol. 345a in the colophon), on fol. 258b. The date, A.H. 597, appears on fol. 345b, l. 10. 5b. The *second* part of the Iskandarnâma, styled here اقبالنامه or سکندرنامهٔ بحری, on fol. 345b

This excellent copy, dated A.H. 1072=A.D. 1661, 1662 (see fol. 257b), was received into the Library March 29, 1878.

No. 3191, ff. 390, 4 coll., each ll. 21; Nasta'lîk; an illuminated frontispiece at the beginning of each mathnawî; pictures on ff. 46a, 53a, 56a, 57b, 63b, 74b, 83a, 84a, 89b, 109b, 114b, 118a, 119b, 147a, 153a, 158b, 195a, 197a, 198b, 203a, 205a, 207b, 213a, 216a, 217b, 219b, 220a, 221b (damaged), 222b, 225b, 226a, 229a, 229b, 233b, 234a, 238b, 240a, 240b, 244a, 245a, 245b, 249b, 276a, 289b, 292a, 297a, 301a, 303b, 321b, 323a, and 341b; size, 10½ in. by 6¾ in.

978

The same.

This copy, which is not dated, contains the mathnawîs in the following order:

1. Makhzan-alasrâr, on fol. 1b. 2. Lailâ u Majnûn, on fol. 39b. 3. Khusrau u Shîrîn, on fol. 108b. 4a. The *first* part of the Iskandarnâma, on fol. 207b. 4b. The *second* part of the Iskandarnâma, on fol. 322b. 5. Haft Paikar, on fol. 383b. Good copy, with two small lacunas after ff. 438 and 462.

No. 2445, ff. 465, 2 centre-coll., each ll. 14, and a third on the margin, ll. 32; Nasta'lîk; small illuminated frontispiece on fol. 1b; no headings at the beginning of the other mathnawîs; size, 10 in. by 6½ in.

979

Nizâmî's Khamsah without the *second* part of the Iskandarnâma.

Contents:

1. Makhzan-alasrâr, on fol. 1b. 2. Lailâ u Majnûn, on fol. 28b. 3. Khusrau u Shîrîn, on fol. 81b. 4. Haft Paikar, on fol. 156b. 5. The *first* part of the Iskandarnâma, on fol. 212b. Good copy, dated A.H. 1049 (A.D. 1639, 1640), by Abû-alhasan ibn Zain-aldîn Muhammad of Zindanau (a village near Bukhârâ), and presented to the Library by Lieut.-Col. W. Kirkpatrick, 30 May, 1864.

No. 1651, ff. 291, 4 coll., each ll. 21; excellent Nasta'lîk; an illuminated frontispiece at the beginning of each mathnawî; size, 11⅝ in. by 7¼ in.

980

Another copy of the same.

Contents:

1. Makhzan-alasrâr, on fol. 1b. 2. Khusrau u Shîrîn, on fol. 45b. 3. Lailâ u Majnûn, on fol. 164b. 4. Haft Paikar, on fol. 247b. 5. The *first* part of the Iskandarnâma, on fol. 342b. This copy was presented by prince Dârâ Shukûh to Muhammad Mukîm of Tabriz, with the takhallus Jauharî, the 12th of Ramadân, A.H. 1061 (A.D. 1651, August 29).

No. 1491, ff. 467, 2 centre-coll., each ll. 14, and a third on the margin, ll. 28; small Nasta'lîk; the first two pages of each mathnawî splendidly illuminated; size, 7⅛ in. by 4¼ in.

981

The same.

Contents:

1. Makhzan-alasrâr, on fol. 1b. 2. Khusrau u Shîrîn, on fol. 36b. 3. Lailâ u Majnûn, on fol. 135b. 4. Haft Paikar, on fol. 205a. 5. The *first* part of the Iskandarnâma, on fol. 266b. Ff. 114 and 115 are left blank, and there seems to be a lacuna after fol. 113; small blanks also on ff. 204a and 366b. No date.

No. 142, ff. 367, 4 coll., each ll. 17; Nasta'lîk; the original leaves are put into a modern margin; an illuminated frontispiece at the beginning of each mathnawî; ff. 1b and 2a splendidly adorned; vignettes on ff. 1a, 36a, 135a, 265b, and 266a; size, 12¼ in. by 9½ in.

982

Khulâṣa-i-Khamsa-i-Nizâmî (خلاصهٔ خمسهٔ نظامی).

Extracts from Nizâmî's five mathnawîs, by an anonymous compiler, divided into the following thirty-five chapters, viz.: 1. در توحید; 2. در نعت نبی; 3. در صدق; 4. در صبر; 5. در رزق; 6. در قناعت; 7. در فال نیك; 8. در نصیحت خاصّ; 9. در نصیحت عامّ; 10. در مهابت; 11. در صفت دولت; 12. در التجا باصحاب دولت; پادشاه; 13. در عدل واحسان; 14. در کرم وسخا; 15. در عقل و هنر; 16. در رای و تدبیر; 17. در آداب سخن; 18. در تواضع و خلق; 19. در طاعت وریاضت; 20. در اظهار اخلاق; 21. در نگاهداشتن راز; 22. در منع تحقیر دشمن; 23. در مکافات; 24. در شناختن حدود; 25. در پیری و ضعف; 26. در تسکین غم و امید راحت; 27. در منع عیب; 28. در تضرّع; 29. در مذمّت بسیار خوردن; 30. در منع خنده; 31. در مذمّت و طعن; 32. در ترك دنیا; 33. در شکایت روزگار; 34. (probably مراثی) در مراثیٔ; 35. در امثال و داستان.

Beginning of the preface in prose: الحمد لله ربّ العالمین والصلوة علی محمّد وآله اجمعین. امّا بعد بر اصحاب دولت وارباب مکنت واجب و لازمست الخ.

This redaction of the extracts evidently agrees with the second Berlin redaction, see W. Pertsch, Berlin Cat., p. 767; No. 599 in the Bodleian Cat.; and Rieu ii. p. 575b. The division, given above, is that quoted in the preface; in the text itself there is inserted after chapter 11, as 12th, a new one, viz. در خدمت (see the same modification in the third Berlin redaction), and, on the other hand, chapter 31 is left out entirely. Copies of the larger redaction in thirty-seven chapters are described in W. Pertsch, Berlin Cat., p. 766; Bodleian Cat., Nos. 597 and 598; and Rieu ii. p. 575a. Copied A.H. 982 (A.D. 1574, 1575), by Mu'izz-aldîn Muhammad alhusainî. On the fly-leaf a short account of Nizâmî's Khamsah in French.

No. 1129, ff. 47, 2 coll., each ll. 11; Nasta'lîk; illuminated throughout in a splendid manner; well-ornamented frontispiece; a picture on fol. 29a; size, 9⅛ in. by 6 in.

983

Four mathnawîs by Nizâmî.

This copy contains:

1. The *first* part of the Iskanda[illegible]âma, on fol. 1b, [illegible] the date of completion, A.H. 597, [illegible] fol. 118a, l. 7. 2. Haft Paikar, on fol. 119b; the [illegible]te of completion, A.H. 593, 14th of Ramadân, on fol. [illegible]8b, ll. 11 and 12. 3. Makhzan-alasrâr, on fol. 209b; t[illegible] wrong date, A.H. 559, 24th of Rabî'-alawwal, on fol [illegible]48b, ll. 10–12 in the margin-column. 4. Khusrau u S[illegible]îrîn, on fol. 249b;

the date of completion, A.H. 576, on fol. 356a, l. 7 in the margin-column. Dated A.H. 1024 (A.D. 1615), see ff. 118a, 208b, and 248b. Bibliotheca Leydeniana.

No. 2631, ff. 360, 2 centre-coll., each ll. 15, and a third on the margin, ll. 28; small, but clear Nasta'lîk; splendid illuminated frontispieces on ff. 1b, 119b, 209b, and 249b; the first two pages of each mathnawî neatly embellished with borders in gold and other colours; excellent eastern binding with flowers on gold ground; size, 8¾ in. by 4¾ in.

984

Another set of four mathnawîs by Nizâmî.

This excellent, but undated copy contains:

1. Makhzan-alasrâr, on fol. 1b. 2. Khusrau u Shîrîn, on fol. 41b. 3. Lailâ u Majnûn, on fol. 145b, beginning (differently from the usual copies): ای نام تو مؤنس روانم – جز نام تو نیست در زبانم – ای نام تو بهترین الخ 4. Haft Paikar, on fol. 222b.

No. 1168, ff. 307, 4 coll., each ll. 15; beautiful Nasta'lîk; an illuminated frontispiece at the beginning of each mathnawî; miniature paintings on ff. 20a, 21b, 24a, 32a, 36b, 39b, 52a, 57a, 59b, 64b, 68a, 70a, 71a, 77b, 80b, 88a, 95b, 96b, 101a, 107b, 111a, 113a, 127a, 159b, 170b, 199a, 209a, 237a, 238a, 244b, 273b, 278a, 285b, and 291b; size, 9¾ in. by 6½ in.

985

Three mathnawîs by Nizâmî.

This copy contains:

1. Makhzan-alasrâr, on fol. 1b. 2. The *first* part of the Iskandarnâma (here simply styled سکندرنامه), on fol. 33b. 3. The *second* part of the Iskandarnâma (here styled شرفنامه), on fol. 125b.

Dated the first of Ṣafar, A.H. 955 (A.D. 1548, March 12), by الداعی کتاب الله بن کیومشاه. An entry from A.H. 1020 (A.D. 1611, 1612) on the last page beneath the colophon.

No. 2079, ff. 175, 4 coll., each ll. 18; small but distinct Nasta'lîk; an illuminated frontispiece at the beginning of each mathnawî; collated throughout; two very poor pictures on ff. 52a and 66b; size, 8¾ in. by 6¾ in.

986

Another set of three mathnawîs by Nizâmî.

This copy contains:

1. Makhzan-alasrâr, on fol. 1b. 2. Lailâ u Majnûn, on fol. 30b. 3. Khusrau u Shîrîn, on fol. 80b; this last mathnawî is by mistake headed کتاب خسرو و شیرین امیر خسرو, but that it is Nizâmî's, and not Amîr Khusrau's poem of the same name, we learn from the beginning:

خداوندا دری (read در) توفیق بگشای
نظامی را رهٔ توفیق بنمای

Copied A.H. 976, the first mathnawî in the month Dhû-alhijjah (A.D. 1569, May–June), the second in the month Dhû-alka'dah (A.D. 1569, April–May), the third in the month Rabî'-althânî (A.D. 1568, September–October), by Muhammad bin 'Alâ-aldîn.

No. 174, ff. 149, 4 coll., each ll. 21; small, but distinct Nasta'lîk; most headings left blank; an illuminated frontispiece at the beginning of each mathnawî; the first two pages most splendidly adorned; size, 11¾ in. by 7 in.

987

A third set of three mathnawîs by Nizâmî.

This copy contains:

1. Makhzan-alasrâr, on fol. 1b. 2. Haft Paikar, on fol. 81b. 3. Khusrau u Shîrîn, on fol. 255b. This copy is styled جلد اوّل کلّیات نظامی.

Dated A.H. 1200, the first mathnawî the 19th of Rabî'-alawwal (A.D. 1786, January 20), the second in Rabî'-althânî (A.D. 1786, February), the third the 25th of Jumâdâ-alawwal (A.D. 1786, March 26); by Muhammad Muhsin-aldîn Munshî; it belonged formerly to Mr. Ch. Boddam (Calcutta, April 22, 1785). Ff. 79, 80, and 250–254 are left blank.

No. 2991, ff. 470, 2 coll., each ll. 15; Nasta'lîk; size, 10 in. by 6½ in.

988

An incomplete copy of two mathnawîs by Nizâmî.

1. Lailâ u Majnûn, on fol. 1b, 2. Khusrau u Shîrîn, on fol. 55b. The first mathnawî is dated A.H. 92 (=1092, A.D. 1681), the second is incomplete at the end; its last bait corresponds to No. 141 (973 in this Cat.), fol. 119b, l. 12.

No. 768, ff. 125, 4 coll., each ll. 21; small, but clear and distinct Nasta'lîk; an illuminated frontispiece at the beginning of either mathnawî; the original leaves are put into a modern margin; size, 10¾ in. by 6½ in.

989

Makhzan-alasrâr.

Another extremely old and valuable copy of Nizâmî's مخزن الاسرار, written by Fadl-allâh bin Muhammad bin 'Umar bin 'Uthmân bin Muhammad bin Ahmad bin-alhusain bin Hârûn alsûfî (see Nos. 916 and 929 above), and finished in the month Rabî'-alâkhar, A.H. 637 (A.D. 1239, November); it is unfortunately injured and effaced in many places. Beginning:

بسم الله الرحمن الرحیم – هست کلید درگنج حکیم

This old copy contains twenty-one makâlas (instead of the usual twenty), with the following headings: I, on fol. 8a, در صفت آدم و تحلیص در نزل دنیی (this makâlah is in the usual copies simply styled خلوت سیوم, see No. 141 (973 in this Cat.), fol. 11b, l. 3 ab infra, or خلوت دویم, see No. 387 (976 in this Cat.), fol. 13a, and No. 48 (996 below in this Cat.), fol. 23b); II, on fol. 9b, در محافظت عدل (this is the *first* makâlah in the usual copies, but with the heading of the previous makâlah, and so on in all the following makâlas); III, on fol. 10a, در حوادث عالم و انقلابش; IV, on fol. 11a, در حسن رعایت پادشاهان; V, on fol. 12a, در عجز آدمی و اختلاف او; VI, on fol. 12b, در اعتبار موجودات; VII, on fol. 13a, در مرتبت آدمی بر جملهٔ حیوان; VIII, on fol. 14a, در حیّز آفرینش و بزرگواری عقل; IX, on fol. 14b, در نمو در معونات دنیاوی و نفس .....; X, on fol. 15a, نار آخر الزمان و علامات آن; XI, on fol. 16a, در مشقت منزل و پرهیزگاری ازو; XII, on fol. 16b, در وداع این مقام; XIII, on fol. 17a, در شکایت عالم; XIV, on fol.

18a, در شرط بیداری از غفلة; XV, on fol. 18b, در حذف آدمی و تفضیل او; XVI, on fol. 19b, در تدبیر چاپلك روی; XVII, on fol. 20a, در خلوت و تجرید; XVIII, on fol. 20b, در بیوفائی روزگار; XIX, on fol. 21b, در استقبال آخرت; XX, on fol. 22a, در شکایت نامنصفان; XXI (not numbered in the text), on fol. 23a, در ترتیب نظم کتاب (this is the 20th makâlah in the usual copies); Khâtimah, on fol. 24a.

On fol. 1a the concluding verses of another mathnawî, written by the same copyist in the same year A.H. 637. Strange to say, this oldest copy of the Makhzan-alasrâr contains *no* date of composition.

No. 1444, ff. 1–24, 4 coll., each ll. 25; good old Nasḫî; size, 9¼ in. by 6¾ in.

990

The same.

This copy is dated middle of Dhû-alḥijjah, A.H. 976 (A.D. 1569, beginning of June), by Muḥammad Ṭâhir of Bukhârâ; it contains the usual twenty makâlas. In the last verse but one of this copy there appears as date of composition A.H. 552.

No. 1368, margin-col., ff. 1–104, ll. 22; Nasta'lîḳ.

991

The same.

Dated A.H. 989 (A.D. 1581), by Maḥmûd bin Aḥmad Zâhidî; twenty makâlas; interlinear glosses and various readings occasionally.

No. 418, ff. 1–97, 2 coll., each ll. 12, Nasta'lîḳ; illuminated frontispiece; size, 9¼ in. by 5¾ in.

992

The same.

This copy, which is dated A.H. 1017 (A.D. 1608, 1609), by Ghulâm Muḥammad Fâḍil ibn Fâḍil Badakhshî, abounds in marginal and interlinear glosses and explanations to such an extent that the text in many places becomes almost unreadable on account of the bewildering amount of notes. It contains the usual twenty makâlas, and begins (with a transposition of the hemistichs in the initial bait):

هست کلید در گنج حکیم — بسم الله الخ

College of Fort William, 1825.

No. 2265, ff. 77, 2 coll., each ll. 15; Nasta'lîḳ; size, 8⅞ in. by 5¼ in.

993

The same.

Beginning as in the preceding copy: هست کلید الخ.

Dated the 5th of Rabî'-alawwal, A.H. 1079 (A.D. 1668, August 13), by Muḥammad Ḳâsim, son of Ḥâtimbeg, at Shâhjahânâbad; twenty makâlas.

No. 1976, ff. 1–57b, 2 coll., each ll. 13; Nasta'lîḳ; size, 8⅜ in. by 5 in.

994

The same.

Beginning as in the two preceding copies: هست کلید الخ.

This copy, which is dated the 13th of Sha'bân, A.H. 1134 (A.D. 1722, May 29), and excels in rich marginal and interlinear glosses and annotations, some of which are of considerable length and value, contains, like No. 1444 (989 in this Cat.), twenty-one makâlas, that is to say, the usual twenty and an additional one, beginning in the last makâlah, on fol. 77b (corresponding to No. 1444, fol. 23b, l. 13), and reckoned as the twenty-first. The wrong date of A.H. 559, 24th of Rabî'-alawwal, appears here on fol. 78b, ll. 6 and 7.

No. 1195, ff. 1–79, 2 coll., each ll. 15; clear and distinct Nasta'lîḳ; size, 8⅝ in. by 4½ in.

995

The same.

Beginning as in the three preceding copies: هست کلید الخ.

Many marginal and interlinear glosses.

Dated the 18th of Ṣafar, A.H. 1150 (19th year of Muḥammadshâh's reign, = A.D. 1737, June 17), by Ghafûrbeg. Bibliotheca Leydeniana.

No. 2420, ff. 368–415, 2 coll., each ll. 15; Nasta'lîḳ; size, 10⅝ in. by 5¾ in.

996

A defective copy of the same.

This copy lacks the introduction, it begins at once with the مناجات thus:

ای هر (read همه) هستی رتو پیدا شده
حال ضعیف از تو تواما شده

Of the twenty makâlas only eighteen are found in this copy; in the midst of the eighteenth (according to No. 1444, 989 in this Cat., the nineteenth) it breaks off; the last bait corresponds to fol. 21b, l. 7 ab infra in No. 1444. There is besides a lacuna between ff. 46 and 47, corresponding to No. 1444, fol. 15a, l. 15–fol. 15b, l. 4 (in consequence of which the end of the eighth, respectively ninth, makâlah and the beginning of the ninth, respectively tenth, are missing). Some pages are filled with marginal and interlinear glosses.

No. 48, ff. 68, 2 coll., each ll. 15; Nasta'lîḳ; size, 8 in. by 5¼ in.

997

Another still more defective copy of the same.

This copy is very defective and besides in extreme confusion; the proper order of the leaves is: ff. 38–93 (lacuna), 1–30 (lacuna), 37, 31–36. The first bait on fol. 38a corresponds to No. 1444 (989 in this Cat.), fol. 4a, l. 12, the last bait on fol. 36b to fol. 23b, l. 9 in the same copy. The lacuna after fol. 93 comprises ff. 13b, l. 17–14a, l. 12 in No. 1444, that after fol. 30, ff. 19b, l. 8–22a, l. 4 ab infra in the same copy.

Makâlah I (according to the usual copies خلوت دویم or سیم, see No. 989 above), on fol. 63b; II (I in the usual copies), on fol. 69a; III (respectively II), on fol. 74a; IV (resp. III), on fol. 79b; V (resp. IV), on fol. 83b; VI (resp. V), on fol. 86b; VII (resp. VI), on

fol. 90b; VIII (resp. VII), on fol. 2b; IX (resp. VIII), on fol. 5a; X (resp. IX), on fol. 7b; XI (resp. X), on fol. 11b; XII (resp. XI), on fol. 15b; XIII (resp. XII), on fol. 19a; XIV (resp. XIII), on fol. 23a; XV (resp. XIV), on fol. 27a; XXI (resp. XX), on fol. 34a.

Entirely wanting, besides portions of the introduction, are XVI–XIX (XV–XVIII resp.), and portions of VII (resp. VI), XV and XX (XIV and XIX) together with the conclusion.

Interlinear and marginal glosses throughout the greater part of the copy. Worm-eaten and severely injured in many places.

No. 953, ff. 93, 2 coll., each ll. 9; Nasta'lîk; size, 7¼ in. by 4⅓ in.

998

Sharḥ-i-Makhzan-alasrâr (شرح مخزن الاسرار).

A detailed commentary on the مخزن الاسرار, compiled by Muḥammad bin Ḳiwâm bin Rustam bin Aḥmad bin Maḥmûd albalkhî, commonly called Bakra'î (بكرئى, so here on fol. 1a, last line but two, and A. Sprenger, Catal., p. 521), or according to Rieu ii. p. 573b, Karkhî, A.H. 1091 (A.D. 1680), according to the chronogram quoted in A. Sprenger, loc. cit. But Rieu's copy, which bears a note of purchase from A.H. 1089 (A.D. 1678), proves that somewhat older redactions of this commentary must have been in existence.

Beginning (rather different from that in Sprenger and Rieu): بسم الله الرحمن الرحيم بمتابعت پس رواں او در بساط فضل انبساط گستاخی الخ

This copy is defective at the end, and breaks off in the middle of the داستان دقال و روباه, which begins on fol. 204a.

No. 1962, ff. 210, ll. 15; clear Nasta'lîk; a little worm-eaten, size, 8¾ in. by 4¾ in.

999

Khusrau u Shîrîn.

Another copy of Nizâmî's خسرو و شيرين, without a date.

Beginning: خداوندا در توفيق بگشاى الخ.

No. 789, ff. 73, 4 coll., each ll. 21; small, but distinct Nasta'lîk; illuminated frontispiece; pictures on ff. 15b, 23b, 27a, 30b, 41a, 44b, and 67a; size, 9⅞ in. by 6 in.

1000

Lailâ u Majnûn.

Another excellent copy of Nizâmî's ليلى و مجنون, beautifully written and ornamented, dated Rabî'alawwal, A.H. 965 (A.D. 1557, December, to 1558, January), by Muḥammad Bâḳir ibn Mullâ Mîr 'Alî.

Beginning: اى نام تو بهترين سر آغاز الخ.

A few lines on ff. 36b and 37a a little effaced.

No. 381, ff. 50, 4 coll., each ll. 20; Nasta'lîk; illuminated frontispiece; illuminated headings throughout; the first ten pages neatly embellished; five very fine pictures, superior to the usual illustrations, on ff. 7a, 23a, 34b, 42a, and 48a; size, 11 in. by 6¾ in.

1001

The same.

This copy was finished the 19th of Rajab, in the 49th year of — (probably 'Âlamgîr's reign, = A.H. 1117, A.D. 1705, November 6), by 'Abd-alraḥîm for Ghulâm Ḥusain, known as Walî Muḥammad. On several pages a few hemistichs and single words are omitted.

No. 1057, ff. 159, 2 coll., each ll. 13; Nasta'lîk; size, 8½ in. by 4¾ in.

1002

The same.

Another excellent, but undated, copy of Lailâ and Majnûn.

No. 45, ff. 56, 4 coll., each ll. 20; clear and distinct Nasta'lîk; illuminated frontispiece; splendidly adorned headings throughout; size, 11⅞ in. by 7½ in.

1003

The same.

Another, very modern, copy of Lailâ and Majnûn, dated the 26th of Dhû-alḥijjah, A.H. 1222 (A.D. 1808, February 24), by Munshî Mihr Khadîb. The poem concludes on fol. 162a, and is followed by some baits from the pen of the transcriber himself, as it seems. On ff. 163–166 baits of another mathnawî, not belonging to Lailâ and Majnûn, are written, beginning:

گفتم كه چو پيريم كند پست
فرزند جواں بگيردم دست

No. 1504, ff. 166, 2 coll., each ll. 15, Nasta'lîk; size, 12¾ in. by 7½ in.

1004

Haft-Paikar.

Another copy of Nizâmî's هفت پيكر, dated A.H. 998 (A.D. 1590), but worm-eaten and injured in many places (some carefully mended). All the headings are left blank.

Beginning: اى جهاں ديده بود خويش از تو الخ.

Bibliotheca Leydeniana. This copy belonged formerly to Mr. Robert Wutherston.

No. 2747, ff. 73, 4 coll., each ll. 17; small, but distinct Nasta'lîk; size, 9⅝ in. by 5⅝ in.

1005

The same.

Dated A.H. 1195 (A.D. 1781).

No. 610, ff. 61, 4 coll., each ll. 20–21; small, but clear Nasta'lîk; size, 9½ in. by 6 in.

1006

The same.

Good modern copy, not dated; it was written by Muḥammad 'Alî of Iṣfahân, with the takhallus Fanâ.

No. 130, ff. 166, 2 coll., each ll. 15; large and distinct Nasta'lîk; size, 12½ in. by 7¾ in.

1007

The *first* part of the Iskandarnâma.

Another copy of the *first* part of Nizâmî's اسكندرنامه,

distinctly styled in the concluding chapter, on fol. 222b, شرفنامه. Collated and annotated throughout.

Beginning: خدایا جهان پادشائی تراست الخ.

Dated the 6th of Ramaḍân, A.H. 1017 (A.D. 1608, December 14). A former owner of this copy was Jaswant Râo. Bibliotheca Leydeniana.

No. 2708, ff. 223, 2 coll., each ll. 15; large and distinct Nasta'lîk; illuminated frontispiece; the first two pages richly adorned; size, 10¾ in. by 6⅝ in.

1008

The same.

An older, but slightly defective, copy of the same, in which the first nine baits of the poem are wanting; it opens with the tenth bait: جواهر تو بحشی دل سنگرا الخ. The episode of Alexander's march to the fountain of life (چشمهٔ حیات), having been omitted in the text, is added by another hand in bad Shikasta on the margin. The poem is here styled سکندرنامهٔ برّی. Occasionally various readings on the margin. Dated the 7th of Rabî'-alâkhar, A.H. 994 (A.D. 1586, March 28), by Ṣâliḥ Muḥammad bin Shâh Muḥammad.

No. 3430, olim 13 J 1, ff. 217, 2 coll., each ll. 15; Nasta'lîk; size, 8 in. by 4¾ in.

1009

The same.

Dated the 11th of Jumâḍâ-althânî, A.H. 1053 (A.D. 1643, August 27). The proper order of ff. 133–223 is: 133–138, 145, 150, 141–143, 139, 144, 146–149, 151, 140, 152–159, 168–175, 160–167, 176–183, 192–199, 184–191, 200–206, 208, 207, 209, 210, 212, 211, 213–223.

No. 13, ff 223, 2 coll., each ll. 17; large and clear Nasta'lîk; a few ornaments on the first two pages; smaller and larger pictures, very roughly drawn, on ff. 27a, 28b, 30b, 31b, 33b, 35b, 36a, 39b, 40b, 46a, 46b, 49b, 53b, 54a, 73b, 74a, 77a, 77b, 78b, 85b, 88a, 94a, 94b, 95a, 95b, 96a, 96b, 97a, 97b, 101a, 101b, 102b, 103a, 111a, 115b, 122a, 124b, 142b, 143a, 151b, 161a, 166a, 168b, 175a, 175b, 182a, 182b, 190b, 191a, 201a, 204a, 213b, 216b, and 217a; size, 13¾ in. by 8¼ in.

1010

The same.

This copy was written in the reign of Muḥammadshâh (A.H. 1131–1161 = A.D. 1719–1748). On the first twenty-seven leaves numerous interlinear and marginal glosses and notes.

No. 3424, olim 7. J. 22, ff. 215, ll. 17 (on ff. 1–112), ll. 15 (on ff. 113–215); Nasta'lîk, by different hands; size, 8⅞ in. by 5¼ in.

1011

The same.

Dated the 27th of Muḥarram, A.H. 1187 (A.D. 1773, April 29), by Ramaḍânî Kâtib, who wrote this copy for Mr. Richard Johnson.

No. 40, ff. 84, 4 coll., each ll. 21; clear and distinct Nasta'lîk; illuminated frontispiece; the first two pages richly embellished; size, 11¾ in. by 6¼ in.

1012

The same.

Not dated. As title appears سکندرنامهٔ برّی. Worm-eaten throughout to such an extent that many leaves are almost crumbling to pieces. Occasionally marginal and interlinear glosses.

No. 2776, ff. 231, 2 coll., each ll. 15; Nasta'lîk; size, 8⅝ in. by 6¼ in.

1013

The same.

A modern copy of the same, not dated.

No. 3468, olim 7. J. 23, ff. 317, 2 coll., each ll. 11; Nasta'lîk, ff. 209–254 supplied by another hand; small illuminated frontispiece; size, 8⅝ in. by 6 in.

1014

The same.

Another modern copy without a date. The date of composition, A.H. 597, appears on fol. 320a, l. 1. Bibliotheca Leydeniana.

No 2625, ff 320, 2 coll, each ll. 11; Nasta'lîk; size, 8¼ in. by 5⅝ in.

1015

The same.

A third modern copy without a date. Marginal glosses on some pages.

No. 325, ff. 234, 2 coll, each ll. 15; large and distinct Nasta'lîk; size, 12¾ in. by 7⅞ in.

1016

A defective copy of the same.

This copy, defective at the beginning, opens with the following bait:

مجرّد روی را بجائی رساند
که از بود او هیچ تا وی نماند

corresponding to fol. 296b, l. 4 ab infra in No. 387 (976 in this Cat.). As date is only given the 15th (without the name of the month) of the 13th year (of perhaps 'Âlamgîr's reign, = A.H. 1081, A.D. 1670, 1671).

No 3477, olim 13. J. 2, ff. 223, 2 coll., each ll. 15; very unequal Nasta'lîk; size, 10 in by 5⅜ in.

1017

Another still more defective copy of the same.

The proper order of ff. 151–162 is: 151, 162, 152–157, lacuna, comprising fol. 366b, last line, to fol. 382b, l. 11, in No. 387 (976 in this Cat.), 158–161. The last bait on fol. 161b, with which this copy breaks off, corresponds to fol. 384b, l. 7, in No. 387. The titles given here to this *first* part of the Iskandarnâma are اقبالنامهٔ سکندری and سکندرنامهٔ برّی.

No. 264, ff. 162, 2 coll., each ll. 15–16, the first four leaves supplied by a more modern hand; Nasta'lîk; size, 7¾ in. by 4 in.

1018

Sharḥ-i-Sikandarnâma (شرح سکندرنامه).

An anonymous Persian commentary on the *first* part of Nizâmî's Iskandarnâma, different not only from that of the Calcutta edition, but also from all those described in Rieu ii. pp. 820[b] and 859[a]; W. Pertsch, Berlin Cat., pp. 762–765, and A. Sprenger, Catal., pp. 522 and 523.

It begins, without preface, at once with the initial bait of the poem:

حدایا جهان پادشائی تراست
زما خدمت آید خدائی تراست،
لما خلقت الجنّ و الانس الّا لیعبدون، بر پادشاهان مملکت
اشعار و جهانداران ولایت افکار مبرهن الخ.

No date.

No 1890, ff. 104, ll. 17, distinct Nasta'lîk; size, 10¾ in by 6 in.

1019

An incomplete copy of the same.

After the initial bait the commentary begins at once with these words: بر پادشاهان مملکت اشعار و جهانداران الخ.

It breaks off with the words: التفات نکرد که نگوشه, corresponding to fol. 89[a], l. 3 ab infrâ in the preceding copy.

No. 699, ff 150, ll. 15; careless Nasta'lîk, size, 8¾ in. by 4½ in

1020

Sharḥ i-abyât-i-Iskandarnâma (شرح ابیات اسکندرنامه).

Another anonymous commentary on the difficult verses of the *first* part of the Iskandarnâma, likewise without any preface. The first words after the initial bait of the poem are: الف ندای حدایا بدو معنی است اوّل آنکه ای خدای جهان الخ.

No date. In the first half of the copy many marginal additions, glosses, etc.

No. 1589, ff. 99, ll. 17; Nasta'lîk; size, 9¼ in. by 4⅞ in.

1021

Farhang-i-Sikandarnâma-i-barrî (فرهنگ سکندرنامهٔ برّی).

A special glossary to the *first* part of the Iskandarnâma, with Persian interlinear explanation. It consists of two series of words, both arranged alphabetically according to the first letter; the first series begins on fol. 1[b] with اردی بهشت (نام بهار ومدّت ماندن آفتاب), the second, on fol. 23[a], with الله (خدای); see a similar but shorter glossary in the Bodleian Cat., No. 1982 (کلید سکندرنامه). It ends on fol. 29[b], and is followed on ff. 30[a]–32 by a short glossary of the Pahlawî words which occur in Firdausî's Shâhnâma (بدانکه العاظی که استاد الانام مولانا ابو القاسم متخلّص بفردوسی طوسی رحمة الله علیه در شاهنامه بزبان پهلوی آورده اند جمله اینست), likewise in alphabetical order. Many of these so-called Pahlawî words are simply Arabic ones, see, for instance, the first three: ادریس (نام پیغمبر), الیاس و خضر (معروف), انبیا (پیغمبران), etc. A small portion of the first page is torn away.

No. 1893, ff. 32, ll. 16–18; Nasta'lîk; size, 10⅝ in. by 6 in.

1022

The *second* part of the Iskandarnâma.

Another copy of the *second* part of Nizâmî's اسکندرنامه, dated the 25th of Sha'bân, A.H. 1016 (A.D. 1607, December 15).

Beginning: خرد هرکجا گنجی آرد پدید الخ.

No. 397, ff. 58, 2 centre-coll., each ll. 17, and a third on the margin, ll. 28; Nasta'lîk; a little worm-eaten and injured; size, 8⅞ in. by 4½ in.

1023

The same.

Dated the 16th of Muharram, A.H. 1117 (A.D. 1705, May 10), by Sayyid Walî-allâh. It is styled in the colophon: شرفنامهٔ اسکندری.

No. 1847, ff. 123, 2 coll., each ll. 15; Nasta'lîk; size, 8 in. by 5¾ in.

1024

The same.

Dated the 4th of Ṣafar, A.H. 1223 (A.D. 1808, April 1), by Muḥammad 'Alî of Iṣfahân.

No 155, ff. 124, 2 coll, each ll. 15; large and distinct Nasta'lîk; size, 12⅜ in. by 7¾ in.

1025

The same.

No date. Many various readings, both marginal and interlinear. College of Fort William, 1825.

No. 2262, ff. 134–240, 2 coll, each ll. 15–21; irregular Naskhî, size, 8⅝ in. by 4½ in.

1026

The same.

This copy is likewise not dated. It is spoiled by water in many places; interlinear and marginal notes and various readings. The transcriber's name is Khâkinishînkhân ibn Ni'matkhân.

No. 3469, olim 7. J. 24, ff. 145, 2 coll., each ll. 13; very careless Nasta'lîk, sometimes quite like Shikasta; size, 7⅝ in. by 5¼ in.

1027

A defective copy of the same.

This copy, which is styled in the colophon both سکندرنامهٔ بحری and شرفنامه, was finished the 15th of Ṣafar, A.H. 1139 (eighth year of Muhammadshâh's reign, = A.D. 1726, Oct. 12), at Aḥmadâbâd. Ff. 109[b] and 110, as well as a large portion of ff. 109[a] and 111[a], are left blank, and there is a lacuna, corresponding to fol. 448[b], l. 1–fol. 449[b], l. 5, in No. 387 (976 in this Cat.).

No. 399, ff. 125, 2 coll., each ll 15; distinct Nasta'lîk; size, 9¼ in. by 4¾ in.

Poets who died between A.H. 600 *and* 700.

1028

Dîwân-i-Ḳamar (ديوان قمر).

Lyrical poems by Nizâm-aldîn Maḥmûd Ḳamar of Iṣfahân, who was a panegyrist of the Âl-i-Khujandî, the governors and ḳâḍîs of Iṣfahân. Of these famous Âl-i-Khujandî the Haft Iḳlîm, Nos. 865 and 866 (see col. 441 above in this Cat.), mentions the two most prominent men, viz. Ṣadr-aldîn Khujandî, who was contemporary with Ẓahîr-aldîn Fâryâbî (see No. 971 above), and his son Jamâl-aldîn Khujandî; the poet must therefore have flourished towards the end of the sixth and the beginning of the seventh century of the Hijrah. The collection contains ḳaṣîdas, ḳiṭ'as, and rubâ'îs, beginning, on fol. 76b:

ای تماشاگاه جانت عالم حسن و جمال
کی توانی خواند توحید خدای ذو الجلال

This dîwân forms the fourth part of the old collection of six Persian dîwâns (see Nos. 903, 911, and 913 above), written A.H. 713 or 714 (A.D. 1313, 1314), by 'Abd-almu'min al'alawî alkâshî.

No 132, ff. 76–87, 6 coll., each ll. 40; striking old Naskhî; small illuminated frontispiece on fol. 76b, and a vignette on fol 76a; funny miniature paintings throughout; size, 15¾ in. by 11 in

1029

Dîwân-i-Athîr Akhsikatî (ديوان اثير اخسيكتى).

Lyrical poems by Athîr-aldîn, a native of Akhsikat or, as the name is written here distinctly, Akhsikath (اخسيكث), the largest town of Farghâna after Andijân, see Haft Iḳlîm, No. 1528 (col. 495 above); Butkhâna, No. 14 in Bodleian Cat., col 198; Âtashkada, No. 712, ib., col. 268; Khulâṣat-alafkâr, No. 25, ib., col. 303; Makhzan-alghara'ib, No. 10, ib., col. 317, etc He came from Akhsikat or Akhsikath (also spelt Akhsitak or Âkhsitak) to Khurâsân, and later on to the Persian 'Irâḳ, where he lived as panegyrist of Sultân Arslân bin Ṭughrul (A.H. 556–571 = A.D. 1161–1176); he afterwards retired to Khalkhâl in Âdharbaijân and died A.H. 608 (A.D. 1211, 1212); comp. Bodleian Cat., No. 620; Rieu ii. p. 563; A. Sprenger, Catal., p. 345; W. Pertsch, Berlin Cat., p. 26, No. 1, and p. 29, No. 13.

The collection contains ḳaṣîdas mixed with ḳiṭ'as and some rubâ'îs at the end.

Beginning, on fol. 19b:

جهانرا هم جهانبانیست پیذابین پنهان دان
که زیر گنبد نیلی پدید آورد چار ارکان

This dîwân forms the second part of the old collection of six Persian dîwâns (see Nos. 903, 911, 913, and 1028 above), written A.H. 713 and 714 (A.D. 1313, 1314), by 'Abd-almu'min al'alawî alkâshî.

No. 132, ff. 19–47, 6 coll., each ll. 40; striking old Naskhî; small illuminated frontispiece on fol. 19b, and a vignette on fol. 19a; miniature paintings throughout; size, 15¾ in. by 11 in.

1030

Dîwân-i-Shams Ṭabasî (ديوان شمس طبسى).

Lyrical poems, chiefly ḳaṣîdas, by the Ḳâḍî Shams-aldîn Maḥmûd (according to the Haft Iḳlîm, No. 153, col. 389 in this Cat., Muḥammad bin 'Abd-alkarîm) of Ṭabas (i.e. Ṭabas-i-Kîlak in Khurâsân, see Haft Iḳlîm, loc. cit., and W. Pertsch, Berlin Cat., in the geographical index, p. 1247) or Ṭabs (as the name is spelt in A. Sprenger, Catal., p. 17, No. 43; see also Bodleian Cat., No. 621, and Butkhâna, No. 97, ib., col. 202). According to the Âtashkada, No. 150 (col. 267 in the Bodleian Cat.), he was a pupil of Ḳâḍî Manṣûr of Farghâna, and lived and died in Harât. According to the short biographical notice, prefixed to this dîwân, he came to Bukhârâ in the time of Radî-aldîn of Nishâpûr (died A.H. 598 = A.D. 1202, see Haft Iḳlîm, No. 746, col. 432 in this Cat., and A. Sprenger, Catal., p. 16, No. 26), and was a younger contemporary of Khâḳânî (see Nos. 950–970 in this Cat.). His death is fixed in A.H. 626 (A.D. 1228, 1229).

Beginning, on fol. 88b:

هر دل که سوی[1] عزصهٔ تحقیق راه یافت
در سایهٔ سرادق عزّت پناه یافت

This dîwân forms the fifth part of the old collection of six Persian dîwâns (see Nos. 903, 911, 913, 1028, and 1029 above), and is dated Dhû-alḳa'dah, A.H. 713 (A.D. 1314, Feb.–March), by 'Abd-almu'min al'alawî alkâshî.

No. 132, ff. 88–96, 6 coll., each ll. 40; striking old Naskhî, small illuminated frontispiece on fol 88b, and a vignette on fol. 88a; miniature paintings throughout, size, 15¾ in. by 11 in.

Farîd-aldîn Attâr (Nos. 1031–1054).

1031

Kulliyyât-i-Farîd-aldîn 'Aṭṭâr (كليات فريد الدين عطّار)

The fullest collection extant in the India Office Library of poetical works by the great Ṣûfic poet Abû Ḥâmid (according to the Âtashkada, No. 279, Bodleian Cat., col. 272, and the Khulâṣat-alkalâm, No. 50, ib., col. 299, Abû Ṭâlib) Muḥammad bin Abîbakr Ibrâhîm Farîd-aldîn 'Attâr, who was born in Shâdiyâkh, near Nishâpûr, A.H. 513 (A.D. 1119), and put to death during the invasion of the Moghuls, A.H. 627 (A.D. 1230), 114 lunar years old. Wrong dates of his death are given in the Butkhâna, No. 21 (Bodleian Cat., col. 199), viz. A.H. 619 or even 607, and in the Khulâṣat-alafkâr, No. 174 (Bodleian Cat., col. 308), viz. A.H. 622 (with the additional statement that he was then 109 years old); comp. on the poet's life and his complete works, Bodleian Cat., Nos. 622–636; Rieu i. p. 344, and ii. pp. 576–580; Ouseley, Biogr. Notices, p. 236; A. Sprenger, Catal., pp. 346–358; Ethé, Die mystische, didactische und lyrische Poesie etc. der Perser, Hamburg, 1888, pp. 22–26, etc.; see also Haft Iḳlîm, No. 733 (col. 430 in this Cat.), and Makhzan-alghara'ib, No. 1521 (Bodleian

[1] The two words کی سوی, which were destroyed by worms in the present copy, have been supplied from the Bodleian copy, Elliott 86.

Cat., col. 350). The Kulliyyât have been lithographed in Lucknow, 1872.

Contents:

1. Ushturnâma (اشترنامه), or the book of the camel, a mathnawî on mystic lore (see Bodleian Cat., No. 622, 15, etc.; Rieu ii. pp. 578b and 579a; Cat. Codd. Or. Lugd. Bat. ii. p. 114; A. Sprenger, Catal., p. 352; and W. Pertsch, Berlin Cat., p. 717), on fol. 1b, beginning:

ابتدا بر نام حیّ لا یزال — صانع اشیا و ابداع جلال

2. Khusrau u Gul (خسرو و گل), an abridgment of Aṭṭâr's خسرو نامه, or love-adventures of Gul and Hurmuz (also styled گل و هرمز, see Bodleian Cat., No. 625, 3, and Haft Iklîm, No. 733, col. 431, ll. 14–18 in this Cat., where the title گل و هرمز seems rather applied to the present abridgment, comp., on the خسرو و گل itself, A. Sprenger, loc. cit.; Bodleian Cat., No. 622, 6, etc.; and Rieu ii. p. 576b), on fol. 27b, beginning:

بنام آنکه گنج جسم وجان ساخت
طلسم گنج جان هر دو جهان ساخت

3. Bulbulnâma (بلبل نامه), or the book of the nightingale, describing the love of the nightingale to the rose (see Bodleian Cat., No. 622, 8, etc.; and A. Sprenger, Catal., p. 355), on fol. 100b, beginning:

قلم بر دار راز دل عیان کن
سر آغازش بنام عندلیبان کن

4. Pandnâma (پندنامه), or the book of advice (see Bodleian Cat., Nos. 622, 16, etc., and 632; Rieu ii. pp. 579b sq., 790a, and 803b; W. Pertsch, Berlin Cat., pp. 72, 91, 107, 728, and 774 sq.; A. Sprenger, Catal., p. 355; G. Flügel i. p. 511 and iii. p. 415; Rosen, Persian MSS., p. 202, etc.), on fol. 105b, beginning:

حمد بیحد مر خدای پاکرا
آنکه ایمان داد مشتی خاکرا

Edited by Hindley, London, 1809; by de Sacy, with French translation and choice notes, Paris, 1819; German translation by G. H. F. Nesselmann. On the older Eastern editions of this work in Calcutta, Lahore, Bûlâk, etc., see Zenker, No. 574 sq.; ii. 486; it has been besides lithographed in Lucknow, A.H. 1264; in Constantinople (with extracts from the commentary of Isma'îl Hakkî), A.H. 1267; newest editions, Lahore, 1887 and 1888, Bombay, 1887, and Cawnpore, 1888. Extracts in Gladwin's Persian Moonshee (new edition by W. Carmichael Smyth, London, 1840). Two Turkish translations, the latter with commentary, of the Pandnâma are described in Rieu, Turk. Cat., pp. 154a and b; G. Flügel iii. pp. 415 and 416, etc.; the one composed A.H. 964=A.D. 1557, and ascribed by Flügel to Amrî (who died A.H. 988=A.D. 1580), the other by Sham'î (who died about A.H. 1009 or 1010 =A.D. 1600–1602), entitled سعادت نامه. A third, in verse like the first, is noticed in Rieu ii. p. 580. A Latin translation by Salomon Negri, ib., loc. cit.

5. Manṭik-aṭṭair (منطق الطير), or the speeches of birds (see Bodleian Cat., Nos. 622, 13, etc., and 628–631; Rieu ii. pp. 576a, 578a, 816b, and 870b; W. Pertsch, Berlin Cat., pp. 73 and 777 sq.; A. Sprenger, Catal., p. 354; and G. Flügel i. pp. 509 and 511), on fol. 113b, beginning:

آفرین جان آفرین پاکرا
آنکه جان بخشید و ایمان خاکرا

Edited by Garcin de Tassy, Paris, 1857; translated into French, 1863; lithographed, Bombay, A.H. 1280; and Lucknow, A.H. 1288. According to No. 904 (1043 below in this Cat.), the poem was composed A.H. 583 (A.D. 1187). Two Hindûstânî translations of the Manṭik-aṭṭair are preserved in Nos. 2375 and 2817 (the latter in Dakhnî verses) of the India Office Collection. A Turkish commentary on the same was composed by Sham'î (see the preceding Pandnâma).

6. Haft Wâdi (هفت وادی), or the seven valleys, i.e. the seven stages on the mystical road (see Bodleian Cat., No. 622, 9, etc.; and A. Sprenger, Catal., p. 357), on fol. 146b, beginning:

حمد پاك از جان پاك آن پاکرا
کو خلافت داد مشتی خاکرا

7. Bisarnâma (بیسرنامه), or the headless book, a short theosophical mathnawî (see Bodleian Cat., No. 622, 17, etc.; and A. Sprenger, Catal., p. 349), on fol. 152b, beginning:

من بغیر تو نبینم در جهان — قادرا پروردگارا جاودان

8. Kanz-alasrâr (کنز الاسرار), or the treasury of mysteries, otherwise styled Kanz-albaḥr (کنز البحر), see Bodleian Cat., No. 623, 20, and No. 624, 10, and containing a translation and interpretation of famous Kurân-verses, interspersed with stories, on fol. 155b, beginning:

سپاس و حمد بر خلّاق عالم — که از خاکی پدید آورد آدم

This mathnawî is identical with the 'Kent Kunz Mokhfiâ' mentioned in Stewart's Cat., since the first heading runs thus: قال رسول الله صلّى الله عليه و سلّم كُنْتُ كَنْزًا مَخْفِيًّا الخ. According to the last hemistich, كه در ششصد نود نه شد تمام این, which appears with exactly the same wording in the Bodleian copies just mentioned, this poem would have been composed in A.H. 699; but since such a date is impossible, we suggest, either to read پنجصد for ششصد (which would give A.H. 599=A.D. 1202, 1203), or better still, to substitute نوازده for نود نه (i.e. A.H. 619=A.D. 1222).

9. Dîwân (دیوان), or lyrical poems, consisting of kaṣîdas, kiṭ'as, ghazals, and rubâ'îs, without alphabetical order (see A. Sprenger, Catal., p. 348; and Bodleian Cat., No. 636), on fol. 172b, beginning:

سبحان قادری که صفاتش زکبریا
بر خاك عجز میفگند عقل انبیا

A special copy of the kaṣîdah لمعة الابرار is described in G. Flügel iii. p. 447.

10. Waṣlatnâma (وصلت نامه), or the book of union (see Bodleian Cat., No. 622, 7, etc.; Rieu ii. p. 579a; and A. Sprenger, Catal., p. 355), on fol. 228b, beginning:

ابتدا اوّل بنام کردگار — خالق هفت وشش وپنج وچهار

11. Miftâḥ-alfutûḥ (مفتاح الفتوح), or the key of victories (mentioned in Stewart's Cat., p. 60, and in Ouseley's Notices of Persian Poets), on fol. 242b, beginning:

پناه من بحیّ کو نمیرد
باهی عذر صد عصیان پذیرد

Other copies of this rare mathnawî are only found in the following two collections and in the Bodleian Library (Bodleian Cat., No. 622, 19; No. 623, 10; No. 624, 7; and No. 627, 3).

12. Asrârnâma (اسرارنامه), or the book of mysteries (see Bodleian Cat., No. 622, 14, etc.; Rieu ii. pp. 576a and 578b; A. Sprenger, Catal., p. 358; G. Flügel i. p. 510; Cat. des MSS. et Xylographes, p. 332; W. Pertsch, p. 86 (No. 52), and Berlin Cat., p. 717), on fol. 257b, beginning:

بنام آنکه جانرا نور دین داد
خرد را در حدادانی یقین داد

It is divided here into nineteen maḳâlas (not twenty, as in Sprenger's copy, loc. cit., nor twenty-five, as the heading of the last chapter might suggest); the last two maḳâlas, on ff. 283a and 284a, are respectively called the 24th and 25th, but that is a mere clerical error, since the immediately preceding one is correctly styled the 17th; the مقالهٔ بیست چهارم therefore, on fol. 283a, is the 18th, الثامنة عشر, as No. 1096 (1033 below in this Cat.) correctly has on fol. 221a; and the مقالهٔ بیست پنجم, on fol. 284a, is the 19th (نوزدهم). The last fifty-seven baits of this mathnawî are repeated on fol. 242a above (on the page immediately preceding the beginning of the مفتاح الفتوح), corresponding to fol. 285a, l. 12–fol. 285b, l. 13.

13. Kanz-alḥaḳâ'iḳ (كنز الحقائق), or the treasury of verities (see Bodleian Cat., No 622, 18, etc.; and A. Sprenger, Catal., p. 356), on fol. 285b, beginning with the same initial bait as the preceding اسرارنامه: بنام آنکه جانرا نور دین داد الخ. The title occurs on fol. 286b, l. 26:

چو گفتم اندرو چندین حقائق
نهادم نام او کنز الحقائق

14. Ilâhînâma (الهی نامه), or the divine book (see Bodleian Cat., No. 622, 11, etc.; Rieu ii. pp. 576a, 578b, and 870b; A. Sprenger, Catal., p. 357; Stewart's Cat., p. 61; W. Pertsch, Berlin Cat., p. 111), on fol. 298b, beginning:

الهی نامه را آغاز کردم ـ بنامت نامهٔ را باز کردم

15. Muṣîbatnâma (مصیبت نامه), or the book of affliction (see Bodleian Cat., No. 622, 12, etc.; Rieu ii. pp. 576b, 578b, and 816b; A. Sprenger, Catal., p. 349; W. Pertsch, p. 85 (No. 51), and Berlin Cat., pp. 101 and 781; G. Flügel i. p. 510; in C. J. Tornberg, p. 100, it is called نزهت نامه, and in one Bodleian copy, Bodleian Cat., 623, 17, also عقد المسافات), on fol. 351b, beginning with the same initial bait as the هفت وادی (No. 6 above):

حمد پاك از جان پاك آن پاكرا
كو خلافت داد مشت خاكرا

16. Lisân-alghaib (لسان الغيب), or the tongue of mystery (mentioned in Stewart's Cat., p. 60, and in Ouseley's Notices of Persian Poets), on fol. 419b, beginning:

اسم توحید ابتدای نام اوست
مرغ روح جملگی در دام اوست

Other copies of this rare mathnawî are only found in No. 1096 (1033 in this Cat.) and in the Bodleian Library (Bodleian Cat., No. 622, 4; No. 623, 6; No 624, 13; No. 625, 20; and No. 626, 2).

17. Jawâhir-aldhât (جواهر الذات), also styled Jauhar-aldhât (جوهر الذات), and—most correctly—Jauhar-i-Dhât (جوهر ذات, comp. W. Pertsch, Berlin Cat., p. 780, note 1), or the essence of existence (see Bodleian Cat., No. 622, 3, etc.; Rieu ii. pp. 576b and 577a; W. Pertsch, Berlin Cat., loc. cit.; G. Flügel i. p. 513; A. Sprenger, Catal., p. 351). It is also styled جواهرنامه, see Rieu, loc. cit., and No. 1048 below, but comp. the remark in Haft Iḳlîm, No. 733 (col. 431, ll. 5–8 in this Cat.). The present copy contains only the *first* of the *three daftars*, of which the mathnawî consists, comp. further below, Nos 1046–1048. Beginning, on fol. 467b.

بنام آنکه نور جسم و جانست
خدای آشکارا و نهانست

18. Maẓhar-al'ajâ'ib (مظهر العجائب), or the exhibition of curiosities (see Bodleian Cat., No. 622, 5, etc.; Rieu ii. p. 579; A. Sprenger, Catal., p. 353; comp. also W. Pertsch, Berlin Cat., p. 154, No. 7, where fragments of the same mathnawî seem to appear under the title of مظهر الاسرار), on fol. 564b, beginning:

آفرین جان آفرین بر جان جان
زانکه هست او آشکارا و نهان

This copy is tolerably old, but not dated.

No 559, ff. 626, 4 coll., each ll. 29; Nasta'lîḳ, an illuminated frontispiece at the beginning of each part; size, 12⅝ in by 8¼ in

1032

Another but smaller copy of the same Kulliyyât.

This collection of Farîd-aldîn 'Aṭṭâr's poetical works contains:

1. Pandnâma, on fol. 1b. 2. Ilâhînâma, on fol. 10b. 3. Wasiyyatnâma (وصیّت نامه), or the book of precepts, on fol. 69b, beginning:

ای بنامت کارها را افتتاح
نیست بی نام تو در امری فلاح

This very rare mathnawî, which is probably identical with the Ausatnâma in Stewart's Cat., p. 60, is only found here and in two Bodleian copies (Bodleian Cat., Nos. 622, 16, and 624, 6). 4. Haft Wâdî, on fol. 76b. 5. Bulbulnâma, on fol. 83b. 6. Manṭiḳ-aṭṭair, on fol. 88b. 7. Kanz-alḥaḳâ'iḳ, on fol. 141b; the title appears on fol. 142b, lin. penult. 8. Khusrau u Gul, on fol. 155b. 9. Miftâḥ-alfutûḥ, on fol. 239b. 10. Muṣîbatnâma, on fol. 256b. 11. Dîwân, on fol. 332b, beginning: سبحان خالقی که صفاتش زکبریا الخ. 12. Mukhtârnâma

(مختار نامه), or the selected book, a series of rubâ'is, divided into fifty bâbs, with a preface in prose (see Rieu ii. pp. 576b and 577b). It is sometimes simply styled رباعیّات, see Bodleian Cat., Nos. 622, 21; 623, 21, etc. Beginning of the preface, on fol. 392b: حمد و سپاس خداوندیرا که اشراق الوهیّت او در هر در الخ. Beginning of the first rubâ'i in the first chapter (باب اوّل در توحید سبحانه وصفات او), on fol. 393b:

ای پاکیٔ تو منزّه از هر پاکی
قدّوسیٔ او (تو read) مقدّس از ادراکی

This copy is dated A.H. 1025 (A.D. 1616), by Ḥasan Muḥammad bin Râjî Muḥammad 'abbâsi

No. 350, ff. 449, 4 coll., each ll. 25; Nasta'lîk; an illuminated frontispiece at the beginning of each part, size, 12 in by 7½ in.

1033

A defective copy of the same Kulliyyât.

This collection contains:

1. Musibatnâma, on fol. 1b. 2. Jawâhir-aldhât, *first* daftar, on fol. 79b. 3. Asrârnâma, on fol. 190b, incomplete at the end; it breaks off on fol. 221b, the last bait corresponding to fol. 284a, first line, in No. 559 (1031 in this Cat.); therefore only eighteen maḳâlas are marked here. 4 Miftâḥ-alfutûḥ, on fol. 222b. 5 Pandnâma, on fol. 240b. 6. Gul u Khusrau, on fol 250b. 7. Bisarnâma, on fol. 335b. 8. Bulbulnâma, on fol 338b. 9. Kanz-alasrâr, on fol. 344b, slightly defective at the end; it breaks off on fol. 363b, the last bait corresponding to fol. 172a, l. 19, in No. 559 (1031 in this Cat.). 10. Khiyâtnâma (خیاط نامه), or the book of transition (see A. Sprenger, Catal., p. 356), on fol. 365b, beginning:

بام آنکه هستی زو نشان یافت
نعوس ناطقه زو نور جان یافت

This very rare mathnawi, which is not even complete here, is only found once more in a European collection (see Bodleian Cat., No. 624, 16). 11. Lisân-alghaib, on fol. 373b, incomplete at the end too; it breaks off on fol. 408b, the last bait corresponding to fol. 461b, l. 23, in No. 559; the proper order of leaves is: ff. 373–404, 409, 405–408. 12. Ushturnâma, on fol. 410b. 13. Manṣûrnâma (منصورنامه), or the book of Manṣûr (mentioned in Stewart's Cat., p. 60, and in Ouseley's Notices of Persian Poets), on fol. 438b, beginning:

بوذ منصور ای عجب شوریده حال
در ره تحقیق اورا صد کمال

The only other copy of this mathnawi extant is in the Bodleian Library (Bodleian Cat., No. 623, 15). 14. Waslatnâma, on fol. 442b. 15. Haft Wâdi, on fol. 458b 16. Kanz-alḥaḳâ'iḳ, on fol. 465b.

No date. An index on the fly-leaf. This copy is severely injured and damaged in many places.

No. 1096, ff. 478, 4 coll., each ll. 25; Nasta'lîk; an illuminated frontispiece and other embellishments at the beginning of each part; size, 14½ in. by 8 in.

1034

Six mathnawis by Farîd-aldîn Aṭṭâr.

This splendid old copy, written by Muḥammad Ḥâjî bin Bâbâ Ḥâji between A.H. 807 and 812 (A.D. 1405–1410), contains:

1. Ushturnâma or Shuturnâma (شترنامه), on fol. 1b.
2. Asrârnâma, on fol. 116b. This part is dated the 20th of Rajab, A.H. 807 (A.D. 1405, January 22).
3a. Ilâhinâma, on fol. 196b, beginning here:

بنام کردگار هفت افلاک
که پیدا کرد آدم از کفی خاک

Dated the 20th of Ramaḍân, A.H. 807 (A.D. 1405, March 22).

4. Bulbulnâma, on fol. 279b, beginning (without the usual ḥamd):

همه مرغان بذرگاه سلیمان
شدند و داشتند از بلبل افغان

3b. Khuṭba-i-Ilâhinâma (خطبهٔ الهی نامه), the usual introduction to the Ilâhinâma, left out in 3a, on fol. 283b, beginning (with a slight modification in the second hemistich, see Rieu ii. p. 576a):

الهی نامه را آغاز کردم — درگنج سعادت باز کردم

5 Musibatnâma, on fol. 289b.

6. Waslatnâma, on fol. 386b. This part is dated the first of Dhû-alka'dah, A.H. 812 (A.D. 1410, March 7).

This MS. appears to be the first part or first volume only of a complete collection or کلّیّات of Farîd-aldîn 'Aṭṭâr's works, as the index on ff. 1a and 1b (margin-column) indicates. A more detailed, although not complete, index of the contents of this MS. is found on one of the fly-leaves. Bibliotheca Leydeniana.

No 2684, ff. 406, 2 centre-coll., each ll. 29, and a margin-column, ll. 24–26; splendid Naskhî; size, 10⅝ in. by 6⅝ in.

1035

Three mathnawis by Farîd-aldîn 'Aṭṭâr.

This copy contains:

1. Manṭiḳ-aṭṭair, on fol. 1b.
2. Jawâhir-aldhât or Jauhar-i-dhât, *first* daftar on fol. 64b, in a very defective and abridged form, the first page is left blank, and the mathnawi begins on fol. 65a with this bait:

کمانرا دور گردان از بر خویش
یقین را دان حقیقت ره بر خویش

corresponding to fol. 9a, l. 3, in No. 2039 (1046 in this Cat., the fullest copy of the poem); the second chapter on the same page, beginning: الا ای جان و دلرا الخ, corresponds to fol. 16b, l. 3 ab infra in the same copy; the last but two baits to fol. 160b, l. 10; the last two baits of the present copy are not found in No. 2039. On fol. 64a, and in the colophon at the end, the poem is wrongly styled اشترنامه.

3. Gul u Khusrau, on fol. 173b.

No date. Very good and correct copy.

No. 736, ff. 1–269, 4 coll., each ll. 21; clear and distinct Nasta'lîk; an illuminated frontispiece at the beginning of each mathnawi; size, 15½ in. by 9½ in.

1036

Two mathnawîs by Farîd-aldîn Aṭṭar.

This copy contains:

1. Manṭiḳ-alṭair, on ff. 3b–226b.
2. Bisarnâma, on ff. 227a–239a, beginning:

من حدایم من خدایم من خدا
فارغم از کبر و از کین و هوا

The initial bait of this poem in No. 559 (1031 in this Cat.), fol. 152b, and in A. Sprenger's first copy, Catal., p. 349, is here the third; whereas the beginning of Sprenger's second copy appears here as second bait.

On ff. 1a–3a there is a short account of some Pîrs of the Ḳâdirî sect in Multân, headed نقل عنایت نامه, and written by Muḥammad Ghauth ibn Sayyid Ismâ'îl ibn Shaikh 'Abd-alḳâdir ibn Shaikh Mûsâ Ḥasanî alḥusainî algîlânî, who states that his grandfather 'Abd-alḳâdir, who died the 17th of Dhû-alḥijjah, A.H. 1087 (A.D. 1677, February 20), invested him (after the premature death of his father), A.H. 1082 (A.D. 1671, 1672), with the خرقه.

This copy is dated by Nûr-allâh in the Ṣûbah of Khândîs, the 17th of Sha'bân, A.H. 1105=A.D. 1694, April 13 (here called the 38th year of 'Âlamgîr's reign, whereas it is more correctly the 37th, 'Âlamgîr having declared himself emperor of Dihlî in Dhû-alḳa'dah of A.H. 1068=A.D. 1658, August). Presented by J. H. Peile, Esq., and received the 19th September, 1818, transferred to Civil College, 9 August, 1819 (Haileybury).

No. 3384, olim 19. J. 12, ff. 239, 2 coll., each ll. 10, large and excellent Nasta'lîḳ, written on brown paper, sprinkled with gold; marbled margin throughout, except on the last six leaves; illuminated frontispiece on fol. 3b, size, 9 in. by 5 in.

1037

Pandnâma.

Another copy of Farîd-aldîn 'Aṭṭâr's Pandnâma, with the usual beginning. It is not dated, but on fol. 1a a seal of Mîrkhân Riḍâ 'Alî is found, with the date A.H. 1172 (A.D. 1758, 1759). College of Fort William.

No. 2319, ff. 30, 2 coll., each ll. 17; Nasta'lîḳ, size, 8¼ in. by 5¾ in.

1038

The same.

Dated the 18th of Shawwâl, A.H. 1191 (A.D. 1777, November 19), by Ghulâm 'Alî bin Shaikh 'Abd-alḳâdir bin Shaikh Aḥmad bin Abû Muḥammad bin Muḥammad Ḥusain. On the margin of ff. 1b–2b, a short extract from Bahâ-aldîn 'Âmilî's (died A.H. 1030=A.D. 1620, 1621) نان و حلوا (see Bodleian Cat., Nos. 1085–1088; Rieu ii. p. 679; A. Sprenger, Catal., p. 368, etc.). Bibliotheca Leydeniana.

No. 2760, ff. 1–38, 2 coll., each ll. 11; careless Nasta'lîḳ, mixed with Shikastah; size, 8⅝ in. by 5¾ in.

1039

The same.

Dated the 4th of Dhû-alḳa'dah, A.H. 1209 (A.D. 1795, May 23).

No. 1345, ff. 11b–43b, 2 coll., each ll. 13; Nasta'lîḳ; size, 7½ in. by 4⅝ in.

1040

The same.

No date; only the 20th of Ṣafar in the sixth year (of whose reign, is not stated) appears in the colophon.

No. 242, ff. 14b–49b, 2 coll., each ll. 13; Nasta'lîḳ; size, 9 in. by 5 in.

1041

The same.

No date. Beginning: حمد بیحد آن خدای پاکرا الخ.

At the top of the first and at the end of the last page this poem is wrongly ascribed to Jalâl-aldîn Rûmî.

No. 3508, olim 7. J. 6, ff 153b–189, 2 coll., each ll. 13; Nasta'lîḳ; size, 7⅝ in. by 4¾ in.

1042

The same.

Beginning as in the preceding copy; no date. On the margin a Turkish paraphrase of the initial bait:

حمد بیحد اول خدای عالمه
نور ایمان ویردی جان آدمه

No. 3510, ff 1–40, 2 coll., each ll. 11; clear and distinct Nasta'lîḳ, size, 5¾ in. by 3¾ in.

1043

Manṭiḳ-altair.

Another copy of Farîd-aldîn 'Aṭṭâr's Manṭiḳ-alṭair, in which the composition of this mathnawî is fixed in A.H. 583 (A.D. 1187), see the last verse but one, and No. 1031, 5 above in this Cat. Beginning as usual. As date appears only the 8th of Rabî'-althânî, without a year. Copied at Ḥaidarâbâd at the request of Mîr 'Alâ-aldîn.

No. 904, ff. 176, 2 coll., each ll. 15; clear and distinct Nasta'lîḳ, size, 9⅛ in. by 5⅛ in.

1044

The same.

No date. Copied by Muḥammad Ṣâliḥ ibn Ḥâjî Sulṭân Ḥusain Gîlânî.

No. 916, ff. 122, 2 coll., each ll. 18–19; Nasta'lîḳ; illuminated frontispiece; the first two pages splendidly adorned; size, 9 in. by 4¾ in.

1045

The same.

Excellent copy, not dated.

No. 901, ff. 169, 2 coll., each ll. 15; very clear and distinct Nasta'lîḳ; illuminated frontispiece; size, 9⅛ in. by 5 in.

1046

Jawâhir-aldhât.

The only *complete* copy, as yet known, of Farîd-aldîn Aṭṭâr's Jawâhir-aldhât or Jauhar-i-Dhât (see above, No. 1031, 17), in *three* daftars.

First daftar, on fol. 1b, beginning: بنام آنکه نور جسم و جانست الخ.

Second daftar, on fol. 162b, beginning:

تعالى الله ازين ديدار پر نور .
كه در ذرّات عالم گشت مشهور

Third daftar, on fol. 335b, beginning:

بنام كردگار فرد بيچون — كه مارا از عدم آورد بيرون

This third and last daftar bears also the special title of Hailâjnâma (هيلاج نامه), which is chiefly devoted to the divine mysteries revealed by the famous martyr of Ṣûfic lore, Manṣûr Ḥallâj (or rather Ḥusain bin Manṣûr Ḥallâj, who was put to death A.H. 309=A.D. 922, see the Safînat-alauliyâ, No. 211); another complete copy of this extremely rare poem is contained in No. 1048 below; a defective copy of the same is described in Rieu ii. p. 577a; it is printed in the Lucknow edition of the Kulliyyât, pp. 583–770.

Dated A.H. 1139 (A.D. 1726, 1727), by Ḥâjj Muḥammad Ḥayât, of Banâras; it belonged formerly to the College of Fort William (1825).

No. 2039, ff. 455, 4 coll., each ll. 19 (ff. 178–211 contain only 2 coll.), Nasta'lîk; size, 10½ in. by 6 in.

1047

Another copy of the *second* daftar of the Jawâhir-aldhât.

This copy begins: تعالى الله زهى ديدار پر نور الخ.

Dated the 10th of Shawwâl, A.H. 1021 (A.D. 1612, December 4).

No. 111, fol. 113, 4 coll., each ll. 25; small, but clear Nasta'lîk, illuminated frontispiece, the last pages a little injured, size, 8 in. by 4¾ in.

1048

Another copy of the Hailâjnâma, or *third* daftar of the Jawâhir-aldhât. Beginning: بنام كردگار فرد بيچون الخ.

On fol. 31b there appears as another title for this daftar, or rather for the whole of the Jauhar-i-Dhât, just as in Rieu's copy of the first daftar, جواهر نامه, see above, No. 1031, 17 (جواهر نامه هست اسرار منصور).

Dated the 2nd of Ṣafar, A.H. 902 (A.D. 1496, Oct. 10).

No. 776, ff. 342, 2 coll., each ll. 12; large and distinct Nasta'lîk; illuminated frontispiece; size, 9¾ in. by 6 in.

1049

Bisarnâma.

Another copy of Farîd-aldîn 'Aṭṭâr's Bisarnâma, beginning: من بغير از تو نبينم در جهان الخ, see above, No. 1031, 7. No date.

No. 695, ff. 12–22, 2 coll., each ll. 13; large and distinct Nasta'lîk; size, 6⅝ in. by 4⅛ in.

1050

Haft Wâdi.

Another very defective copy of Farîd-aldîn 'Aṭṭâr's Haft Wâdî (see above, No. 1031, 6), beginning: حمد يان از جان پاك آن پاكرا الخ. It is in a hopeless confusion, all the verses being mixed together; it is moreover incomplete at the end, and has two lacunas after ff. 2 and 4. The last bait on fol. 2b corresponds to fol. 147a, l. 11, in No. 559 (1031 in this Cat.), the first bait on fol. 3a to fol. 149b, l. 8, in the same copy. The last bait on fol. 4b corresponds to fol. 150a, l. 11, the first on fol. 5a to fol. 148b, l. 7, in No. 559. Fol. 5b, l. 10, is=fol. 148b, l. 19; fol. 6b, l. 3 ab infra=fol. 147a, l. 18, and the last bait on fol. 10b=fol. 149a, l. 17, in the same copy. The last leaf (fol. 11) contains three ghazals with the takhallus 'Alî.

No. 1921, ff. 11, 2 coll., each ll. 19; clear and distinct Nasta'lîk; size, 10¼ in. by 6 in.

1051

Tadhkirat-alauliyâ (تذكرة الاوليا).

The fullest copy extant of Farîd-aldîn 'Aṭṭâr's famous biographies of eminent Ṣûfic Shaikhs, containing both the *first* and the *second* part of the work (جلد اوّل and جلد دوم); comp. Bodleian Cat., No. 622, 1 and 2, No. 624, 1 and 2, and No. 625, 9 and 10; Rieu i. p. 344; W. Pertsch, Berlin Cat., pp. 548–551; Cat. Codd. Or. Lugd. Batav. iii. p. 17 (where a list of the seventy-two Shaikhs of the *first* part is given); Rehatsek, Catalogue raisonné, p. 190, No. 28; H. Khalfa ii. p. 258, and Mélanges Asiatiques v. p. 251. Abridgments of the same work have been noticed in W. Pertsch, Berlin Cat., p. 551 (by 'Abd-alwâḥid Balgrâmî), and in A. F. Mehrên, p. 8; a poetical version by 'Allâf or Ḥâfiẓ-i-'Allâf, composed A.H. 821 (A.D. 1418), has been described in detail in Rosen, Persian MSS., pp. 210–215. The text of the تذكرة الاوليا has been lithographed in Lahore, 1889 and 1891. On some extracts in German translation, comp. W. Pertsch, loc. cit.

The *first* part (on ff. 1–279) comprises, after the introduction and the index (on fol. 5), the following seventy-two Shaikhs, to whose biographies there is sometimes added on the margin by another hand the date of death (which, however, is in many cases wrong, or at least doubtful): 1. Ja'far Ṣâdiḳ, on fol. 5b. 2. Uwais Ḳarnî, on fol. 9a (his death is fixed here in A.H. 30=A.D. 650, 651, see the more correct date or dates in Safînat-alauliyâ, No. 18). 3. Ḥasan Baṣrî, on fol. 14a (his death fixed here in A.H. 140=A.D. 757, 758, see the correct date A.H. 110=A.D. 728, 729, Safînat-alauliyâ, No. 19). 4. Mâlik-i-Dînâr, on fol. 23b (his death fixed here in A.H. 150=A.D. 767; correct date A.H. 137=A.D. 754, 755, Safînat-alauliyâ, No. 160). 5. Muḥammad Wâsi', on fol. 27b (died A.H. 160=A.D. 776, 777). 6. Ḥabîb-i-'Ajamî, on fol. 28a (his death fixed here in A.H. 125=A.D. 743; correct date A.H. 156=A.D. 773, Safînat-alauliyâ, No. 161). 7. Abû Ḥâzim (here حازم, as it seems) Makkî, on fol. 31b (his death fixed in A.H. 150=A.D. 767). 8. 'Atabah bin Ghulâm, on fol. 32a (his death fixed in the same year, correct date A.H. 160 or 167=A.D. 776, 777 or 783, 784, Safînat-alauliyâ, No. 164). 9. Râbi'a-i-'adawiyyah, on fol. 33a. 10. Shaikh Fuḍail bin 'Iyâḍ, on fol. 42a (died A.H. 187=A.D. 803). 11. Ibrâhîm Adham, on fol. 48b (his death fixed here in A.H. 200=A.D. 815, 816; more correct dates are A.H. 162, 161, or 160=A.D. 778, 779, or 776,

777, Safinat-alauliyâ, No. 97). 12. Bashar Hâfî, on fol. 58b (died A.H. 227=A.D. 841). 13. Dhû-alnûn Misrî, on fol. 63a (died A.H. 245=A.D. 859, 860). 14. Bâyazîd Bistâmî, on fol. 74a (died A.H. 261=A.D. 875). 15. 'Abdallâh Mubârak, on fol. 99a (in Safinat-alauliyâ, No. 165, *bin* Mubârak; instead of the more correct date of his death, viz. A.H. 181=A.D. 797, 798, there appears here A.H. 200=A.D. 815, 816). 16. Sufyân Thaurî, on fol. 104b (his death is fixed here in A.H. 205=A.D. 820, 821; the usual dates are A.H. 161 or 162=A.D. 778, 779, see Safinat-alauliyâ, No. 162). 17. Shâkik Balkhî, on fol. 109a (his death is fixed here in A.H. 225=A.D. 840; the Safinat-alauliyâ, No. 167, gives A.H. 194=A.D. 809, 810). 18. Imâm Abû Hanîfah Kûfî, on fol. 112b (for whose death the preposterous date A.H. 205 is given, see the correct statement in the Safinat-alauliyâ, No. 21). 19. Imâm Shâfi'î, on fol. 116b (his death is fixed here in A.H. 209=A.D. 824, 825, instead of the usual date 204, Rajab=A.D. 820, January, see Safinat-alauliyâ, No. 23). 20. Imâm Ahmad Hanbal, on fol. 119b (died according to the statement here A.H. 250=A.D. 864, according to the Safinat-alauliyâ, No. 24, A.H. 241=A.D. 855). 21. Dâ'ûd Tâ'î, on fol. 123a (the date of his death, as given here, viz. A.H. 200, is wrong; it was A.H. 162 or 165=A.D. 778, 779, or 781, 782, see Safinat-alauliyâ, No. 163). 22. Hârith Muhâsabî, on fol. 126a (died A.H. 243=A.D. 857, 858). 23. Abû Sulaimân Dârânî, on fol. 128b. 24. Muhammad Simâk, on fol. 133a. 25. Muhammad bin Aslam al-Tûsî, on fol. 133b. 26. Ahmad bin Harb, on fol. 135a. 27. Hâtim-i-asamm, on fol. 137a. 28. Suhail bin 'Abdallâh, on fol. 142a (his death is fixed here in A.H. 273=A.D. 886, 887, whereas the Safinat-alauliyâ, No. 193, where Sahl is read instead of Suhail, just as in Rosen's poetical version, quoted above, gives A.H. 283=A.D. 896). 29. Ma'rûf Karkhî, on fol. 152a (died A.H. 200=A.D. 815). 30. Shaikh Sarî Sakatî, on fol. 155a (his death is fixed here in A.H. 257=A.D. 871; the Safinat-alauliyâ, No. 28, gives A.H. 253, and in one copy 250=A.D. 867 or 864). 31. Fath Mausilî, on fol. 161a. 32. Ahmad alhawârî (الحوارى so to be read instead of جوارى in the text; the date of death, A.H. 203, is evidently a mere mistake for 230=A.D. 844, 845, see Safinat-alauliyâ, No. 172, where, however, the Shaikh is distinctly called Ahmad bin Abî-alhawârî), on fol. 162a. 33. Ahmad Khidrawaih, or rather *bin* Khidrawaih Balkhî, on fol. 163a (died A.H. 240=A.D. 854, 855). 34. Abû Turâb Nakhshabî, on fol. 167a (died A.H. 245=A.D. 859). 35. Yahyâ bin Ma'âdh Râzî, on fol. 169b (died A.H. 258=A.D. 872). 36. Shâh Shujâ' Kirmânî, on fol. 177b (his death is fixed here in A.H. 295=A.D. 907, 908, comp. the Safinat-alauliyâ, No. 187). 37. Yûsuf bin al-Husain, on fol. 179b (died A.H. 304=A.D. 916, 917). 38. Abû Hafs Haddâd, on fol. 183b. 39. Hamdûn Kassâr, on fol. 189a. 40. Mansûr 'Ammâr, on fol. 190b. 41. Ahmad bin 'Âsim al-antâkî, on fol. 192b (his death is fixed here in A.H. 240=A.D. 854, 855). 42. 'Abdallâh bin Hakîk, on fol. 194a. 43. Shaikh Junaid Baghdâdî, on fol. 195a (died A.H. 297=A.D. 910). 44. 'Amr bin 'Uthmân Makkî, on fol. 214a (his death is fixed here in A.H. 271=A.D. 884, 885; the usual date is A.H. 296 or 297=A.D. 908–910, see the Safinat-alauliyâ, No. 202). 45. Abû Sa'îd Kharrâz (Rosen: Khazzâz), on fol. 215b (died according to this copy A.H. 277=A.D. 890, 891; the Safinat-alauliyâ, No. 194, fixes his death in A.H. 286, 285 or 287=A.D. 898–900). 46. Abû-alhusain Nûrî, on fol. 219a (died A.H. 297=A.D. 909, 910, as is stated here, or A.H. 295=A.D. 907, 908, according to the Safinat-alauliyâ, No. 201). 47. Abû 'Uthmân Hîrî, on fol. 225a (died A.H. 298=A.D. 910). 48. Abû Muhammad Ruwaim, on fol. 230a (died A.H. 303=A.D. 915, 916). 49. Ibn 'Atâ, on fol. 231b (i.e. Abû-al 'abbâs bin 'Atâ, who died, according to the Safinat-alauliyâ, No. 212, A.H. 309=A.D. 922; here his death is fixed in A.H. 307=A.D. 919, 920). 50. Abû 'Abdallâh bin al-Jallâ, on fol. 236b (with the silly date of A.H. 205 or 250 for his death; he died A.H. 306=A.D. 918, 919, see the Safinat-alauliyâ, No. 210). 51. Ibrâhîm bin Dâ'ûd Rakkî, on fol. 237a (died A.H. 327=A.D. 938, 939; the Safinat-alauliyâ, No. 224, gives A.H. 326). 52. Yûsuf-i-Asbât, on fol. 237b. 53. Abû Ishak (correctly, according to the following copy and the Safinat-alauliyâ, No. 228, Abû Ya'kûb Ishak) Nahrajûrî, on fol. 239a (died A.H. 330=A.D. 941, 942). 54. Sâmnûn Muhibb (or *bin* Muhibb), on fol. 241a (the correct date of his death is A.H. 298=A.D. 910, 911; see the Safinat-alauliyâ, No. 204; here he is wrongly stated to have died A.H. 270). 55. Abû Muhammad Murta'ish, on fol. 242b (died A.H. 328=A.D. 939, 940). 56. Abû 'Abdallâh Muhammad bin Fadl, on fol. 244a (his death is fixed here in A.H. 309=A.D. 921, 922; more correctly in the Safinat-alauliyâ, No. 217, in A.H. 319=A.D. 931). 57. Abû-alhusain Fûshanjî, on fol. 245a. 58. Muhammad bin 'Alî alhakîm altirmidhî, on fol. 246a (he died, according to the statement here, A.H. 260=A.D. 873, 874; according to the Safinat-alauliyâ, No. 182, A.H. 255=A.D. 869). 59. Abûbakr Warrâk, on fol. 251a. 60. 'Abdallâh Manâzil, on fol. 253b (see the Safinat-alauliyâ, No. 231, where his death is fixed in A.H. 331=A.D. 942, 943; here he is stated to have died A.H. 330). 61. 'Alî bin Sahl Isfahânî, on fol. 255a (his death is fixed here in A.H. 270=A.D. 883, 884). 62. Khair-i-nassâj, on fol. 256a (his death is fixed here in A.H. 305=A.D. 917, 918; the correct date is that given in the Safinat-alauliyâ, No. 221, viz. A.H. 322=A.D. 934). 63. Abû-alkhair Akta', on fol. 257a (died, according to the statement here, A.H. 340=A.D. 951, 952; according to the Safinat-alauliyâ, No. 241, A.H. 343=A.D. 954, 955). 64. Abû Hamzah Khurâsânî, on fol. 258a (died A.H. 290=A.D. 903). 65. Shaikh-alshuyûkh Ahmad Masrûk (*bin* Muhammad *bin* Masrûk in the Safinat-alauliyâ, No. 206), on fol. 259a (died A.H. 300=A.D. 912, 913, or A.H. 299, as the Safinah states). 66. 'Abdallâh Raughadî (روغدى, as in Rosen, Persian MSS., p. 215; in W. Pertsch, Berlin Cat., pp. 548–550, he is always called Rau'adî, روعدى), on fol. 260a (his death is fixed in A.H. 290=A.D. 903). 67. 'Abdallâh Maghribî (in the Safinat-alauliyâ, No. 191, *Abû* 'Abdallâh Maghribî), on fol. 261a (his death is fixed here in A.H. 299=A.D. 911, 912; the Safinah gives A.H. 279=A.D. 892, 893). 68. Abû 'Alî Jurjânî, on fol. 262a. 69. Abûbakr Katânî (so here كتانى, comp. the Safinat-alauliyâ, No. 223), on fol. 263a (died A.H. 322=A.D. 934). 70. Shaikh-i-Kabîr Abû 'Abdallâh (Muhammad) Khatîf

(or *bin* Khafîf, as the Safînat-alauliyâ, No. 144, reads), on fol. 266b (died A.H. 371=A.D. 981, 982). 71. Abû Muhammad Jurairî, on fol. 271a (died A.H. 311=A.D. 923, 924, or, as the Safînat-alauliyâ, No. 215, states, A.H. 312). 72. Husain bin Mansûr Hallâj, on fol. 272b (the wrong date of A.H. 280 is given here for his death; the correct one is A.H. 309=A.D. 922, see the Safînat-alauliyâ, No. 211).

This *first* part concludes on fol. 279b, and is followed, after a short remark: چون کاتب در نوشتن احوال عزیزان خود را معاف داشته و کاهلی ورزیده ذکر چند اسامی را نکرده و از قلم انداخته بنادر آن در آخر کتاب احوال و خوارق چند از عزیزان نوشته شد اگرچه احوال اینها در اوسط کتاب بود, by a *second* part or sort of appendix, containing twenty-five additional biographies, viz: 73. Abû-alhasan Kharakânî, on fol 280a. 74. Mamshâd or Mimshâd Dînawarî, on fol. 283b. 75. Ibrâhîm Khawwâs, on fol. 284b. 76. Abûbakr Shibli, on fol 287a. 77 Abû Sa'îd bin Abû-alkhair, on fol. 290b. 78. Abû-al'abbâs Kassâb, on fol. 295a. 79. Abû 'Alî Dakkâk, on fol. 296a 80. Abû-Nasr Sarrâj, on fol. 299b. 81. Abû-alfadl Hasan, on fol. 300a. 82. Abû-alkâsim Nasrâbâdî, on fol. 300b. 83. Abû Hamzah Baghdâdî, on fol. 302a 84. Abûbakr Tamistânî, on fol. 303a. 85 Ibrâhîm Shaibânî, on fol. 303b. 86. Abû 'Amr (so here, عمرو, in W Pertsch, Berlin Cat., p 550, l 14, Abû 'Umar) Najîd, on fol. 304b. 87. Abû-alhusain (in the Safînat-alauliyâ, No. 229, and in W. Pertsch, Berlin Cat, p. 549, l. 4 ab infra, Abû-alhasan) 'Alî alsâ'igh, on fol. 305a. 88 Abûbakr Wâsiti, on fol 305b 89. Abû Ja'far Khuldî, on fol. 308b 90. Abû 'Alî Rûdbârî, on fol. 309a. 91. Abû-alhusain Hasîri (حصیری, in the Safînat-alauliyâ, No. 266, Hasrî حصری; in W. Pertsch, Berlin Cat., p. 549, l. 3 ab infra, and p. 550, l 16, Khadirî خضری), on fol. 310a. 92. Abû Ishak Shahriyârî Kâzarûnî, on fol 311a. 93. Abû-al'abbâs Sayyârî, on fol. 311b. 94. Abû-al'abbâs Nahâwandî, on fol. 312a. 95. Abû 'Alî Thakafî, on fol. 312b. 96 Abûbakr Saidalânî, on fol. 313b. 97. Imâm Muhammad Bâkir, on fol. 313b.

Beginning of the whole work: الحمد لله الجواد بافضل انواع النعماء المنّان باشرف اصناف العطاء الخ

Dated the 25th of Jumâdâ-althânî, A.H. 1091 (A.D. 1680, July 23). Fol. 313 badly injured. Many annotations and additions on the margin, by the same hand, as it seems, which copied the appendix.

No. 1299, ff. 314, ll. 17–27; Nasta'lîk; ff. 37–46 and 280–314 (the whole of the appendix or *second* part) supplied by other hands, the latter part in a sort of Shikasta; size, 10⅛ in. by 5¾ in.

1052

Another copy of the same.

Another very old, but undated copy of the *first* part of the Tadhkirat-alauliyâ, worm-eaten and injured in many places. It contains the biographies of seventy Shaikhs only (agreeing with the preceding copy, except where a discrepancy is clearly indicated in the following list). Nos. 63 and 66 of the preceding copy are missing here. 1. On fol. 8b; 2. on fol. 13a; 3. on fol. 20a; 4. on fol. 32a; 5. on fol. 37b; 6. on fol. 38b; 7. on fol. 42b; 8. on fol. 43b; 9. on fol. 45a; 10. on fol. 52a; 11. on fol. 56a; 12. on fol. 68b; 13. on fol. 75a; 14. on fol. 90a; 15. on fol. 123b; 16. on fol. 130b; 17. on fol. 136a, Khwâjah 'Alî Shakîk (in the index, on fol. 7a, Abû 'Alî Shakîk); 18. on fol. 140b; 19. on fol. 145b; 20. on fol. 150b; 21. on fol. 154a; 22. on fol. 158a; 23. on fol. 161a; 24. on fol. 164a; 25. on fol. 164b; 26. on fol. 166b; 27. on fol. 169a; 28. Khwâjah Suhail bin 'Abdallâh Tustarî (in the index, Khwâjah Sahl bin 'Abdallâh), on fol. 172b; 29. on fol. 179b; 30. on fol. 182b; 31. on fol. 187a; 32. on fol. 188a; 33. on fol. 189b; 34. on fol. 192b; 35. on fol. 195a; 36. on fol. 200a; 37. on fol. 202a; 38. Khwâjah Hafs حلاس (?), but correctly in the index, Abû Hafs Haddâd, on fol. 207a; 39. Khwâjah Hamîd Kassâr (correctly in the index, Hamdûn Kassâr), on fol. 209b; 40. on fol. 210b; 41. on fol. 212a; 42. on fol. 213a; 43. on fol. 213b; 44. Khwâjah 'Umar bin 'Uthmân (both in text and index), on fol. 221a; 45. on fol. 223b; 46. on fol. 225b; 47. Khwâjah 'Uthmân Hnî (both in text and index), on fol. 230b; 48.=50 in the preceding copy, Khwâjah 'Abdallâh bin Jallâ, on fol. 235a; 49.=48 in the preceding copy, on fol. 236a; 50.=49 in the preceding copy, Ibn 'Attâr (in the index), on fol. 237b; 51. on fol. 241a; 52. on fol. 242a; 53. Ya'kûb Ishak alnahrajûrî (correctly in the index, Abû Ya'kûb Ishak), on fol. 244a; 54. on fol. 245b; 55. on fol. 248a; 56. in the index Fudail appears instead of Fadl, on fol. 249b; 57. on fol. 250b; 58. on fol. 251b; 59. on fol. 255a; 60 Khwâjah 'Abdallâh Mubârak (both in text and index), on fol. 256b, 61. 'Alî Isfahânî (in the index, Abû 'Alî Sahl Isfahânî), on fol 258b; 62. on fol. 259a; 63=64 in the preceding copy, on fol. 260b. 64.=65 in the preceding copy, Khwâjah Ahmad Ma'rûf (in the index correctly, Nasrûk), on fol. 262a; 65.=67 in the preceding copy, 'Abdallâh Ahmad al-Maghribî, on fol. 262b; 66.=68 in the preceding copy, on fol. 263b; 67.=69 in the preceding copy, on fol. 264a; 68.=70 in the preceding copy, 'Abdallâh Khafîf (in the index correctly, Abû 'Abdallâh), on fol. 266b; 69.=71 in the preceding copy, Abû Muhammad Harîrî (حریری), in the index, Muhammad Harîrî, on fol. 269b; 70.=72 in the preceding copy. In the index a 71st bâb (dealing with Abû Muhammad Ja'far bin Muhammad) is announced, viz.: باب هفتاد یکم در ذکر ابو محمّد جعفر بن محمّد, but in the text there is no trace whatever of this biography.

Beginning: الحمد لله ربّ الجواد بافضل الخ. Copied by Sayyid Nûr Muhammad bin Sayyid 'Abd-allatîf Husainî. Collection of Fort William, 1825.

No 2057, ff. 271, ll. 15; Naskhî; partly collated; size, 8⅞ in by 5½ in.

1053

The same.

This copy of the *first* part of the Tadhkirat-alauliyâ comprises, according to the index on ff. 5b–6b, seventy three biographies; but in the text itself the number of biographical accounts amounts to seventy only, and even of these four are entirely missing. There are

consequently wanting here Nos. 18–20, 45, 71, and 72 of No. 1051 above. 1. On fol. 6b; 2. on fol. 10b; 3. on fol. 16b; 4. on fol. 28a; 5. on fol. 33a; 6. on fol. 34a; 7. on fol. 38b; 8. on fol. 39b; 9. on fol. 41a; 10. on fol. 52b; 11. on fol. 61a; 12. on fol. 76a; 13. on fol. 82a; 14. on fol. 94a; 15. on fol. 115b; 16. on fol. 120a; 17. Abû 'Alî Shakîk (as in the index of the preceding copy), on fol. 124a; 18–20. missing, although the catch-words are all right; 21. on fol. 129a; 22. on fol. 132a; 23. on fol. 134a; 24. on fol. 137b; 25. on fol. 138a; 26. Muhammad bin Ḥarb (in the index correctly, Aḥmad bin Ḥarb), on fol. 139a; 27. on fol. 140b; 28. Ismâ'îl bin 'Abdallâh Sirrî, on fol. 144a; 29. on fol. 154a; 30. on fol. 156b; 31. on fol. 161b; 32. on fol. 162b; 33. on fol. 163b; 34. on fol. 167a; 35. on fol. 169b; 36. on fol. 176a; 37. on fol. 178a; 38. on fol. 181b; 39. on fol. 185b; 40. on fol. 187a; 41. on fol. 188b; 42. on fol. 190a; 43. on fol. 190b; 44. on fol. 207a; 45. missing; 46. Abû-alḥusain Thaurî (in the index correctly, Nûrî), on fol. 210b; 47. 'Uthmân (instead of Abû 'Uthmân) Ḥîrî, on fol. 212a; 48. on fol. 214a; 49. Ibn 'Aṭṭâr, both in text and index, on fol. 215b; 50. on fol. 219a; 51. on fol. 220a; 52. on fol. 220b; 53. Abû Ya'qûb *bin* Isḥak, on fol. 222a; 54. on fol. 223b; 55. on fol. 225a; 56. on fol. 226a; 57. on fol. 226b, last line; 58. on fol. 227b; 59. on fol. 232a; 60. on fol. 234a; 61. on fol. 235a; 62. Abû-alkhair Nassâj, on fol. 235b; 63. on fol. 236b; 64. = 66 in No. 1051 above; 65. = 64 in the same copy, on fol 238a; 66. = 65 in the same copy, on fol. 239a; 67. 'Abdallâh Aḥmad Maghribî, as in No. 65 of the preceding copy, on fol. 239b; 68. on fol. 240b; 69. on fol. 241a; 70. on fol. 243b.

Beginning as in the two preceding copies. No date.

No. 1271, ff 248, ll 17; irregular Nasta'lîk, written by different hands; size, 10⅞ in. by 6¾ in.

1054

A fragment of the same.

This incomplete copy breaks off in the biography of Shaikh Junaid Baghdâdî (No. 43 in the preceding copies), which begins on fol. 152a and forms here the forty-first biography.

Beginning as usual.

No. 992, ff. 1–168b, ll. 19; large and distinct Nasta'lîk; size, 10⅞ in. by 6⅝ in.

1055

Diwân-i-Kamâl Isma'îl (ديوان كمال اسمعيل).

The lyrical poems of Kamâl-aldîn Isma'îl bin Jamâl-aldîn Muhammad bin 'Abd-alrazzâk of Isfahân, who was a pupil of Suhrawardî, panegyrist of the Ṣâ'id family, and is usually called خلّاق المعانى. He was tortured to death by the Moghuls, A.H. 635 (A.D. 1237, 1238); comp. Hâft Iklîm, No. 870, col. 441 in this Cat.; Bodleian Cat., Nos. 638–643; Rieu ii. p. 581; W. Pertsch, Berlin Cat., p. 783; A. Sprenger, Catal., p. 454; see also Butkhâna, No. 23 in Bodleian Cat., col. 199, and Âtashkada, No. 416, ib., col. 297. This diwân consists of the following parts:

1. Kaṣîdas and tarkîbbands, on fol. 1b, with a short mathnawî and two kiṭ'as at the end. Beginning of the first kaṣîdah:

ای جلال تو بیانها را زبان انداخته ·
عزّت ذاتت یقین را در گمان انداخته

Beginning of the mathnawî, on fol. 209a:

تا زبانم بکام جنبانست — در ثناء رئیس لنبانست

2. A large series of kiṭ'as, intermixed with a few ghazals, on fol. 213b. Beginning:

عشّاق که قدر دل شناسند — دل از غم یار بر نگیرند

3. Ghazals, without any order, on fol. 319b, beginning: ای دل و جان بیاد تو زنده الخ.

4. Rubâ'îs, on fol. 359b, beginning: ای مدح تو آورده قلم را بسخن الخ.

Dated by Sulṭân 'Alî of Mashhad, A.H. 905 (A.D. 1499, 1500).

No. 1023, ff. 412, 2 coll., each ll. 17; beautiful and clear Nasta'lîk; an illuminated frontispiece at the beginning of each part, a vignette on fol. 1a, all the headings throughout in gold, size, 10 in. by 6¾ in.

1056

Another copy of the same.

Contents.

Kaṣîdas, tarkîbbands, and a few kiṭ'as, beginning, on fol. 1b: ای صفات تو بیانها را زبان انداخته الخ.

A short mathnawî, kiṭ'as, and a few ghazals; the mathnawî, on fol. 228b, is the same as in the preceding copy; the first kiṭ'ah begins (on fol. 232b): ایا شهی که ضمیرت بچشم گوشهٔ فکر الخ.

Rubâ'îs, on fol. 325a, beginning as in the preceding copy.

Dated by Ḥabîb-allâh, the son of the Kâḍî Barkhwurdâr, the 27th of Dhû-alka'dah, A.H. 1036 (A.D. 1627, Aug. 9). Some various readings and marginal additions.

No. 2455, ff. 393, 2 coll., each ll 17; Nasta'lîk; ff. 1 and 95–98 later supplied; size, 10 in. by 6¾ in.

1057

A slightly defective copy of the same.

Contents:

Kaṣîdas, tarkîbbands, marâthî, etc., on fol. 1b, beginning: ای صفات تو بیانها الخ.

Kiṭ'as, intermixed with a few ghazals and kaṣîdas, on fol. 211b, beginning:

آدمی را چهار خصلت است — در دو گیتی زیانی وفانی

At the end of this part (on fol. 314b), the same mathnawî as in the two preceding copies.

Ghazals, without any order, on fol. 318b, beginning ای دل و جان الخ.

Rubâ'îs, on fol. 368b, beginning: ای حکمْ ترا نهاده سرها گردون الخ, corresponding to the third rubâ'î on

fol. 407ᵃ in No. 1023 (1055 in this Cat.); this part is incomplete at the end, it breaks off with the first bait of a rubâ'î, corresponding to fol. 401ᵃ, last line, in No. 1023. The initial rubâ'î of the two preceding copies is found here on fol. 370ᵇ, first line.

No. 510, ff. 405, 2 coll., each ll. 19; an illuminated frontispiece at the beginning of each part; Nasta'lîk; the first pages injured; size, 8 in. by 3⅞ in.

1058

Diwân-i-Athîr Aumânî (ديوان اثير اومانى).

The lyrical poems of Athîr-aldîn 'Abdallâh of Aumân (near Hamadân), who flourished under 'Hûlâgûkhân, and was a younger contemporary of Kamâl-aldîn Isma'îl of Isfahân, with whom he contended in poetry and exchanged poetical epistles; comp. Haft Iklîm, No. 1035, col. 454 above in this Cat; Âtashkada, No. 596 (Bodleian Cat., col. 283); Butkhâna, No. 25 (ib., col. 199); Makhzan-algharâ'ib, No. 14 (ib., col. 317); A. Sprenger, Catal., p. 17, No. 51. According to the Âtashkada he died A.H. 656 (A.D. 1258), according to Takî Kâshî A.H. 665 (A.D. 1266, 1267). This diwân consists chiefly of kasîdas and kit'as, intermixed with some tarkibbands, ghazals, and rubâ'is.

Beginning:

دوش آرمانکه ماه بر امروخت مشعله
در موج مرکب افق افتاد مشعله

Dated the 24th of Shawwâl, A.H. 1069 (A.D. 1659, July 15), by 'Abd-alrakîb.

No. 328, ff. 295–377, 2 coll., each ll. 18, clear Nasta'lîk, size, 10½ in. by 5½ in.

1059

Diwân-i-Saif-i-Isfarang (ديوان سيف اسفرنگ).

The lyrical poems of Saif-aldîn A'raj of Isfara or Isfarang, nine farsangs south of Marghînân in Transoxania, see Haft Iklîm, No. 1524, col. 494 above in this Cat. But the dates given there about his lifetime fall about a hundred years short of the correct ones; the same remark applies to the short preface in this copy, where his death is fixed in A.H. 558 or even 552 (!), and the Khulâsat-alafkâr, No. 126 (Bodleian Cat., coll. 306 and 307), where he is stated to have died A.H. 583 (!); according to the most trustworthy sources he was born A.H. 581 (A.D. 1185, 1186) and died A.H. 666 (A.D. 1267, 1268); see Âtashkada, No. 711 (Bodleian Cat., col. 286), and Takî Kâshî, No. 37 (A. Sprenger, Catal., p. 17). The Butkhâna, No. 43 (Bodleian Cat., col. 200), also fixes his death at a similar period, viz. in A.H. 652 or 660 (A.D. 1254 or 1262); other copies of this diwân are described in Bodleian Cat., Nos. 644 and 645; Rieu ii. p. 581; A. Sprenger, Catal., p. 561; W. Pertsch, Berlin Cat., p. 782; Cat. des MSS. et Xylographes, p. 330; J. Aumer, p. 9.

This diwân contains:

Kasîdas, in alphabetical order, except the first; beginning of the initial poem, on fol. 1ᵇ: شب چو بر دارد حجاب از هودج اسرار من الخ.

Tarji'bands, on fol. 151ᵇ, beginning:

سدّ فلك چو صبح بيكدم گشاده ايم
وز قوت روح روزهٔ مريم گشاده ايم

Mukatta'ât, on fol. 174ᵃ, beginning: رضى الملك اى ديدار شومت الخ.

Ghazals, in alphabetical order, on fol. 212ᵃ, beginning: با تو حكايتى كنم صورت حال خويش را الخ.

Rubâ'is, on fol. 240ᵃ, beginning:

اى خطّ تو دستور قلمگيران را
رايت رهبر صوات تدبيران را

This copy, which is dated in the preface A.H. 1026 (A.D. 1617), is in a very bad state; many pages are severely injured, especially ff. 1–40 and 210–254. A short preface in prose on fol. 1ᵃ.

No. 573, ff. 254, 2 coll., each ll. 19; clear and distinct Nasta'lîk; illuminated frontispiece on fol. 1ᵇ; size, 11¼ in. by 6¼ in.

Jalâl-aldîn Rûmî (Nos. 1060–1115).

1060

Mathnawî (مثنوى).

An excellent old copy of the renowned mathnawî or Mathnawî-i-ma'nawî (the spiritual mathnawî) by Maulânâ Jalâl-aldîn Muhammad bin Muhammad Bahâ-aldîn bin Husain albalkhî, best known as Jalâl-aldîn Rûmî, who was born in Balkh, A.H. 604 (A.D. 1207), and died in Iconium, A.H. 672 (A.D. 1273); comp. on this work and the biography of the poet, Rieu ii. p. 584 sq.; Bodleian Cat., Nos. 646–675; W. Pertsch, No. 42, 1 a, and Berlin Cat., p. 783 sq.; G. Flügel i. p. 514 sq.; A. Sprenger, Catal., p. 489 sq.; Rosen, Persian MSS., pp. 173 and 174; J. Aumer, pp. 14–16; Ouseley, Biogr. Notices, p. 112 sq., etc.; comp. also the Manâkib-al'ârifîn (No. 630 in this Cat.); Safînat-alauliyâ, No. 137 (ib., col. 289); Haft Iklîm, No. 558 (ib., col. 418), and Ethé, Die mystische, didactische und lyrische Poesie etc. der Perser, Hamburg, 1888, pp. 26–31. The mathnawî has been printed (respectively lithographed) in Bombay, A.H. 1262, 1266, 1273, 1280, 1294, and A.D. 1890; in Lucknow, A.H. 1282; in Tabriz, A.H. 1264; in Bûlâk, with the Turkish commentary of Isma'îl Anqirawî, A.H. 1251 and 1268; in Constantinople, A.H. 1289; in Tahrân, A.H. 1299 (the best of all, by Muhammad Tâhir Mustaufî). Portions of this poem have been translated into German in Tholuck's Blüthensammlung morgenländ. Mystik, p. 53 sq.; and by G. Rosen, 'Mesnewi oder Doppelverse etc.,' Leipzig, 1849; into English (the first book only) by J. W. Redhouse, London, 1881 (Trübner's Oriental Series); extracts are also found in S. Robinson's 'Persian Poetry for English Readers,' 1883, pp. 367–382. An abridged English translation of the whole work, an excellent specimen of sound scholarship, has been published by E. H. Whinfield, 'Masnavi i ma'navi,' London, 1887 (Trübner's Oriental Series).

The present copy is dated the 5th of Dhû-alhijjah, A.H. 834 (A.D. 1431, Aug. 14), see the colophon: قد تمّ المثنوى المعنوى لمولوى الجلالى البلخى ثمّ الرومى

القونوی بحمد الله ومنّه فی تأریخ خامس ذی الحجّة سنة اربع وثلثین وثمانمائة الهجرة, and contains:

Preface of Daftar I, on fol. 1b, beginning: بسم الله الرّحمن الرّحیم. هذا کتاب المثنوی وهو أصول أصول الدین لکشف اسرار الوصول والیقین وهو فقه الله الأکبر وشرع الله الأزهر وبرهان الله الأظهر الخ.

Daftar I, on fol. 2b, beginning:

بشنو از نی چون حکایت میکند
وز جدائیها شکایت میکند

Preface of Daftar II, on fol. 42a, beginning: نسان بعضی از حکمت تأخیر این مجلّد دوم که اگر جملهٔ حکمت الهی بنده را معلوم شود در فوائد آن کار بنده از آن کار فرو ماند وحکمت بی پایان حقّ ادراك آنرا ویران کند الخ.

Daftar II, on fol. 42b, beginning:

مدّتی این مثنوی تأخیر شد
مهلتی بایست تا خون شیر شد

Preface of Daftar III, on fol. 77a, beginning: للحکم جنود الله فی الارض یقوّی بها ارواح المریدین ینزّه علمهم الخ.

Daftar III, on fol. 77b, beginning:

ای ضیاء الحق حسام الدین بیار
این سوم (read سیم) دفتر که شُسّت شد سه بار

Preface of Daftar IV, on fol. 124a, beginning: الطعم الرابع الی احسن المرابع واجلّ المنافع تُسیّر قلوب العارفین الخ.

Daftar IV, on fol. 124b, beginning:

ای ضیاء الحق حسام الدین توئی
که گذشت از مه بنورت مثنوی

Preface of Daftar V, on fol. 163a, beginning: وعنده مفاتیح الغیب وصلّی الله علی محمّد وآله امّا بعد این مجلّد پنجم است از دفترهای مثنوی الخ.

Daftar V, on fol. 163b, beginning:

شه حسام الدین که نور انجمست
طالب آغاز سفر پنجمست

Preface of Daftar VI, on fol. 206a, beginning: این مجلّد ششم است از دفترهای مثنوی وتبیان معنوی که مصباح ظلام و شبهت و خیالات شك الخ.

Daftar VI, on fol. 206b, beginning:

ای حیات دل حسام الدین بسی
میل می جوشد بقسم سادسی

Bibliotheca Leydeniana.

No. 2769, ff. 252, 4 coll., each ll. 29; clear and distinct Nasta'lîk; a large vignette on fol. 2a, the whole of fol. 2b luxuriously illuminated; fine illuminated frontispieces besides on ff. 42b, 77b, 124b, 163b, and 206b; size, 10½ in. by 7 in.

1061

Another copy of the same.

Another beautiful old copy of the mathnawi with the same prose-prefaces, except at the beginning of the *fourth Daftar*, which opens at once with the initial bait: ای ضیاء الحق الخ. Daftar I, on fol. 1b; II, on fol. 75b; III, on fol. 142b; IV, on fol. 231b; V, on fol. 302b; VI, on fol. 382b. The right order of ff. 1–20 is: 1, 3–8, 19, 9–18, 20. Copied A.H. 871 (A.D. 1466, 1467).

No. 1695, ff. 470, 2 centre-coll, each ll. 17, and a third on the margin, ll. 28; excellent Nasta'lîk; an illuminated frontispiece at the beginning of each daftar; the first two pages splendidly adorned; ornaments throughout; size, 10½ in. by 6¾ in.

1062

The same.

A third excellent old copy, dated A.H. 910 (A.D. 1504, 1505).

Contents:

Fihrist of Daftar I (فهرست دفتر اوّل مثنوی), on fol. 1b, beginning: حکایت پادشاه وعاشق شدن در آن کنیزك، ظاهر شدن عجز حکیمان از خداوند ولی التوفیق، درخواست توفیق ملاقات پادشاه با دلی، بردن پادشاه طبیب را الخ.

Preface of Daftar I, on fol. 3b, beginning: هذا الکتاب المثنوی وهو اصول اصول الدین الخ.

Daftar I, on fol. 7b: بشنو از نی الخ.

Fihrist of Daftar II, on fol. 79b, beginning: هلال بداشتن آنشخص خیال راه، دزدیدن مار از مارگیری، التماس کردن استخوانرا الخ.

Preface of Daftar II, on fol. 81b, beginning: بیان بعضی از حکمت تأخیر این مجلّد دوم الخ.

Daftar II, on fol. 83b: مدّتی این مثنوی الخ.

Fihrist of Daftar III, on fol. 147b, beginning: قصّهٔ خورندگان پیل بچّگان و ترك نصیحت ناصحان الخ.

Preface of Daftar III, on fol. 150b, beginning: للحکم جنود الله تعالی فی الارض الخ.

Daftar III, on fol. 151b: ای ضیاء الحق حسام الدین الخ.

Fihrist of Daftar IV, on fol. 237b, beginning: تمامی حکایت آن عاشق که از عشق در باغ گریخت الخ.

Preface of Daftar IV, on fol. 239b, beginning: الحمد لله حقّ حمده الخ.

Daftar IV, on fol. 241b: ای ضیاء الحق الخ.

Fihrist of Daftar V, on fol. 309b, beginning: تفسیر آیة فخذ اربعة من الطیر (Sûrah 2, 262) الخ.

Preface of Daftar V, on fol. 311b, beginning: وعنده مفاتیح القلوب الخ.

Daftar V, on fol. 313b: شه حسام الدين الخ

Fihi ist of Daftar VI, on fol. 393b, beginning: سؤال سائل واعظ را نكوهيدن باموسهاء پوشيده را الخ.

Preface of Daftar VI, on fol. 395a, beginning: اين مجلّد ششم از دفترهاى الخ.

Daftar VI, on fol. 397b: اى حساب دل حسام الخ.

No 1803, ff 482, 4 coll, each ll 17, distinct Nasta'lîk; an illuminated frontispiece at the beginning of each daftar; the first two pages of each richly adorned, size, 10⅝ in. by 7 in

1063

The same.

This copy contains:

A general prose-introduction, intermixed with mathnawî-baits, on the purport of the mathnawî, beginning, on fol. 1b.

عشق جر نائى وما جر نى نئم
وى دمى نى ما و ما نى وى نئم

Daftar I, on fol 9b (without the prose-preface). نشوباز نى الخ.

Preface of Daftar II, on fol. 84a در بيان بعضى از حكمت تأخير اين مجلّد دوم الخ

Daftar II, on fol. 84b مدّتى اين مثنوى الخ.

Preface of Daftar III, on fol 151a الحكم جنود الله فى الارض الخ

Daftar III, on fol 151b. اى ضياء الحق الخ

Preface of Daftar IV, on fol. 238a. الطعن الرابع الخ.

Daftar IV, on fol 238b: اى ضياء الحق حسام الدين الخ

Preface of Daftar VI (which, as a note on the top remarks, is by mistake inserted here), on fol. 309a: مجلّد (so deliberately changed from the correct پنجم) ششم از دفترهاى مثنوى مولوى الخ.

Daftar V, on fol 309b. شه حسام الدين كه دور الخ.

Preface of Daftar V (here wrongly inserted instead of the sixth), on fol 389a: بدانند وآگاه باشيد كه شريعت الخ.

Daftar VI, on fol 389b: اى حيوت دل حسام الخ.

The copy ends on fol. 474b, and is dated 16th of Sha'bân, A.H. 1005 (A.D. 1597, April 4). A later note states, that it was bought at Burhânpûr, in Rajab, A.H. 1018 (A.D. 1609, October), and the purchaser appears to have added the prose-prefaces, since at the end of the preface of Daftar VI (before the beginning of Daftar V) the date A.H. 1019, 24th of Dhû-alka'dah (A.D. 1611, February 7), is given, and at the end of the preface of Daftar V (before Daftar VI), A.H. 1021 (A.D. 1612, 1613). On fol. 475 about two pages of the end of Daftar VI, which are greatly injured, are repeated, probably by the same purchaser, with the same two dates 1005 and 1018. Collated and annotated throughout.

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No 2875, ff. 475, 2 centre-coll, each ll. 15, and a third on the margin, ll. 30, small Nasta'lîk; size, 7⅝ in. by 4½ in.

1064

The same.

The preface of Daftar V is wanting in this copy; all the other prefaces agree with those in the preceding copies.

Daftar I, on fol. 1b; II, on fol. 42a; III, on fol. 82b; IV, on fol. 133a; V, on fol. 174b; VI, on fol. 220a.

Daftar III is dated the 19th of Dhû-alhijjah, A.H. 1029 (A.D. 1620, Nov. 15); Daftar VI, the 27th of Muharram, A.H. 1030 (A.D. 1620, Dec. 22), by 'Abd-alwâhid ibn Ḳâḍî 'Abd-alwahhâb alsâî, in the city of Burhânpûr. According to the colophon at the end of Daftar III, the first daftar of the mathnawî contains 3995 baits, the second 3895, the third 4755, the fourth 3800, the fifth 4318, the sixth 5193; that makes together 25,956, but the total sum indicated in this colophon is 26,016, or 26,060, and that given in the colophon of Daftar VI, 26,242. The right number we should suppose to be 26,016, produced by reading 3860 instead of 3800 (سه هزار هشتصد وشصت for سه هزار هشتصد) for the fourth daftar.

Many pages are severely damaged; a great number of them is quite brown with damp. Numerous glosses and additions on the margin.

No 1886, ff 1–269, 4 coll., each ll 25–32; careless Nasta'lîk; written by different hands on different paper; size, 13 in. by 7½ in

1065

The same.

All the daftars have the usual prose-prefaces, the preface of the first, on fol. 1b, breaks off at the end of the first page.

Daftar I, on fol. 2b; II, on fol. 48b; III, on fol. 90b; IV, on fol. 145b; V, on fol. 195b; VI, on fol. 243b (the preface of the last begins here: رب زدنى علما مجلّد ششم الخ).

This copy was transcribed by Muhammad Ṭâhir ibn Ḳâḍî Muhammad 'Alî in the citadel of كوندانه (belonging to Sulṭân Muhammad 'Âdilshâh); the first daftar was finished the 12th of Dhû-alka'dah, A.H. 1066 (A.D. 1656, Sept. 1); the second, the 13th of Dhû-alhijjah in the same year (A.D. 1656, Oct. 2); the third, the 12th of Muharram, A.H. 1067 (A.D. 1656, Oct. 31); the fourth, the 7th of Safar in the same year (A.D. 1656, Nov. 25); the fifth, the 8th of Rabî'-alawwal (A.D. 1656, Dec. 25); and the sixth, the 6th of Jumâdâ-alawwal (A.D. 1657, Feb. 29). Occasionally various readings and short glosses on the margin.

No 3270, olim II. J. 8, ff. 298, 4 coll, each ll. 15; Nasta'lîk; a large illuminated frontispiece at the beginning of each daftar; size, 13⅝ in. by 8¼ in.

1066

The same.

All the usual prefaces are found here, as well as numerous marginal glosses and a few various readings.

Preface of Daftar I, on fol. 1b.
Daftar I, on fol. 2b.
Preface of Daftar II, on fol. 46a.
Daftar II, on fol. 46b.
Preface of Daftar III, on fol. 86a.
Daftar III, on fol. 86b.
Preface of Daftar IV, on fol. 138a.
Daftar IV, on fol. 138b.
Preface of Daftar V, on fol. 180a, beginning as in No. 1063: بدانید و آگاه باشید که شریعت همچو شمعیست الخ.
Daftar V, on fol. 180b.
Preface of Daftar VI, on fol. 228a.
Daftar VI, on fol. 228b.
A short epilogue in prose, on fol. 282a, beginning: شکر و سپاس آفریدگار را که توانای الخ.

Dated Shawwâl, A.H. 1069 (A.D. 1659, June–July).

No. 3321, olim 17. J. 3, ff. 282, 4 coll., each ll. 25; Nasta'lîk; size, 9¼ in. by 5⅝ in.

1067

The same.

This copy consists of two different parts; the *first three* daftars are written by Nuṣratkhân at Shâhjahânâbâd (the first two in the ninth, the third in the twelfth year of جلوس والا, which, if 'Âlamgîr's reign is meant, would be A.H. 1076, 1077 and 1079, 1080 respectively = A.D. 1666 and 1669); the *last three* daftars by Ḍiyâ-allâh ibn Sayyid-Khân Muḥammad Ḥusainî Balgrâmî, A.H. 1079 (A.D. 1668, 1669); numerous marginal glosses and various readings. The copy concludes, on fol. 432a, with the introduction of 'Abd-allaṭîf bin 'Abdallâh al-'Abbâsî (see below, Nos. 1088–1090), to Daftar VI: این دفتر دفتریست از نسخهٔ ناسخهٔ مثنویّات الخ, and we may conclude from this, that the second half of the copy was transcribed from one of the well-known editions of the mathnawî, compiled by 'Abd-allaṭîf.

The prefaces of the first and the third daftar are wanting; the other four are complete.

Daftar I, on fol. 1b; II, on fol. 76b; III, on fol. 147b; IV, on fol. 222b; V, on fol. 283b; VI, on fol. 355b.

No. 3327, olim 11. J. 14, ff. 432, 2 centre-coll. and 1 margin-col. (ff. 1–221, ll. 17 in the centre, and ll. 30–32 in the margin, written in very careless and irregular Nasta'lîk; size, 9 in. by 4¾ in.; ff. 222–432, ll. 19 in the centre, ll. 38 in the margin, written in very small, but distinct Nasta'lîk; size, 9¼ in. by 5¼ in.).

1068

The same.

Good copy, with all the prose-prefaces, finished on a Sunday (فی یوم الاحد) in Ṣafar, A.H. 1085 (A.D. 1674, May–June).

Daftar I, on fol. 1b; II, on fol. 75b; III, on fol. 142b; IV, on fol. 227b; V, on fol. 295b; VI, on fol. 373b.

No. 2451, ff. 459, 2 centre-coll., each ll. 17, and a third on the margin, ll. 32; small, but clear Nasta'lîk; an illuminated frontispiece at the beginning of each daftar; size, 9⅝ in. by 5 in.

1069

The same.

All the prefaces are wanting in this copy.

Daftar I, on fol. 1b; II, on fol. 49b; III, on fol. 92b; IV, on fol. 148a; V, on fol. 191a; VI, on fol. 241b.

Dated the 25th of Rajab, A.H. 1098 (A.D. 1687, June 6), by Muẓaffar-aldîn Ḥusain. Purchased at Ḥaidarâbâd, 1774.

No. 160, ff. 299, 4 coll., each ll. 25; small Nasta'lîk; an illuminated heading at the beginning of each daftar; size, 10¾ in. by 6¼ in.

1070

The same.

In this copy, which is dated the 23rd of Dhû-alḥijjah, in the 38th year of 'Âlamgîr's reign (= A.H. 1105, A.D. 1694, Aug. 15), by Muḥammad Kâsim, the *first* and *second* daftars have no special heading at all; from the *third* onwards every daftar is preceded by a *fihrist* (see No. 1062 above). Daftar III, on fol. 122a; IV, on fol. 191b; V, on fol. 254a; VI, on fol. 326b. There are no prefaces in this copy.

No. 2052, ff. 407, 4 coll., with very irregular lines (16–18); Nasta'lîk; many small damages throughout; size, 9⅞ in. by 5¼ in.

1071

The same.

All the usual prefaces are found here; on ff. 1–7a a detailed essay on Jalâl-aldîn Rûmî's life and works is given, beginning: منقولست که پادشاه ملک خراسان علاء الدین محمّد خوارزمشاه که عمّ جلال الدین محمّد خوارزمشاه بود دختری داشت الخ.

Preface of Daftar I, on fol. 7a.
Daftar I, on fol. 8b.
Preface of Daftar II, on fol. 52b.
Daftar II, on fol. 53a.
Preface of Daftar III, on fol. 93a.
Daftar III, on fol. 93b.
Preface of Daftar IV, on fol. 145b.
Daftar IV, on fol. 146a.
Preface of Daftar V, on fol. 189a.
Daftar V, on fol. 189b.
Preface of Daftar VI, on fol. 239b.
Daftar VI, on fol. 240a.

Some leaves are injured and supplied by the first owner of this copy (dated the 39th year, probably of 'Âlamgîr's reign = A.H. 1107, A.D. 1695, 1696), who added at the end some verses for his son.

No. 2550, ff. 295, 4 coll. (on fol. 8b only 2), each ll. 25; Nasta'lîk; size, 10½ in. by 6¼ in.

1072

The same.

An excellent copy, dated the 16th of Ṣafar, A.H. 1122 (A.D. 1710, April 16), by Muḥammad Sharîf, at Aurangâbâd.

Daftar I (without preface), on fol. 1b.

Daftar II, on fol. 51b. Preface, on fol. 51a: بسم الله الرحمن الرحيم وما توفيقى الا بالله العلى العظيم بيان بعضى از حكمت الخ.

Daftar III, on fol. 97a. Preface, on fol. 96b: الحكم جنود الله تعالى الخ.

Daftar IV, on fol. 155b. Preface, on fol. 155a: الطعن الرابع الى احسن المرابع الخ.

Daftar V, on fol. 203a. Preface, on fol. 202b: بسم الله الرحمن الرحيم وبه نستعين و عليه نتوكل و عنده مفاتيح القلوب الخ.

Daftar VI, on fol. 256a. Preface, on the same page: مجلد ششم از دفترهاى مثنوى الخ.

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No 2524, ff. 312, 4 coll., each ll. 23; large and distinct Nasta'lîk; an illuminated frontispiece at the beginning of each daftar; size, 16½ in. by 10½ in.

1073

The same.

This copy, which is collated and dated the 23rd of Jumâdâ-alawwal, A.H 1130 (A.D. 1718, April 24), by 'Abdallâh, contains:

A Persian paraphrase and explanation of the (Arabic) preface of the first daftar, on fol. 1b, beginning: هذا كتاب اين كتاب المثنوى المعنوى مثنوئ معنويست وبسمت او بسوى معانى آنست كه مقصد اصلى الخ.

Daftar I, on fol. 3b; II, on fol 68b; III, on fol. 119b; IV, on fol. 190b; V, on fol. 248b; VI, on fol. 311b. The prefaces are complete and agree in wording with those in the preceding copy, except that of Daftar V, which begins (as in Nos. 1063 and 1066 above): بدانيد واگاه باشيد كه شريعت همچو شمعيست الخ.

No 3312, olim 17. J 2, ff. 381, 4 coll, each ll. 19; Nasta'lîk; an illuminated frontispiece on fol. 1b and at the beginning of each daftar; size, 10¾ in. by 6¾ in.

1074

The same.

The order of the six daftars, which, with the exception of the first, are preceded by the usual prefaces, is here as follows:

Daftar I (without preface), on fol. 1b; II, on fol. 41a; V, on fol. 72b; VI, on fol. 114b; III, on fol. 152a; IV, on fol. 194a.

No date, but an entry from A.H. 1185 (A.D. 1771, 1772), appears on fol. 1a. College of Fort William, 1825.

No. 2035, ff. 227, 4 coll., each ll. 25; small, but clear Nasta'lîk; an illuminated frontispiece at the beginning of each daftar; size, 12¼ in. by 8¼ in.

1075

The same.

All the prefaces are complete in this copy.

Daftar I, on fol. 1b; II, on fol. 51b; III, on fol. 96b; IV, on fol. 152b (beginning of the preface: الحمد لله حق حمده و الصلوة و السلام على خلقه الخ, see No. 1062 above); V, on fol. 198b; VI, on fol. 250b.

No date. Occasionally various readings and additions on the margin.

No. 9, ff. 308, 4 coll., each ll. 25; Nasta'lîk; each daftar and each preface headed by an illuminated frontispiece; the first two pages of each daftar richly ornamented; size, 14¾ in. by 8⅞ in.

1076

The same.

Excellent copy, not dated, partly supplied with vowels; various readings on the margin. All the prefaces complete. Daftar I, on fol. 1b; II, on fol. 56b; III, on fol. 106b; IV, on fol. 173b; V, on fol. 225b; VI, on fol. 280b.

No. 1253, ff. 346, 4 coll., each ll. 21; large and distinct Nasta'lîk; size, 19 in by 13 in.

1077

The same.

All the prefaces complete; no date, since the greater part of the colophon is torn away. Various readings and glosses on the margin. Daftar I, on fol. 1b; II, on fol. 89b; III, on fol. 169b; IV, on fol. 273b; V, on fol. 357b; VI, on fol. 452b.

No 1427, ff. 537, 2 centre-coll., each ll. 13, and a third on the margin, ll. 28; Nasta'lîk, size, 10¼ in. by 6 in.

1078

The same.

The preface of the first daftar is wanting; all the others are complete.

Daftar I, on fol. 1b; II, on fol. 70a; III, on fol. 132a; IV, on fol. 213a; V, on fol. 276a; VI, on fol. 349a.

On the first 134 leaves a great number of marginal and interlinear glosses as well as of various readings are found. As date is given the 16th of Safar only, but no year.

No. 3311, olim 17. J. 1, ff. 429, 4 coll., each ll. 17; Nasta'lîk; size, 10⅝ in. by 5¾ in.

1079

The same.

The prefaces of the first and the fifth daftar are missing in this copy.

Daftar I, on fol. 1b; II, on fol. 83b; III, on fol. 156b; IV, on fol. 251b; V, on fol. 325b; VI, on fol. 406b.

No date. The transcriber of the last part of this MS. was Muhammad Husain bin Farîd-aldîn at Islâm-âbâd. No date.

No. 1831, ff. 495, 2 centre-coll., each ll. 15, and a third on the margin, ll. 26–30, written on different paper by different hands, at least four or five, partly in Nasta'lîk, partly in Naskhî; size, 9¾ in. by 6¾ in.

1080

The *last three daftars* of the mathnawî.

This copy contains:

Daftar IV, on fol. 1b; V, on fol. 136b; VI, on fol. 264b.

The preface of the fifth daftar is wanting; the other two are complete.

At the end of the fourth daftar the transcriber's name is given as Muhammad Sa'îdkhân Nakshbandî; at the end of the fifth a date appears, viz. the 10th of Muharram, A.H. 1143 (A.D. 1730, July 26).

Numerous annotations on the margin, especially in the last two daftars; between the fourth and fifth as well as between the fifth and sixth two leaves are left blank.

No. 3260, olim II. J. 10, ff. 403, 2 coll. each ll. 16-19; irregular Nasta'lîk, partly Shikasta; size, 12 in. by 8 in.

1081

A defective copy of the *last two daftars* of the mathnawî.

Daftar V, on fol. 1a; VI, on fol. 101a; the sixth daftar is incomplete at the end; the last bait appearing here corresponds to fol. 439b, centre-coll., l. 12 in No. 1695 (1061 in this Cat.). The two prefaces are complete. On the first 104 leaves there are occasionally various readings and other additions.

No date.

No. 1993, ff. 158, 2 coll., each ll. 23; an additional third column, containing six baits, is found on the margin of ff 105-158; Naskhî; the paper dirty and worm-eaten; size, 8⅔ in. by 5⅛ in

1082

Another copy of the *first daftar* of the mathnawî.

Beautiful copy, finished the 24th of Sha'bân, A.H. 1147 (A.D. 1735, January 19), by Khâkpâi khalk-illâh Mihr'Alî (خاکپای خلق الله مهر علی). Beginning of the preface, on fol. 1b: هذا الکتاب المثنوی المعنوی این کتاب الخ.

Beginning of the poetry, on fol. 6b: دشنو از نی الخ.

Annotations, written in red ink, on the margin.

No. 3306, olim II. J. 12, ff. 167, 2 coll, each ll. 15, large and very distinct Nasta'lîk, written on stiff brown paper; illuminated frontispieces on ff. 1b and 6b; the first pages of the preface as well as of the poetry beautifully adorned; each column in the whole MS. framed by gold-stripes; size, 10¼ in. by 5⅞ in.

1083

Another copy of the *second daftar* of the mathnawî.

Written by the same Mihr'Alî (finished 1st of Rabî'-alawwal, A.H. 1148 = A.D. 1735, July 22), and adorned in the same manner as the preceding copy.

Beginning of the preface, on fol. 1b: بسم الله الرحمن الرحیم و ما توفیقی الا بالله العلی العظیم، بیان بعضی از حکمتها الخ.

Beginning of the poetry, on fol. 2b: مدتی این مثنوی تأخیر شد الخ.

No. 3307, olim II. J. 13, ff. 143, 2 coll., each ll. 15, large and distinct Nasta'lîk, written on stiff brown paper; illuminated frontispieces on ff. 1b and 2b; the first page of the preface and the first two of the poetry beautifully adorned, size, 10¼ in. by 5¼ in.

1084

Another copy of the *third daftar* of the mathnawî.

Preface, on fol. 1b, beginning: الحکم جنود الله الخ.

Beginning of the poetry, on fol. 2b: ای ضیاء الحق حسام الدین دیار الخ.

Copied A.H. 1130 (A.D. 1718). Various readings and glosses on the margin.

No. 1984, ff. 166, 2 coll., each ll. 17; Nasta'lîk; illuminated frontispiece; size, 7¾ in. by 4½ in.

1085

Another copy of the *fourth daftar* of the mathnawî.

Preface, on fol. 1b, beginning: الطعن الرابع الی احسن المرابع الخ.

Beginning of the poetry, on fol. 2b. ای ضیاء الحق حسام الدین توئی الخ.

Numerous various readings and glosses on the margin One half of fol. 131 is cut off.

No date.

No. 2088, ff 131, 2 coll., each ll. 17; Nasta'lîk, size, 7¾ in. by 4¾ in.

1086

Lubb-i-Lubâb (لبّ لباب).

Extracts from the Selections of Jalâl-aldîn Rûmî's mathnawî, arranged by Husain bin 'Alî albaihakî alkâshifî (see this name on fol. 3a, l. 10), that is Wâ'iz Kâshifî (see Nos. 158-161 and 757-767 in this Cat.), who died A.H. 910 (A.D. 1504), comp. Bodleian Cat., Nos. 661 and 662; W. Pertsch, Berlin Cat., pp. 796 and 797, and A. Sprenger, Catal., p. 491. It has a preface in prose.

Beginning of the preface: عین اوّل در جوامع اطوار شریعت در هفت نهر نهر اوّل سه رشحه رشحهٔ اوّل ایمان رشحهٔ دوم شهادت رشحهٔ سیوم عبادت الخ.

The beginning, quoted by Pertsch and Sprenger, is found here on fol 2b, l. 7: بعد از تقدیم وظائف ثناء حضرت واجب الوجود الخ.

Beginning of the selections, on fol. 3b, last line: ای کمینه نحشمت ملک جهان الخ.

The full title of the work occurs on fol. 3a, last line: نام این لبّ لباب معنوی — انتخاب انتخاب مثنوی that is to say: the title of Husain al-Wâ'iz alkâshifî's original selections was لباب معنوی, from which these shorter extracts (لبّ) were made. Two other انتخاب مثنوی are noticed in Rieu ii. p. 592b; and W. Pertsch, Berlin Cat., pp. 795 and 796.

Collated throughout This copy was finished by Gisû Râi for his own use, the 2nd of Dhû-alka'dah, in the 9th year of Muhammadshâh's reign (= 1140, A.D 1728, June 10). Two entries of former owners from A.H. 1181 (A.D. 1767, 1768), and 1195 (A.D. 1781), on fol. 1a and the fly-leaf.

No. 254, ff. 1-274, ll. 15; careless Nasta'lîk; size, 8⅞ in. by 4¾ in.

1087

Jawâhir-i-maulawî u la'âli-i-mathnawî (جواهر مولوی و لآلئ[1] مثنوی).

A shorter selection of extracts from Jalâl-aldîn Rûmî's mathnawî, made at the request of some Ṣûfic friends, by Maulânâ Abûbakr alshâshî (مولانا ابوبکر الشاشی), see fol. 1b, l. 4, and divided into 63 bâbs. The title appears on fol. 2a, l. 7 (that given on fol. 1a, viz. لبّ لباب مختصر مثنوی مولوی روم, is incorrect). Most of the headings of the 63 bâbs are left blank; the few which are marked are:

1. باب اوّل در بیان نی و سماع, on fol. 2a, beginning with the initial bait of the mathnawî:

شنو از نی چون حکایت میکند
ور جدائیها شکایت میکند

2 در بیان صوفی و تصوّف و صفا, on fol. 3b; 5. در بیان زهد, on fol 6b; 10 در بیان تقوی یعنی ورعا on fol 12a; 11. در بیان تواضع و مذمّت کردن عجب, on fol. 13a; 12. در بیان مقام جرم (حرم?), on fol 14b, and 13. در بیان مقام وفا بعهد, on fol. 15a

Beginning of the short prose-preface: الحمد لله حمد الشاکرین والصلوة علی حسر الذاکرین محمّد و آله الطاهرین الطیّبین اجمعین، میگوید شیخ الشیوخ قطب العارفین رئیس اهل الیقین رئیس الملّة و الدین مولانا ابوبکر الشاشی الخ

Dated the 19th of Dhû-alhijjah, A. H. 1087 (A. D. 1677, Feb. 22).

No 3348, olim 19 J. 6, ff 96, 2 coll, each ll 11, Nasta'lîk, size, 6⅞ in. by 3⅝ in

1088

Nuskha-i-nâsikha-i-mathnawiyyât-i-saḳîmah (نسخهٔ ناسخهٔ مثنویّات سقیمه).

The revised edition of the mathnawî, with introductions, indices, paraphrases, and annotations, by 'Abd-allaṭîf bin 'Abdallâh al-'Abbâsî (who died A. H. 1048 or 1049 = A. D. 1638, 1639), the author of the revised and collated edition of Sanâ'î's Ḥadîkah, with commentary and glosses, described in Nos. 923 and 924 of this Cat. He collated the mathnawî with more than eighty copies during the years A. H. 1024–1032 (A. D. 1615–1623), prefixed a special introduction and a detailed index to each of the six daftars, added on the margin a Persian paraphrase of the original Arabic prefaces of the first, the third, and the fourth daftar, and a large number of various readings and glosses, and completed his critical task A. H. 1032 (A. D. 1623); see more detailed remarks both on the editor and his work in Bodleian Cat, Nos. 663–665, and Rieu ii. p. 589.

Contents:

The editor's introduction to Daftar I, on fol. 1b, beginning: این نسخهٔ ناسخهٔ مثنویّات سقیمه و مثبّت و مروّج نسخ صحیحهٔ مستقیمه که بظاهر مصداق حال و مرآة منوّر مقال الخ.

Index to Daftar I, on fol. 7b.

An elaborate heading to the whole work, on fol. 9b, beginning: هذه الأسرار القدسیّة والأنوار الروحیّة الخ.

The original Arabic preface of Daftar I (with the Persian paraphrase on the margin), on fol. 10a.

Daftar I, on fol. 10b.

Index to Daftar II, on fol. 63a.

Preface of Daftar II, on fol. 65a.

Daftar II, on fol. 65b.

Index to Daftar III, on fol. 112b.

The original Arabic preface of Daftar III (with the Persian paraphrase on the margin), on fol. 115b.

Daftar III, on fol. 116b.

Index to Daftar IV, on fol. 177a.

The original Arabic preface of Daftar IV (with the Persian paraphrase on the margin), on fol. 179a.

Daftar IV, on fol. 179b.

Index to Daftar V, on fol. 228a.

Preface of Daftar V, on fol. 231a.

Daftar V, on fol. 231b.

Index to Daftar VI, on fol. 287a.

The editor's introduction to Daftar VI, on fol. 288b, beginning: این دفتر دفتریست از نسخهٔ ناسخهٔ مثنویّات سقیمه و مثبّت ومروّج نسخ مستقیمه که کمترین معتمدان این کتاب و صاحب این کتاب عبد اللطیف ابن عبد الله العبّاسی الخ

Preface of Daftar VI, on fol. 289b.

Daftar VI, on fol. 289b.

Copied in the twenty-first year of—probably 'Âlamgîr's reign (= A. H. 1089, A. D. 1678).

No 1954, ff. 1–351, 4 coll, each ll. 23, small, but distinct Nasta'lîk; an illuminated frontispiece at the beginning of each daftar, a small illuminated heading at the top of each preface; size, 10¾ in. by 7 in.

1089

Another copy of the *first three daftars* of the Nuskha-i-nâsikhah.

Contents:

Index to Daftar I, on fol. 1b.

The same elaborate heading as on fol. 9b in the preceding copy, on fol. 4b.

The original Arabic preface of Daftar I (with the Persian paraphrase on the margin), on fol. 5b.

A short account of the reasons why the mathnawî is divided into six daftars (wanting in the preceding copy), taken from 'Abd-allaṭîf's commentary لطائف المعنوی (see below, No. 1101), and beginning, on fol. 7a: شش دفتر این کتاب را علیحدّه و جدا در شش مجلّد باین جهت جلد کرده شد الخ

The editor's introduction to Daftar I, on fol. 8a, beginning, as in the preceding copy, fol. 1b: این نسخهٔ ناسخهٔ مثنویّات الخ

Daftar I, on fol. 27b.

[1] This word is spoiled in the text; there seems to have originally been written لعل, which has later been corrected.

The editor's introduction to Daftar II (wanting in the preceding copy), beginning, on fol. 165b: این دفتریست از نسخهٔ ناسخهٔ مثنویات الخ.

Index to Daftar II, on ff. 166b and 168a.

Preface of Daftar II, on fol. 167b; beginning quite different from that in the other copies, viz. امّا بعد بدان ای سعید جویای جوهر سعادت الخ.

Daftar II, on fol. 168a.

Index to Daftar III, on fol. 278a.

The editor's introduction to Daftar III (taken from the لطائف المعنوی, wanting in the preceding copy), on fol. 281b, beginning: حکمتها یعنی دانشهای استوار کرده شد الخ.

Daftar III, on fol. 282b.

The same large number of glosses, explanations, and additions on the margin, as in the preceding copy.

Copied by Shaikh 'Abd-allaṭîf of Banâras (not identical with the editor), A.H. 1060=A.D. 1650 (so correctly in spite of a strange مائتان between the words الف وستین, since there is an entry by Capt. Dow from 1764, Nov. 20, on the fly-leaf).

No 3326, olim II. J. 11, ff. 406, 2 coll., each ll. 17; Nasta'lîk; size, 9⅝ in. by 6 in.

1090

Another copy of the *last three daftars* of the Nuskha-i-nâsikhah.

Contents:

The editor's introduction to Daftar IV (taken from the لطائف المعنوی, wanting in No. 1088 above), on fol. 1b, beginning: این دفتر دفتریست از نسخهٔ ناسخهٔ مثنویات الخ.

Index to Daftar IV, on fol. 2b.

Persian paraphrase of the original Arabic preface of Daftar IV, on fol. 5a, beginning: همه سپاس وستایش مر جناب مقدّس الخ.

The original Arabic preface of Daftar IV, on fol 7b, beginning here: الحمد لله حقّ حمده والصّلوة والسّلام الخ.

Daftar IV, on fol. 8a.

The editor's introduction to Daftar V (wanting in No. 1088 above), on fol. 67b, beginning exactly like the preceding introduction, and in fact like all the other introductions supplied by 'Abd-allaṭîf.

Index to Daftar V, on fol. 68b.

Preface of Daftar V, on fol. 73b.

Daftar V, on fol. 74a.

The editor's introduction to Daftar VI, on fol. 144b (identical with that in No. 1088 above).

Index to Daftar VI, on fol. 145b.

Preface of Daftar VI, on fol. 148b.

Daftar VI, on fol. 148b.

The same large number of glosses, various readings, and additions on the margin as in No. 1088 above. A date of transcription appears at the end of the fourth daftar, viz. the 1st of Ṣafar in the sixth year of the جلوس همایون (probably the sixth year of 'Âlamgîr's reign=A.H. 1074, A.D. 1663, Sept. 4).

No. 3271, olim II. J. 9, ff. 225, 4 coll., each ll. 19; Nasta'lîk; size, 13⅝ in. by 7¾ in.

1091

Laṭâ'if-allughât (لطائف اللغات).

A special glossary to the mathnawî, compiled by the same 'Abd-allaṭîf bin 'Abdallâh al-'Abbâsî, who prepared it for his intended revised edition of the text (as exhibited in the three preceding copies), from the Kâmûs (see Bodleian Cat., No. 1674), the Ṣurâḥ (ib., Nos. 1645–1649), the Kanz-allughât (ib., No. 1670), the Farhang-i-Jahângîrî, by Mîr Jamâl-aldîn Ḥusain Injû (ib., Nos. 1734–1746), the Kashf-allughât, by 'Abd-alraḥîm bin Aḥmad Sûr (ib., Nos. 1721–1724), the Madâr-alafâḍil, by Shaikh Ilâhdâd Faiḍî Sirhindî (ib., Nos. 1727 and 1728), the Mu'ayyid-alfuḍalâ, by Shaikh Muḥammad bin Lâd (ib., No. 1720), and a great number of other dictionaries, etc. It is arranged alphabetically in this way, that the *first* letter constitutes the bâb and the *last* the faṣl. In most copies of this work there is stated above every word in red ink, whether it is Arabic, Persian, Turkish, Syriac, etc.; ع signifies Arabic (عربی); ف Persian (فارسی); ت Turkish (ترکی); س Syriac (سریانی); عف common to Arabic and Persian (کلمهٔ که میانهٔ عربی وفارسی مشترك است); تف common to Turkish and Persian (لفظی که میانهٔ ترکی وفارسی مشترك باشد); ة common to Persian and Hindûstânî (لفظی که میانهٔ فارسی وهندی مختلطست); and عة common to Arabic and Hindûstânî (آنچه میانهٔ عربی وهندی ملتبس است). Other copies of this glossary are described in Rieu ii. p. 590b, and W. Pertsch, Berlin Cat., pp. 230 and 231.

Beginning: این فرهنگیست مشتمل در حلّ لغات غریبهٔ عربیّه والفاظ عجیبهٔ عجمیّهٔ مثنوی مولوی معنوی الخ.

The first word explained in this glossary is استثنا

Collated and annotated throughout. Dated by دیت رای لبن چیتو جودهری in Dhû-alḥijjah, A.H. 1051 (A.D. 1642, March). The Laṭâ'if-allughât (which have been lithographed under the title of فرهنگ مثنوی in Lucknow, 1877) end on fol. 182b. The remaining seventy leaves of this MS. contain different prose-pieces and larger fragments, viz. extracts from Persian dictionaries, on ff. 184b–227; letters and notes, on ff. 228a–233; a lexicographical fragment, on fol. 234a sq.; a collection of Persian poetry with extracts from Ḥâfiẓ, Amîr Khusrau, Shâpûr (of Rai or Ṭahrân, died about A.H. 1021=A.D. 1612, 1613, see Bodleian Cat., Nos. 1072 and 1073), Jâmî, Shifâ'î, Anwarî, etc., on ff. 240a–252.

No. 1033, ff. 252, ll. 21; Nasta'lîk; size, 9½ in. by 5¼ in.

1092

Another copy of the same gloss

Beginning as in the preceding copy. Dated the 25th of Ramaḍân, in the 21st year of 'Âlamgîr's reign, A.H. 1089 (A.D. 1678, Nov. 10), by the same hand which wrote No. 1088 above.

No. 1954, ff. 352–449, ll. 23; small, but distinct Nasta'lîk; illuminated frontispiece; size, 10¾ in. by 7 in.

1093

The same.

Dated the 2nd of Ṣafar, A.H. 1109 (A.D. 1697, Aug. 20), by Muḥammad 'Alî.

No. 2062, ff. 222, ll. 16; clear Nasta'lîk; illuminated frontispiece; size, 9⅛ in. by 4¾ in.

1094

The same.

Dated the 27th of Ramaḍân, A.H. 1135 (A.D. 1723, July 1). Ff. 186b and 187a are left blank by mistake. On the fly-leaves a fragment in Arabic: الباب الثانى فى بيان الموجودات.

No. 2070, ff. 426, ll. 12; large Nasta'lîk, written by different hands; size, 9 in. by 5 in.

1095

The same.

This very good and correct copy is not dated.

No. 1326, ff. 175; ll. 17; written by two different hands in Nasta'lîk, the first on ff. 1–77, the second on ff. 78–175, size, 9⅝ in. by 6¼ in.

1096

This copy, likewise not dated, was written by Sayyid Jamâl-aldîn, in the service of Sayyid Kamâl-aldîn Bukhârî. Large water-spots on the last leaves.

College of Fort William, 1825.

No. 2032, ff. 102, ll. 25–29, small Naskhî and Shikasta mixed; size, 9⅝ in. by 7½ in.

1097

The same.

No date. Many pages badly injured.

No. 1693, ff. 267, ll. 17; Nasta'lîk; size, 9⅝ in. by 5⅞ in.

1098

Jawâhir-alasrâr wa Zawâhir-alanwâr (جواهر الاسرار وزواهر الانوار).

The first half of one of the oldest commentaries, perhaps *the* oldest of all, on the mathnawî in form of a detailed analysis of the poem, by Maulânâ Kamâl-aldîn Ḥusain bin Ḥasan of Khwârizm, who died A.H. 840 (A.D. 1436, 1437) or 845 (A.D. 1441, 1442); the first date is given in Ḥ. Khalfa v. p. 375, the second ib., vi. p. 90; comp. on this work, Bodleian Cat., Nos. 666 and 667; Rieu ii. p. 588; W. Pertsch, Berlin Cat., pp. 793 and 794, and A. Sprenger, Catal., p. 493. The author had previously compiled a collection of discourses on the mathnawî, entitled كنوز الحقائق فى رموز الدقائق. The present copy, which, like all the copies extant, comprises the *first three daftars* only, contains neither author's name nor date; it only gives the title on fol. 6a, ll. 7 and 8, and the name of the prince, to whom the commentary was dedicated, Nâṣir-aldîn Abû-almanâkib Ibrâhîm Sulṭân, the ruler of Khwârizm, on fol. 5b, l. 13. From other copies we learn that the *second* daftar was commenced A.H. 834 (A.D. 1430, 1431); the author's spiritual guide was Khwâjah Abû-alwafâ, who died A.H. 835 (A.D. 1431, 1432), see Rieu, loc. cit. There is also wanting in this copy the preliminary discourse in ten maḳâlas, the headings of which in Persian are given in the Bodleian Cat., loc. cit., and the contents in English by Rieu.

Beginning, on fol. 1b: حمد بيحدّ وغايت وثناى بيعدّ ونهايت حضرت پادشاهى الخ.

Introduction (فاتحة الادوار فى سبب تأليف الكتاب), on fol. 4b; containing besides a chapter on the division of men according to their more or less advanced Ṣûfic stage.

Daftar I, on fol 8a; II, on fol. 180a; III, on fol. 319b. No date.

No. 2058, ff 481, ll. 19; irregular Nasta'lîk; size, 8⅜ in by 4⅞ in.

1099

Ḥâshiya-i-Dâ'î (حاشية داعى).

Another old commentary on the mathnawî, also styled simply شرح مثنوى or كتاب حاشية مثنوى (the book of glosses to the mathnawî), at the end of the first three daftars (on ff. 72a, 92a and 114a respectively), compiled by Nizâm-aldîn Maḥmûd bin al-Ḥasan al-ḥusainî of Shîrâz, with the takhallus Dâ'î, who, according to the statement in A. Sprenger, Catal., p. 387, was born A.H. 815 (A.D. 1412), but according to the more correct wording of the phrase in question in Bodleian Cat., No. 883, A.H. 810 (A.D. 1407, 1408), and collected his dîwân A.H. 865 (A.D. 1460, 1461), when he was 55 years old (پنجاه وپنج, as is distinctly written there). Other copies of this commentary are noticed in A. Sprenger, Catal., p 494; Hammer, Handschriften, No. 120 (where the contents are given), and W. Pertsch, Berlin Cat., p. 792 (a number of fragments only); lithographed at Lucknow, A.H. 1282.

Beginning: اللّهمّ صلّ على السيّد الفتّاح الخاتم محمّد مصطفى وآله المرتضى وبارك وسلّم عزيز من اين تاكزيريست معنوى برموارد مثنوى كه از قلم داعى الخ.

Daftar I, on fol. 1b; II, on fol. 72a; III, on fol. 92a; IV, on fol. 114a; V, on fol. 152a; VI, on fol. 198a.

Dated the 12th of Sha'bân, A.H. 1128 = A.D. 1716, Aug. 1 (so correctly سنة ١١٢٨ هجرى; in the additional words يكهزار وبيست وهشت هجرى النبوى there is omitted

by mistake وصد after يكهزار), by Jân Muhammad, the son of 'Abd-alfattâh Gujarâtî Bijâpûrî (the learned expounder of the mathnawî, who died A.H. 1090=A.D. 1679, see Rieu iii. p. 1090a), who transcribed the first two daftars from a copy made by one of the most intimate pupils of his father, 'Abd-alfattâh, Mîr Muhammad Shâh.

No. 734, ff. 281, ll. 25; excellent Nasta'lîk; size, 16¼ in. by 9¼ in.

1100

Another, but incomplete copy of the same.

This copy contains the *first five daftars* only; Daftar VI is entirely missing. A complete index of the contents of these five daftars, on ff. 1–22.

Beginning, on fol. 23b: الحمد لله ربّ العالمين والصّلوة والسّلام على خير خلقه محمّد وآله وصحبه اجمعين، امّا بعد بدان عزيز من كه اين ناگزيريست معنوى بر موارد مثنوى كه از قلم الخ.

Daftar I, on fol. 24a; II, on fol. 181b; III, on fol. 229a; IV, on fol. 281b; V, on fol. 343b. This copy is collated, but not dated.

No. 663, ff. 424, ll. 15; irregular Nasta'lîk; large water-spots on the first leaves; size, 8¾ in. by 5 in.

1101

Latâ'if-alma'nawî min hakâ'ik-almathnawî (لطائف المعنوى من حقائق المثنوى).

A commentary on the mathnawî, by 'Abd-allatîf bin 'Abdallâh al-'Abbâsî, the compiler of the critical edition of the poem, styled نسخهٔ ناسخه (see Nos. 1088–1090 in this Cat.), and of the special glossary to the same, the لطائف اللغات (Nos. 1091–1097 above). It is dedicated to the emperor Shâhjahân, and explains difficult Persian verses, Arabic phrases, quotations from the Kurân, etc.; comp. Rieu ii. p. 590; A. Sprenger, Catal., p. 494; and W. Pertsch, Berlin Cat., pp. 794 and 795. Lithographed at Lucknow, 1866; at Cawnpore, 1876.

Beginning: شرح بعضى ابيات مشكلهٔ فارسى وترجمهٔ اشعار معضله وديباچهاى تازهٔ مثنوى مولوى معنوى و برخى از فوائد الخ.

The original Arabic preface of Daftar I, on fol. 4a.

Daftar I, on fol. 6a; II, on fol. 50b; III, on fol. 88a; IV, on fol. 135b; V, on fol. 164b; VI, on fol. 199b.

Dated the 4th of Jumâdâ-althânî, A.H. 1080 (A.D. 1669, Oct. 30). The first owner of the copy was Shaikh Muhammad Amjad, a descendant of Shaikh Hamîd Zain-aldîn alja'farî alzainabî. Occasionally glosses and additions on the margin.

No. 382, ff. 227, ll. 19; Nasta'lîk; size, 10⅝ in. by 7 in.

1102

Mirât-almathnawî (مرآة المثنوى).

Fragment of another commentary on the mathnawî, by the same 'Abd-allatîf, comprising the *fourth*, *fifth*, and part of the *sixth* daftar of the poem. Title and author's name appear in the preface to Daftar VI, on ff. 55–56. The copy begins with the initial words of the original Arabic preface of Daftar IV, together with a Persian paraphrase: الحمد لله حقّ حمده والصّلوة والسّلام على خير خلقه الخ ترجمهٔ ديباچهٔ عربى همه سپاس وستايش مر جناب مقدّس الخ.

Daftar V, on fol. 31a; VI, on fol. 56b.

The arrangement of this commentary is quite the same as in the preceding work, to which the author often refers and from which he gives many quotations. Here, as there, Arabic sentences, traditions, verses of the Kurân, and difficult Persian baits are translated or explained.

No. 1960, ff. 64, ll. 11; Nasta'lîk, written by two different hands (the second from fol. 49 to fol. 64); size, 10–10½ in by 5½–5¾ in.

1103

Miftâh-alma'ânî (مفتاح المعانى)

Another complete commentary on the mathnawî, styled مفتاح المعانى (see fol. 2b, l. 6), by Sayyid 'Abd-alfattâh alhusainî al'askarî (see fol. 2a, l. 10). According to A. Sprenger, Catal., p. 492, this commentary was collected by the author's pupil Hidâyat-allâh, A.H. 1049 (A.D. 1639, 1640); another work of the same 'Abd-alfattâh alhusainî al'askarî is the درّ مكنون or selections from the mathnawî in systematical arrangement with explanations, see ib.

Beginning: حمد و ستايش ذاتى را كه بمقتضاى احببت ان اعرف فخلقت الخلق الخ.

Daftar I, on fol. 2b; II, on fol. 57b; III, on fol. 95a, IV, on fol. 130a; V, on fol. 166a; VI, on fol. 209b. The second and the fourth daftar are dated at Shâhjahânâbâd, the 21st of Muharram, A.H. 1065 (or rather 1067, as we think, the ٥ probably being a closed or contracted ٧ in consequence of hasty writing), and the 26th of Safar, A.H. 1067 respectively (=A.D. 1656, Nov. 9 and Dec. 14). The copy is greatly injured throughout; in most pages parts of the inner corner are entirely torn away.

Bibliotheca Leydeniana.

No. 2633, ff. 251, ll. 17; careless Nasta'lîk; size, 8¼ in. by 5¾ in.

1104

Sharh-i-mathnawî, by Nûr-allâh (شرح مثنوى تصنيف نور الله).

A commentary on the mathnawî, by Shâh Mîr Muhammad Nûr-allâh Ahrârî (see fol. 2a, l. 1), also called Akbarâbâdî (see Rieu ii. p. 592), who, if he is identical with the Mîr Nûr-allâh, mentioned, in Rieu ii. p. 604, as the master of 'Abd-alrasûl alkurashî, who submitted to him his commentary on the Bûstân, composed A.H. 1073 (A.D. 1662, 1663), must have been a younger contemporary of 'Abd-allatîf, the editor and commentator of the same mathnawî, whom he often quotes and corrects. Other copies of this work are noticed

in Rieu, loc. cit.; Bodleian Cat., No. 669, and A. Sprenger, Catal., pp. 495 and 496: Beginning: الحمد لله العلى الأعلى الوهّاب الذى انزل على عبده الكتاب هدى للمتّقين الخ.

Daftar I, on fol. 2b.

This daftar is incomplete, it breaks off on fol. 67b in consequence of a lacuna.

Beginning of Daftar II, on fol. 68b: تا نزايد بخت تو فرزند نو الخ لفظ بخت اگرچه بفتح اوّل مشهور است امّا بضمّ اوّل الخ.

Beginning of Daftar III, on fol. 119b: اى ضياء الحق حسام الدين بيار — اين سوم دفتر كه سنّت شد سه بار سنّت جود مطلق بمراعات عدد طاق است الخ.

Beginning of Daftar IV, on fol. 171a: دفتر چهارم باقى حكايت آن عاشق، گر زيان كردم الخ يعنى اگر از وى نمى گريختم مرا ميگرفت الخ.

Beginning of Daftar V, on fol. 207b: شه حسام الدين كه نور انجم است — طالب آغاز سفر پنجم است، سفر بكسر اوّل كتاب و نامه اينجا بمعنى كتاب مناسب است الخ.

Beginning of Daftar VI, on fol. 240b: شد دهان شان تلخ زان شرم وخجل — كه قرين شد نام اعظم با امل، خجل بفتحتين مصدر است الخ.

The second daftar is dated the 26th of Ramaḍân, A.H. 1158 (A.D. 1745, Oct. 22); the rest is without a date. All the introductions to the text, written in red on the first 144 leaves, are entirely omitted from fol. 145 down to the end.

No. 723, ff. 282; ll. 15–20; written by many different hands, partly in Nasta'lîk, partly in Shikasta; size, 8 in. by 4⅛–4⅜ in.

1105

Mukâshafât-i-Riḍawî (مكاشفات رضوى).

Complete commentary on the mathnawî, compiled by Muḥammad Riḍâ in A.H. 1084 (A.D. 1673, 1674, see fol. 2a, ll. 5, 9, and 14); comp. A. Sprenger, Catal., p. 495.

Beginning of the preface of Daftar I: نه حمدى سزاوار آفريدگار جهان و جهانيان است بر هر حامدى كاشف اسرار الخ.

The initial bait of the mathnawî appears on fol. 2a, introduced like all the baits of the text by the word متن. This daftar is dated the 2nd of Ṣafar, A.H. 1165 (A.D. 1751, Dec. 21).

Daftar II, on fol. 141b, dated the 21st of the same month (A.D. 1752, Jan. 9).

Daftar III, on fol. 186b, dated the 14th of Rabî'-alawwal in the same year (A.D. 1752, Jan. 31).

Daftar IV, on fol. 224b; V, on fol. 248b; VI, on fol. 272b.

The last daftar is dated the 10th of Rabî'-althânî, A.H. 1165 (A.D. 1752, March 6).

No. 2000, ff. 299, ll. 17; small, but clear Nasta'lîk; size, 8⅜ in. by 4⅜ in.

1106

Tashîh-i-mathnawî (تصحيح مثنوى).

A critical and explanatory commentary on the mathnawî, imperfect at the end. The compiler was Muḥammad-Hâshim, called Faiḍân (فيضان), the son of Muḥammad Kâẓim alḥasani alḥusaini alnajafi (who may be identical with Muḥammad Kâẓim, the author of the عالمگيرنامه, see Nos. 347–357 in this Cat.); and the date of composition is A.H. 1122=A.D. 1710, 1711 (the title being a chronogram).

Beginning: سبحان العليم الخبير الذى بكمال الحمد والثناء جدير وبكلّ الموجودات بصير و على ايجاد الممكنات قدير الخ.

The explanation of verses and phrases in the mathnawî begins with the preface of Daftar I, on fol. 2b.

No date.

No 2012, ff. 240, ll. 15; Nasta'lîk, written by three or four different hands; size, 9¼ in. by 5⅝ in.

1107

Makhzan-alasrâr (مخزن الاسرار).

Part of the commentary on the mathnawî by Shâh Walî Muḥammad ibn Shaikh Ruḥm-allâh of Akbarâbâd, which was compiled, as it seems, between A.H. 1140 and 1151 (A.D. 1727–1738); comp. W. Pertsch, Berlin Cat., pp. 791 and 792, and A. Sprenger, Catal., p. 495. The present copy contains the *fifth* Daftar of the mathnawî only, beginning:

باز ميرانم قلم در حمد حق
ميكنم ار سرقدم در حمد حق
چه سر وچه پا بحمد آيم بجان
مى سرايم حمد اورا بى زبان الخ

There are lacunas after fol. 84 (comprising two leaves), after fol. 85 (comprising four leaves), after fol. 86 (comprising again two leaves), and after fol. 88 (comprising six leaves). The commentary begins on fol. 5b; ff. 1a–4a contain a detailed index of this daftar. A complete copy of this commentary seems not to be extant; the Berlin copy contains the *sixth* daftar only; the various copies noticed in A. Sprenger, loc. cit., the *first*, *second*, and *sixth*.

No date.

No. 1673, ff 151, ll. 19; Nasta'lîk; size, 10 in. by 5⅝ in.

1108

Sharḥ-i-mathnawî, by Na'îm (شرح مثنوى تصنيف نعيم).

A defective copy of the commentary on the mathnawî, by Mir Muḥammad Na'îm, beginning abruptly in the middle of Daftar I: پس اين قسم رعايت اسباب كه محض براى حفظ دين بود ومدّت قليل الخ.

The first bait commented upon runs thus:

جهد حق است ودوا حق است و درد
منكر اندر نفي جهدش جهد كرد

Daftar II, on fol. 29ᵃ; III is missing; IV, on fol. 44ᵇ; V, on fol. 65ᵃ; VI, on fol. 91ᵇ.

No date. The colophon states that the author compiled this commentary, which merely explains certain difficult verses and does not at all aim at a full and exhaustive treatment of the subject, for the sake of Ṣûfîs (طالبان راه خدا). A few various readings on the margin.

No. 1202, ff. 113, ll. 21; Nasta'lîk; size, 8¾ in. by 5 in.

1109

Dîwân-i-Shams-i-Tabrîz (دیوان شمس تبریز).

An excellent and very rich collection of the minor or lyrical poems of Jalâl-aldîn Rûmî, usually styled دیوان شمس تبریز, since the poet uses as takhallus in his ghazals the name of his spiritual guide, Shams-aldîn of Tabrîz (whose death is commonly fixed in A.H. 645 = A.D. 1247, 1248), but of course known also as دیوان مولانا رومی or دیوان جلال الدین رومی; other copies of the whole or of extracts of this dîwân are described in Bodleian Cat., Nos. 673–675; Rieu ii. p. 593 sq.; W. Pertsch, p. 69, and Berlin Cat., pp. 798 and 799; A. Sprenger, Catal., p. 497; G. Flügel i. p. 522 sq.; Cat. Codd. Or. Lugd. Bat. ii. p. 113; J. Aumer, p. 16; Cat. des MSS. et Xylographes, p. 214; Krafft, p. 65 etc. The whole dîwân has been lithographed in Lucknow, 1879; one of the Tarji'ât has been printed in Tahrân, A.H. 1274. Select poems have been edited, with metrical German translation, by Vincenz von Rosenzweig, in 'Auswahl aus den Diwanen des grössten mystischen Dichters Persiens, Mewlana Dschelaleddin Rumi,' Vienna, 1838; others have been poetically reproduced in German by Rückert etc.

Contents:

Preface in prose, by the anonymous editor of this collection, who compiled it in Rabî'-alawwal, A.H. 817 (A.D. 1414, May, June), comp. Bodleian Cat., No. 673; beginning: حمد موفور و ثنای نامحصور پاك از وصمت فتور و قصور الخ.

Ghazals, in alphabetical order, on fol. 6ᵇ, beginning:

(MS. ای) شاه جسم وجان ما خندان کن دندان ما
سرمه کش چشمان ما ای چشم جانرا توتیا

Tarji'ât, on fol. 482ᵃ, beginning:

شاهد ما زرخ گرفت نقاب ـ گر خورشید پرتوی بر تاب.

A few kit'as at the end of this part.

Rubâ'îs and some fards, on fol. 494ᵃ, beginning:

در مذهب عشاق ترازی دگرست
وین بادهٔ ناب را خماری دگرست

No date. This MS. was purchased at Haidarâbâd, the 25th of June, 1784, for forty rupees.

No. 203, ff. 505, 2 centre-coll., each ll. 17, and a third on the margin, ll. 34; Nasta'lîk; two illuminated frontispieces on ff. 1ᵇ and 6ᵇ; size, 9¾ in. by 5 in.

1110

Another copy of the same.

Another excellent, but smaller collection of the same poems (with a few insignificant blanks), containing:

Ghazals, on fol. 1ᵇ, arranged alphabetically, except the first.

Beginning of the initial poem:

الحمد لله الذی قدرانه نعت الازل
الماجد الفرد الذی غفرانه یمحو الذلل

Beginning of the first alphabetical ghazal, on fol. 2ᵃ:

ای دل چه اندیشیدهٔ در عذر این تقصیرها
زان سوی او چندان وفا زین سوی تو چندان جفا

One tarji'band, on fol. 24ᵇ, followed by rubâ'îs in alphabetical arrangement, on fol. 245ᵇ. Beginning of the first rubâ'î:

از بادهٔ لعل ناب شد گوهر ما ـ آمد بفغان زدست ما ساغر ما

No date.

No. 3383, olim 19. J. 9, ff. 257, 2 coll., each ll. 21; excellent Nasta'lîk, illuminated frontispiece; size, 9 in. by 5¼ in.

1111

The same

A very old and large, but unfortunately somewhat confused and extremely defective copy of Jalâl-aldîn Rûmî's dîwân, consisting of several sections, each of which is arranged alphabetically.

First section, ghazals intermixed with Tarji'ât, on fol. 5ᵇ, beginning, like the preceding copy, with the unalphabetical poem: الحمد لله الذی الخ.

The second ghazal (the first alphabetical one) begins: داد وگفت ای پادشا چون بی نمازی تو زما الخ.

A few other ghazals in the middle and also the last one are unalphabetical; two lacunas after ff. 26 and 32, the former breaking off with the fifth bait of a ghazal in ت, beginning: باز رسیدیم زمیخانه مست الخ, corresponding to No. 203 (1109 in this Cat.), fol. 81ᵃ, last line; the latter with the second bait of a ghazal in د, beginning: رفتیم وبقیه را بقا باد الخ, corresponding to No. 203, fol. 100ᵇ, margin, l. 6 ab infra.

Second section, of similar contents, on fol. 210ᵇ, beginning: عقل در یابد ترا یا عشق یا جان صفا الخ.

Lacunas after ff. 266 (267ᵃ filled with a horoscope), 298, 328, and 366; the first breaking off with the second bait of a ghazal in د, beginning: در تابش خورشیدست الخ, corresponding to No. 203, fol. 124ᵃ margin, l. 19; after the second all ghazals in ر and a number of those in ز are missing; the first complete ghazal, on fol. 299ᵃ, begins: ساقی روحانیان روح شدم خیز خیز, corresponding to No. 203, fol. 200ᵃ margin, l. 1; the third breaking off with the fourth bait of a ghazal in م, beginning: از اصل چو خور زاد باشیم الخ, corresponding to No. 203, fol. 261ᵇ, l. 5, whilst fol. 329ᵃ

opens with a poem in ن: ای زهجران تو مردم طرب وراحت من الخ; the fourth breaking off in a ghazal in ی, beginning: اگر آب وگل مارا چو جان و دل پری بودی الخ, which cannot be traced in No. 203, nor in any of the other copies.

Third section, of ghazals, on fol. 373ᵃ, beginning with a poem in د: ای که بر روی تو خورشید فلك کرده سجود الخ, after which at once ghazals in ر follow. A large lacuna after fol. 387 (fol. 388 filled with scribbling), which breaks off with the second bait of a ghazal in ر, beginning: ای دلیر مهروی من الخ, which cannot be traced in the other copies; fol. 389ᵃ begins in the middle of a ghazal in ی. On fol. 407ᵃ sq. a series of rubâ'is; at the end some poems without alphabetical order, again with lacunas after ff. 419 and 424.

Ff. 1–5ᵃ contain a story in prose (حکایت) not connected with the dîwân at all. At the end of the first section appears the date A. H. 825 (A. D. 1422), and the name of the transcriber of that part of the MS., Muhammad 'Âdil Kâsimkhân, of Harât. On fol. 1ᵃ among other entries the date A. H. 1022 (A. D. 1613).

College of Fort William, 1825.

No. 2232, ff. 425, 2 coll., sometimes three and four, varying between 11 and 25 lines in a page; written partly in Nasta'lîk, partly in Shikasta, by a great number of different hands; size, 11¾ in. by 7 in.

1112

The same.

This copy, very large and in good condition, but undated, contains only ghazals in alphabetical order, beginning:

حجاب از چشم بگشائی که سبحان الذی اسرا
هزاران عقل بربائی که سبحان الذی اسرا

corresponding to No. 203 (1109 in this Cat.), fol. 44ᵃ, l. 3 (where the second hemistich of this initial bait is found in the second bait); the dîwân concludes on fol. 425, and is followed on fol. 426ᵃ by a kaṣîdah, headed: منقبت از شمس تبریز, and beginning:

تا صورت پیوند جهان بود علی بود
تا نقش زمین بود زمان بود علی بود

Copied at Barilî at the request of Muhammadkhân Bahâdur, by Aḉintshâh of Lâhûr (اچنت شاه لاهوری).

No. 258, ff. 426, 2 coll., each ll. 11; excellent Nasta'lîk; 8 in. by 5¼ in.

1113

The same.

Another collection of Jalâl-aldin Rûmî's ghazals in alphabetical order, defective at the end, and forming the *second half* of the complete dîwân of the poet; it begins with poems rhyming in م and breaks off in a poem rhyming in ی. According to the Arabic paging the missing *first half* of this dîwân must have contained 406 leaves (this copy beginning with fol. ۴۰۷).

Beginning of the first ghazal in م:

ای عاشقان ای عاشقان از جان غلام حیدرم
زیرا که اندر راه دین حیدر مرا شد رهبرم

This copy is a little worm-eaten and slightly injured in many places. Occasionally various readings on the margin.

No. 580, ff. 276, 2 coll., each ll. 19; Nasta'lîk; size, 12 in. by 6¼ in.

1114

The same.

Another defective copy of ghazals in alphabetical order, beginning:

ای طائران قدس را عشقت فزوده بلها
در خرمن سودای تو روحانیان را خالها

corresponding to No. 203 (1109 in this Cat.), fol. 18ᵃ margin, l. 3, and No. 2232 (1111 in this Cat.), fol. 7ᵇ, l. 4 ab infra (in both these copies there is in the second hemistich در حلقهٔ substituted for در خرمن); the initial poem of No. 203 (1109 in this Cat.) is found here on fol. 4ᵇ. Lacunas after ff. 191 (ff. 192–194 left blank) and 196. On fol. ۱ a seal of Abû Sa'îd Aḥmad, with the date A. H. 1096 (A. D. 1685).

No. 2478, ff. 196, 2 centre-coll., each ll. 23, and a third on the margin, ll. 48; Nasta'lîk; illuminated frontispiece; many pages a little worm-eaten; size, 9¼ in. by 6 in.

1115

The same.

A smaller collection of ghazals in alphabetical order, defective at the beginning; it opens in the middle of a ghazal rhyming in ا, on fol. 271ᵇ. The second (i.e. the first complete one) begins in l. 5 of the same page: ساقیا در نوش آور شیرهٔ عنقود را الخ, corresponding to No. 203 (1109 in this Cat.), fol. 23ᵃ margin, l. 17. Some rubâ'is at the end. A few additions on the margin. This copy is written by the same hand as No. 1064 above, i.e. about A. H. 1029 and 1030 (A. D. 1620, 1621).

No. 1386, ff. 271–335, 4 coll., each ll. 27–36; careless Nasta'lîk; size, 13 in. by 7¾ in.

1116

Dîwân-i-'Irâḳî (دیوان عراقی).

A collection of lyrical poems by Fakhr-aldin Ibrâhîm bin Shahriyâr 'Irâḳî, of Hamadân, who died A. H. 686 or 688 (A. D. 1287–1289), or, according to Daulatshâh and Taḳî Kâshî, A. H. 709 (A. D. 1309), without any alphabetical order, comprising:

Kaṣîdas, tarji'bands, and ghazals, with a few rubâ'is and fards at the end. Beginning of the first kaṣîdah (the initial bait of which is evidently omitted), on fol. 1ᵇ:

تا کی آخر بر لب دریا نشینم خشك لب
تا کی از دون همتی کردم بگرد آبگیر

comp. Bodleian Cat., No. 680; Rieu ii. p. 593 sq.; A. Sprenger, Catal., p. 440 sq.; and Rosen, Persian MSS., pp. 203–205. A small collection of ghazals is noticed in W. Pertsch, Berlin Cat., p. 700 (No. 32).

The initial poem of the Bodleian, British Museum, and Oudh copies is not found in this collection.

No date. The MS. may be 200 years old.

No. 2788, ff. 88, 2 coll., each ll. 15; clear and distinct Nasta'lîk; size, 8¾ in. by 5 in.

Sa'dî (Nos. 1117–1185).

1117

Kulliyyât-i-Sa'dî (كلّيّات سعدى).

The oldest copy extant (transcribed directly from the author's autograph: ....منقول من خطّ الشيخ العارف السّعدى, see fol. 310a) of the complete works of the greatest didactic poet of Persia, Sa'dî, whose original name seems to have been Musharrif-aldîn bin Muslih-aldîn (so it appears in the colophon of the خواتيم of the present copy, fol. 310a: مشرّف بن مصلح السّعدى; others call him Sharaf-aldîn Muslih bin 'Abdallâh; see, for instance, Haft Iklîm, No. 191, col. 392, in this Cat.) of Shîrâz, who was probably born about A.H. 580 (A.D. 1184), and died at the age of 110 lunar years, A.H. 690 (A.D. 1291); a slightly later date of his death, viz. A.H. 691 (A.D. 1292), is given by Daulatshâh, Jâmî, the Butkhâna (Bodleian Cat., col. 199, No. 29), the Mirât-alkhayâl (ib., col. 208, No. 27), the Âtashkadah, in one of the Bodleian copies (ib., col. 284, No. 656), the Khulâsat-alkalâm (ib., coll. 297 and 298, No. 34), the Khulâsat-alafkâr (ib., col. 306, No. 121), etc.; comp. on his life and works, Bodleian Cat., Nos. 681–748; Rieu ii. p. 595 sq.; W. Pertsch, p. 88 sq., and Berlin Cat., pp. 800–826; A. Sprenger, Catal., p. 545 sq.; G. Flügel i. p. 527 sq.; Cat. des MSS. et Xylographes, p. 337 sq.; Rosen, Persian MSS., pp. 175–202; J. Aumer, p. 16 sq.; Ouseley, Biogr. Notices, p. 5 sq.; Wiener Jahrbücher, vol. 64, Anzeigeblatt, p. 5 sq.; and especially Cholmogorov, in the 'Gelehrte Denkschriften der Kasaner Universität,' 1865, p. 525 sq., and 1867 (reprinted Kasan, 1867), and Dr. W. Bacher, Sa'dî-Studien, in Zeitschrift der D. M. G., vol. 30, pp. 81–106, and Sa'dî's Aphorismen und Sinngedichte, Strassburg, 1879 (with Fleischer's critical remarks in Zeitschrift der D. M. G., vol. 34, pp. 389–402); comp. also F. Nève, Le poëte Sadi, Louvain, 1881, and Ethé, Die mystische, didaktische und lyrische Poesie etc. der Perser, Hamburg, 1888, pp. 31–37; editions of the Kulliyyât (printed or lithographed), Calcutta, 1791–1795, by Mr. J. H. Harington, 2 vols.; Bombay, A.H. 1226, 1267, 1280 etc.; Dihlî, A.H. 1269; Cawnpore, A.H. 1280; Lucknow, A.H. 1287; Tabrîz, A.H. 1257 and 1264; Tahrân, A.H. 1263 and 1268, etc. The present copy, which is dated the first of Rajab, A.H. 728 (A.D. 1328, May 12), and is consequently fifty-nine years older than the oldest hitherto known (viz. No. 361 in the Imperial Library of St. Petersburg), is unfortunately defective in several places, and contains only the following items:

1. An Arabic kasîdah, rhyming in م, on fol. 1b; the beginning is wanting, as the first leaf is almost entirely torn away; the first complete bait, on fol. 2a, runs thus:

جلّت مناقبه عزّت مناصبه ـ فاحت مطايبه فى الحلّ و الحرم

2. The *second* risâlah, containing the five homilies, in five majlis, beginning, on fol. 2a, with the first majlis thus: خبرست از آن مقتدای زمرهٔ حقیقت و آن پیشوای لشکر طریقت و آن نگین خاتم جلال الخ. The second majlis, on fol. 4a; the third, on fol. 6b; the fourth, on fol. 8a; the fifth, on fol. 10b; the usual introductory kasîdah of other copies (see, for instance, No. 1121 in this Cat., fol. 5b margin-column) is omitted here; it opens at once with the prose-text. The third and the fourth majlis have been edited with translation and commentary by M. Guedemann, Breslau, 1858; the fifth has been translated by J. Ross, Bombay Transactions, i. pp. 146–158.

3. Bûstân (بوستان), on fol. 15b, beginning: بنام خداوند جان آفرین الخ. Ff. 102b and 103a are left blank, but the text seems to be uninterrupted. This mathnawî is styled here (as, for instance, in one of the Vienna copies, G. Flugel i. p. 530; in Ouseley Add. 39 of the Bodleian Library, Bodleian Cat., col. 527, and in the next copy here, comp. Rosen, Persian MSS., pp. 183 and 185, and Bacher, Sa'dî-Studien, p. 86, note 5), both in the heading and the colophon, سعدى نامه. Among the numerous text-editions (printed or lithographed) may be mentioned: Calcutta, 1810 and 1828, also 1870 (selections entitled عقد منظوم), etc.; Cawnpore, 1832, 1856 (with commentary, reprinted 1879), 1868, 1887, and 1888 (partly with a farhang or glossary); Lucknow, A.H. 1262, 1263, 1265, 1279, and 1869; Hooghly, A.H. 1264; Lahore, 1863 and 1879; Dihlî, 1882; Tabrîz, A.H. 1285; see also Zenker i. 520 sq.; ii. 467 sq. Best critical edition, with Persian commentary, by K. H. Graf, Vienna, 1850; another, photographed from a MS. prepared under the superintendence of J. T. Platts, annotated and edited by A. Rogers, London, 1891. Translations: into *German*, by K. H. Graf, Jena, 1850; by Schlechta-Wssehrd, Vienna, 1852; and by Fr. Rückert, Leipzig, 1882; into *French*, by Barbier de Meynard, Paris, 1880; into *English*, by H. Wilberforce Clarke, London, 1879, and by G. S. Davie, M.D., styled: 'The Garden of Fragrance,' London, 1882; selections in *English* (styled 'Flowers from the Bûstân'), Calcutta, 1877, and in S. Robinson's 'Persian Poetry for English Readers,' 1883. A Turkish translation has been printed in Constantinople in 2 vols., A.H. 1288 (1871). The Bûstân was completed by Sa'dî, A.H. 655 (A.D. 1257).

4. Gulistân (گلستان), on fol. 105b, beginning: منّت خدایرا عزّ وجلّ که طاعتش موجب قربتست الخ. Among the innumerable text-editions, which, especially in India, follow each other incessantly, may be pointed out: Calcutta, 1806 (Persian and English, by Fr. Gladwin, 2 vols.; reprinted, London, 1809), 1828, and 1851 (by A. Sprenger, one of the best editions), also 1861

(school-edition); Bombay, A.H. 1249 (with illustrations) and 1844; Lucknow, A.H. 1264, 1284 (several editions, some with Urdû translation), 1297 (with marginal notes), and 1882; Lahore, 1870; Dihlî, 1870; Cawnpore, 1887; Tabriz, about 1821; Bûlâk, A.H. 1249 and 1281; Cairo, A.H. 1261; Constantinople, 1876; best European editions, by E. B. Eastwick (with vocabulary), Hertford, 1850; by Johnson (also with vocabulary), Hertford, 1863, and by J. T. Platts, London, 1874; comp. also Zenker i. 520 sq. and ii. 467 sq. Translations: into *French*, by A. du Ryer, 1634; by d'Alégre, 1704; by Gaudin, 1789; by Semelet (Le Parterre de Fleurs), Paris, 1828 (lithographed), and by C. Defrémery, Paris, 1858: into *Latin*, by Gentius (Rosarium Politicum etc.), 1651, second ed., 1655: into *German*, by Adam Olearius (Persianischer Rosenthal), Schlesswig, 1654, new edition, 1660 etc.; by B. Dorn (Drei Lustgänge aus Sa'dî's Rosenhain), Hamburg, 1827; by Ph. Wolff, Stuttgart, 1841; and by K. H. Graf, Leipzig, 1846: into *English*, by Fr. Gladwin, Calcutta, 1806 (see above under 'editions'), and London, 1833; by Dumoulin, 1807; by James Ross, London, 1823, new ed., 1890; by E. B. Eastwick, Hertford, 1852, new ed., London, 1880; by J. T. Platts, London, 1873; and an English version, privately printed by the Kama Shastra Society, Benares, 1888; select portions also in S. Robinson's 'Persian Poetry for English Readers,' 1883. into *Russian*, by S. Nasarianz, Moscow, 1857: into *Polish*, by Otwinowski, edited by Janicki, Warsaw, 1879: into *Arabic*, Bûlâk, A.H. 1263: into *Turkish*, Constantinople, 1874 (with Persian text) and 1876 (three different versions), also with Sûdî's translation and commentary, A.H. 1286 and 1293: into *Hindûstânî*, by Mîr Shîr 'Alî Afsûs, made under the direction of Dr. John Gilchrist, and entitled, 'The Rose Garden of Hindoostan,' Calcutta, 1802; and by Nizâm-aldîn, Poona, 1855: into *Hindî*, by Mihr Chand Dâs, Dihlî, 1889, etc. etc. The Gulistân was completed by Sa'dî, A.H. 656 (A.D. 1258).

5. Ṭayyibât (طيّبات), or pleasant ghazals, incomplete at the beginning; they open abruptly, on fol. 157a, in the middle of a poem rhyming in ى, thus:

ماه رویا مهربانی پیش کن ـ خوب روئی را بباید زیوری

(corresponding to No. 1121 in this Cat., fol. 310a, l. 8). Fourteen of these ghazals have been edited and translated by K. H. Graf in Zeitschrift der D. M. G., vol. 13, pp. 445–467.

6. Badâ'i' (بدائع), or ornate ghazals, on fol. 224b, beginning: الحمد لله ربّ العالمين على الخ. Ten of these ghazals have been edited and translated by K. H. Graf in Zeitschrift der D. M. G., vol. 15, pp. 541–553.

7. Khawâtîm (خواتيم), or signets, i.e. precious ghazals, on fol. 275b, beginning: يا رب از ما چه فلاح آيد اگر تو نپذيرى الخ (corresponding to the initial bait of the same part in No. 782 of the Berlin Cat., p. 805, and to the beginning of the fifty-seventh or last ghazal of No. 45 in Rosen, Persian MSS., p. 195, note 5; in the Calcutta edition this poem is wanting). Seven of these ghazals have been edited and translated by K. H. Graf in Zeitschrift der D. M. G., vol. 15, pp. 554–564.

8. Kaṣâ'id-i-fârsiyyah (قصائد فارسيّه), or Persian kaṣîdas, on fol. 310b, beginning:

شكر وسپاس ومنّت وعزّت خدايرا
پروردگار خلق وخداوند كبريا

Nineteen of these kaṣîdas have been edited and translated by K. H. Graf in Zeitschrift der D. M. G., vol. 9, pp. 92–135, and vol. 12, pp. 82–116.

9. Marâthî (مراثى), or elegies, on fol. 332b, beginning: آسمانرا حق بود گر خون بگريد (other copies بريزد) برزمين در زوال ملك مستعصم امير المؤمنين (corresponding to the initial bait of the same part in No. 682 in the Bodleian Cat., col. 529; and No. 783 in the Berlin Cat., p. 807; see No. 1121 in this Cat., fol. 194b, l. 1 sq.). Some select elegies have been edited and published by K. H. Graf in Zeitschrift der D. M. G., vol. 15, pp. 564–576; the first half of this initial poem is found there on p. 572 sq. There is a lacuna after fol. 332, and the continuation of this part is found on ff. 337 and 338a, so that the whole collection here consists of two defective poems and one complete poem only, viz. the elegy on the death of Amîr 'Izz-aldîn Aḥmad; but on ff. 335b and 336a a second complete elegy is found which has by mistake been included in the مثلّثات, see further below, viz. the farewell to Ramaḍân (فى وداع شهر رمضان), comp. Graf, loc. cit., p. 574, where it is given in full text and translation.

10. Mulamma'ât (ملمّعات), or poems with alternate Arabic and Persian verses, on ff. 338b, 333, and 334a, beginning, on fol. 338b: إنّ هوى النّفس يقد العقال الخ (corresponding to the Calcutta ed., fol. ٢٥٢, see Bodleian Cat., col. 529, No. 15).

11. Muthallathât (مثلّثات), or *one* poem in three languages (Arabic, Persian, and Turkish), which usually forms the last part of the preceding collection, the ملمّعات (see Bacher, Sa'dî-Studien, p. 88), on ff. 334b–335b, beginning: (other copies انجى) خليلى الهدى انجا واصلح الخ.

12. Kaṣâ'id-i-'arabiyyah (قصائد عربيّه), or Arabic kaṣîdas, on ff. 336b and 339a–345b, beginning, on fol. 336b: حسبت طفى (!) المدامع لا تجرى (تجرى) الخ (Calcutta edition, fol. ٢٠٤). Between this and the following part there is inserted a Persian ghazal, rhyming in د, on fol. 346a, headed: فى المناجات و التضرّع الى الله تعالى, and beginning: خداوندى چنين بخشنده داريم الخ. This ghazal is found in the Calcutta edition (fol. ٣٢٨b) and in that of Cawnpore (p. 72) among the طيّبات, whereas in No. 782 of the Berlin Cat., p. 805, it is the initial poem of the غزليّات قديم or early ghazals (which are entirely wanting in the present copy).

13. Tarji'ât (ترجیعات), or refrain poems, on fol. 346b, beginning:

ای سرو بلند قامت دوست
وه وه که جمائلت چه نیکوست

(corresponding to the ترجیع بند in No. 683 in the Bodleian Cat., col. 530, No. 14). The usual beginning of this part, ای زلف تو الخ, is found here, on fol. 349a, l. 9. There is a lacuna after the last page, fol. 351b.

14. Mukaṭṭa'ât (مقطّعات), or ghazals, without the initial bait, on fol. 352b, beginning:

گویند سعدیا بچه بطّال مانده
سختی مبر که وجه کفافت معیّنست

(corresponding to the initial bait of the same part in Elliott 220, fol. 399a, Bodleian Cat., col. 534, No. 19; and in No. 782 of the Berlin Cat., p. 805).

15. Majlis-i-Hazl (مجلس هزل), or the jocose meeting, a parody on the homilies in the *second risâlah* (see No. 2 in this copy), and sometimes called the *seventh risâlah* (see, for instance, Bodleian Cat., col. 530, No. 7; comp. Bacher, Sa'di-Studien, p. 86); in some copies this part is styled هزلیّات (see, for instance, Bodleian Cat., col. 528, No. 18), in others it is added to the following part, No. 16 (so in the Calcutta edition, ff. ٣٧٥–٣٨٠). It is divided into three special sittings (مجلس), the first beginning here, on fol. 356b (quite differently from all other copies), thus: الحمد لله الذی جعل الحائك ذلیلا ولحیة طویلا الخ. The second مجلس begins, on fol. 357b, with exactly the same words, the third has no special heading.

16. Muṭâyabât (مطایبات), or jests, also called خبیثات, or obscene poems (see Bacher, Sa'di-Studien, p. 93), on fol. 360b, beginning with a short preface in prose: قال السّعدی الزمنی بعض ابناء الملوك أنّ اصنف له کتابا فی اللغو علی الطریق السوزنیّ الخ. The first poem begins: خوش دود عشق با شکر دهنی الخ.

17. Rubâ'iyyât (رباعیّات), or quatrains, on fol. 366b, beginning: بدرلغ بده ای خسرو خوبان جهان الخ. The usual initial poem هر ساعتم اندرون الخ is not found in this collection at all, which is, moreover, without alphabetical arrangement.

18. Mufradât (مفردات), or detached distichs, on fol. 373b, beginning: بشکر آنك تو در خانهٔ و اهلت پیش الخ.

A few of the rubâ'iyyât and mufradât have been edited and translated by K. H. Graf in Zeitschrift der D.M.G., vol. 18, pp. 570–572. The Mufradât (or Fardiyyât) have been edited by Latouche (Zenker ii. 484).

There are wanting in this oldest copy of the Kulliyyât of Sa'di: 1. Risâlas 1 and 3–6; 2. the early ghazals (غزلیّات قدیم), see above, No. 12; 3. the famous epigrammatic poems, dedicated to the Ṣâḥib-diwân (صاحبیّه); and 4. the comic pieces in prose (مضحکات).

The name of the copyist is Abûbakr bin 'Alî bin Muḥammad; the date, as stated above, A.H. 728, first of Rajab; a former owner was Sir Harford Jones, who presented this copy to the Library, and whose seal and signature (as Mr. Harford Jones, مستر هرفرد جنس), with the date, A.H. 1202 (A.D. 1787, 1788), appear on fol. 373a.

No 876, ff 377, ll. 24; excellent old Naskhî; small illuminated headings at the beginning of each part; size, 10¼ in. by 6 in.

1118

Another copy of the same.

This copy of Sa'di's Kulliyyât, the next in age to the preceding one, contains:

1. The preface of 'Alî bin Aḥmad bin Abûbakr Bisutûn (or even *bin* Bisutûn, see Rieu ii. p. 596b, and G. Flügel i. pp. 529 and 530), who collected and arranged Sa'di's works between A.H. 726 and 734 (A.D. 1326–1334), comp. Bacher, Sa'di-Studien, pp. 82 and 83, and Rosen's remarks about it, Persian MSS, p. 175 sq. It begins, on fol. 1b: شکر وسپاس معبودی را جلّت قدرته الخ, and has been translated into English by J. H. Harington, in his Introduction to the Calcutta edition of the Kulliyyât, pp. 24–26.

2. Eight risâlas, the *first* of which is wrongly styled here در مجلس پنجگانه (a title belonging properly to the second), and is simply identical with the usual first risâlah در تقریر دیباچه (comp. the following copies, and see Bacher, loc. cit., p. 84), beginning, on fol. 3b: سپاس بی غایت و ستایش بی نهایت الخ; the *second* (in five مجلس, on ff. 6b, 8b, 11b, 13a, and 15b) contains, as in the preceding copy, the five homilies, and begins with the introductory ḳaṣîdah (which is left out there): الحمد لله الذی خلق الوجود من العدم الخ; the *third* is the usual one, رسالهٔ صاحب دیوان or در سؤال صاحب دیوان, beginning, on fol. 21b: خواجهٔ زمان نیکو سیرت الخ; it has been translated into English by Harington, Introduction, pp. 14–17, and into German by Graf, Lustgarten, ii. pp. 136–142; the *fourth* (also the usual one), در عقل وعشق, begins, on fol. 23b: سالك راه خدا پادشهٔ ملك الخ; the *fifth* (likewise the usual one), در نصیحة الملوك, begins, on fol. 25b: الحمد لله الکافی حسب الخلائق وحده الخ; the text has been edited by Latouche (Zenker ii. 484), and by Barb (Vienna, 1856); the *sixth*, on fol. 32b, is styled here رسالهٔ ملاقات اتاقا, is identical with the *first story* of the usual sixth risâlah, Sa'di's interview with Sulṭân Abâḳâ, and begins: شیخ سعدی رحمة الله علیه فرمود الخ; it has been translated into English by Harington, Introduction, pp. 17–19, and into German by Graf, Lustgarten, ii. pp. 142–146; the *seventh*, on fol. 33b, is styled رساله در نصیحت ورغبت پروری (in the colophon simply نصائح), is identical with the *second story* (in some copies the *third story*) of the usual sixth risâlah, the نصیحت انکیانو or رسالهٔ انکیانو, Sa'di's advice to Ankiyânû, the Moghul governor of

Fârs, A.H. 667–670 (A.D. 1268–1272), and begins: معلوم شد که خسرو عادل دام دولته الخ; the *eighth*, on fol. 35b, is styled رساله در فوائد سفر, is identical with the حکایت ملك شمس الدین تازیکو, or Sa'di's anecdote relating to Malik Shams-aldîn, the chief revenue-collector or lord-lieutenant of Fârs since A.H. 676 (A.D. 1277), and begins: در زمان حکومت ملك عادل مرحوم شمس الدین الخ; it has been translated into English by Harington, Introduction, pp. 19–21, and into German by Graf, Lustgarten, ii. pp. 146–148.

3. Gulistân, on fol. 36b.

4. Bûstân (here styled again سعدی نامه), on fol. 107b.

5. Arabic ḳasîdas, on fol. 207b.

6. Persian ḳasîdas, on fol. 214b, preceded by a فهرست, on fol. 213b; beginning as in the preceding copy.

7. Marâthî, on fol. 242b, preceded by a فهرست, on fol. 242a, they begin here: دل شکسته که مرهم نهد دگر نارش الخ (Calcutta ed., fol. ۲۴۰).

8. Mulamma'ât, on fol. 247b, preceded by a فهرست, on fol. 247a; they begin: تو چون حلق دریری و روی در قاتی الخ.

9. Tarji'ât, on fol. 249b, beginning: ای زلف تو الخ (see the preceding copy, fol. 349a).

10. Ṭayyibât, on fol. 262b, preceded by a فهرست, on fol. 256b, they begin: اوّل دفتر بنام ایزد دانا الخ (Calcutta ed., fol. ۲۱۴).

11. Badâ'i', on fol. 366b, preceded by a فهرست, on fol. 363b; beginning as in the preceding copy.

12. Khawâtîm, on fol. 412b, preceded by a فهرست, on fol. 410b; they begin: سپاس و حمد بی پایان خدارا الخ (Calcutta ed., fol. ۴۱۰).

13. Ghazaliyyât-i-ḳadîm (غزلیّات قدیم), or early ghazals (wanting in the preceding copy), on fol. 430b, preceded by a فهرست, on fol. 429b; they begin: ای یار ناگزیر که دل در هوای تست الخ (Calcutta ed., fol. ۴۳۰).

14. Sâhibiyyah (صاحبیّه), or epigrammatic poems (wanting in the preceding copy), on fol. 437b, beginning with the prose-introduction: الحمد لله علی نعمه الخ (Calcutta ed., fol. ۴۳۸). Initial bait of the first poem:

نگین ختم رسالت محمّد عربی
شفیع روز قیامت محمّد مختار

In other copies this poem is found among the Muḳaṭṭa'ât, see, for instance, No. 1121 in this Cat., fol. 345a, first line. These poems have been edited and translated into German by Bacher in 'Sa'di's Aphorismen und Sinngedichte,' Strassburg, 1879.

15. Khabîthât (خبیثات), or obscene poems, identical with the Muṭâyabât of the preceding copy (as they are styled here too at the end of the part), and beginning with the same lines in prose, on fol. 462b. Initial bait of the first poem: عارفی چشم دل بروی داشت الخ (corresponding to the seventh poem in the preceding copy, fol. 363b, and the initial poem in Nos. 681 and 747 of the Bodleian Cat.).

16. Hazliyyât (هزلیّات), i.e. the mock homilies, called in the preceding copy مجلس هزل, in three مجلس, on ff. 472b, 476b, and 478b. Beginning of the first: اللّعن الشیطان الخ (Calcutta ed., ff. ۴۷۰–۴۸۰).

17. Muḍḥikât (مضحکات), or comic pieces in prose, on fol. 480b, beginning: شخصی از فقیهی سؤال کرد الخ (Calcutta ed., fol. ۴۸۱).

18. Rubâ'iyyât, on fol. 482b, beginning: هر ساعتم اندرون بجوشد خون را الخ.

19. Fardiyyât (فردیّات), or Mufradât, on fol. 494b, beginning: ورب غلام صائم نطفه خلا الخ (corresponding to fol. 374a, l. 7, in the preceding copy).

This copy, in which the Muḳaṭṭa'ât are wanting, is dated end of Muharram, A.H. 819 (A.D. 1416, March 30), by Fîrûzbakht bin Iṣfahânshâh.

No. 287, ff. 499, 2 coll., each ll. 21; small Nasta'lîk; a small illuminated heading at the beginning of each part; larger illuminations on ff. 23a, 214a, 242a, 247a, and 499b; size, 7¾ in. by 4½ in.

1119

The same.

Contents:

1. The collector's preface, slightly defective at the beginning, on fol. 1b.

2. Six risâlas; the *first*, on fol. 3a (در تقریر دیباچه), the *second*, in five مجلس, on ff. 7a, 9a, 12b, 14b, and 17b; the *third*, on fol. 23a (رسالهٔ صاحب دیوان), beginning here: خواجهٔ صاحب فرمان نیکو سیرت الخ; the *fourth*, on fol. 24b (در عقل وعشق); the *fifth*, on fol. 26b (در نصیحة الملوك); the *sixth*, on fol. 34b, is styled here رسائل ثلاثه, and comprises the three stories, referring to Abâḳâkhân, Ankiyânû, and Malik Shams-aldîn, which form risâlas 6–8 in the preceding copy. The second story, on fol. 35b, is headed here نصیحه وپند; the third begins on fol. 37b.

3. Gulistân, on fol. 38b.

4. Bûstân, on fol. 110b.

5. Persian ḳasîdas, on fol. 205a, beginning as in the two preceding copies.

6. Marâthî, on fol. 232b, beginning as in the preceding copy.

7. Mulamma'ât, on fol. 237a, also beginning as in the preceding copy.

8. Ṭayyibât, on fol. 247b, beginning: اوّل دفتر الخ.

9. Badâ'i', on fol. 340a, beginning as usual.

10. Khawâtîm, on fol. 381a, beginning as in the preceding copy.

11. Early ghazals, on fol. 396b, beginning: ای یار الخ.

12. Ṣâhibiyyah, on fol. 403b; prose-introduction and initial bait the same as in the preceding copy.

13. Muḳaṭṭa'ât, on fol. 424a, beginning: توآن نکردهٔ

از فعل خیر یا من و غیر الخ (corresponding to fol. 355ᵃ, l. 4, in No. 1117 in this Cat.).

14. Rubâ'iyyât, on fol. 429ᵇ, beginning: هر ساعتم الخ.

15. Fardiyyât, on fol. 439ᵇ, beginning: ورب غلام صائب الخ.

The Arabic kasîdas, the Tarji'ât, the Hazliyyât or mock homilies, and the Mudhikât are entirely wanting in this copy, which is besides slightly injured and effaced in many places. It is dated the 26th of Jumâdâ-althânî, A.H. 951 (A.D. 1544, September 14).

No. 877, ff. 444, 2 centre-coll., each ll. 17, and a third on the margin, ll. 12; small, but distinct Nasta'lîk; an illuminated heading at the beginning of each part; size, 9½ in. by 6¼ in.

1120

The same.

Contents:

1. The collector's preface, on fol. 2ᵇ.

2. The usual six risâlas; the *first*, on fol. 4ᵃ; the *second*, in five مجلس, on ff. 7ᵃ, last line, 9ᵇ, 12ᵃ, 13ᵇ margin, and 16ᵃ, last line; the *third* (here wrongly styled مجلس خامس), on fol. 21ᵃ, beginning: صاحب قران خواجهٔ زمان الخ; the *fourth* (here wrongly styled المجلس الرابع), on fol. 22ᵇ; it is headed فی صفت العقل, and a few lines further down در تعریف عقل وعشق, and begins in the usual way: سالك راه الخ; the *fifth*, on fol. 24ᵃ; the *sixth*, containing the three stories, on fol. 31ᵃ (the second story در مدح انکیانو is here designated as رسالهٔ دوم; and the third رسالهٔ ملك شمس الدین as المجلس الثالث).

3. Gulistân, on ff. 34ᵇ–37ᵇ and 71ᵃ–115ᵃ.

4. Bûstân, on ff. 115ᵇ–171ᵇ, 48ᵃ–70ᵇ, and 172ᵃ–175ᵃ (the leaves from 47–172 being misplaced).

5. Arabic kasîdas, on fol. 175ᵇ.

6. Persian kasîdas, on fol. 183ᵇ.

7. Tarji'ât, on fol. 208ᵃ margin, beginning: غریبان را دل از مهر تو خونست الخ. This initial bait is found in the immediately following copy, at the beginning of the Marâthî, and in No. 683 of the Bodleian Cat., col. 530, No. 13, at that of the ترجیعات ومراثی, a combination of refrain-poems and elegies which seems to be implied here too.

8. Ghazaliyyât (غزلیات), comprising the four branches, separated in all the preceding copies, viz. the Ṭayyibât, the early ghazals, the Badâ'i', and the Khawâtîm, on fol. 223ᵇ, beginning: اوّل دفتر بنام ایزد الخ. Exactly the same combination of the minor lyrical poems of Sa'dî is found in the following copy, No. 1121. These collected ghazals have been specially edited (together with the بهار دانش), Calcutta, about 1784, and 1811.

9. Ṣâḥibiyyah, on fol. 372ᵇ, beginning with the usual prose-introduction, thus: الحمد لله علی فضائل نعمه الخ.

10. Muḥamma'ât and Mathnawiyyât (مثنویات), on fol. 384ᵇ, beginning:

همه را ده چو میدهی مرسوم
نه یکی را ده و دگر محروم

Short pieces in mathnawî-form at the end of the Ṣâḥibiyyah are also noticed in Rieu's first copy, on fol. 322 sq., and in Nos. 682 and 692 of the Bodleian Cat., coll. 529 and 539.

11. Muqaṭṭa'ât, on fol. 389ᵇ, beginning, as in the preceding copy: تو آن نکردهٔ از فعل الخ.

12. Khabîthât, or obscene poems, on fol. 391ᵃ, beginning: بعض الخ (read السّعدی الزمنی) قال السّعد الومنی.

13. Hazliyyât (here wrongly styled Mudhikât and Hazliyyât, since the Mudhikât appear immediately after as a special item), i.e. the three mock homilies, on ff. 399ᵃ, 401ᵇ, and 403ᵃ, beginning: (read اللّعین) العن الشیطان الخ.

14. Mudhikât, on fol. 404ᵇ, beginning: شمعی از فقیهی الخ.

15. Rubâ'iyyât, on fol. 405ᵇ, beginning: ای چشم تو مست الخ, corresponding to the last but three in No. 1117 in this Cat., fol. 373ᵃ, and to the initial rubâ'î in No. 688 in the Bodleian Cat., col. 536, No. 11.

16. Fardiyyât, on fol. 411ᵃ, beginning: ورب غلام الخ.

Copied A.H. 1034 (A.D. 1624, 1625), by Maḥmûd the scribe of Shîrâz.

No. 843, ff. 414, 2 centre-coll., each ll. 19, and a third on the margin, ll. 12; clear and distinct Nasta'lîk; luxurious illuminations throughout, the most splendid ones on ff. 2ᵇ, 3ᵃ, 34ᵇ, 35ᵃ, 115ᵇ, 116ᵃ, 175ᵇ, 176ᵃ, 183ᵇ, 184ᵃ, 223ᵇ, 224ᵇ, 372ᵇ, 373ᵃ, 405ᵇ, and 406ᵃ; pictures on ff. 1ᵇ, 2ᵃ, 20ᵇ, 42ᵇ, 48ᵇ, 57ᵃ, 68ᵇ, 86ᵃ, 117ᵃ, 140ᵇ, 151ᵇ, 160ᵃ, 232ᵃ, 246ᵃ, 291ᵃ, 322ᵃ, 339ᵃ, 392ᵃ, 413ᵇ, and 414ᵃ; size, 13 in. by 7¾ in.

1121

The same.

Contents:

1. The collector's preface, on fol. 1ᵇ, beginning as usual. There is an index, on fol. 2ᵇ, according to which this collection is to be divided into seven risâlas and sixteen kitâbs, the latter consisting of (1) سعدی نامه; (2) گلستان; (3) قصائد عربی; (4) ملمّعات ومثلّثات; (5) قصائد فارسی; (6) مراثی وترجیع مراثی; (7) ترجیعبند; (8) طیّبات; (9) بدائع; (10) خواتیم; (11) غزلیّات قدیم; (12) صاحبیّه; (13) مقطّعات; (14) خبیثات ومطایبات; (15) رباعیّات; (16) مفردات. The preliminary words of this index (comp. on the various modifications of the text, Rosen, Persian MSS., pp. 176–180) run here in a very short and inconsistent way, thus, on fol. 2ᵃ margin: بدان که این دیوان مشتمل است بر هفت (?هشت) رساله وشانزده کتاب چنانچه در افواه عوام منتشرست وازین است که گویند دیوان شیخ بیست وچهار کتاب است پس بدین ترتیب بنیاد کرده بولا نهاده شد. In the copy itself no trace

of this division is found, beyond the seven risâlas, the Gulistân, and Bûstân.

2. Seven risâlas, i.e. the usual *six* and the هزل, or the first of the three mock homilies counted as seventh; *first* risâlah, on fol. 2b margin; *second* (here must be read رسالهٔ دوم instead of رسالهٔ اوّل), in five majlis, on ff. 5b, 7a margin, 10a, 11a, and 13a; *third*, on fol. 17a margin; *fourth*, on fol. 18b (در عقل وعشق, or as it is styled in the index: در عقل وعشق ورجحان عشق در عقل); *fifth*, on fol. 20a; *sixth*, containing in this copy the *second story* only, در نصیحت انکیانو, on fol. 26a; *seventh*, on fol. 27a margin, beginning (as in No. 683 in the Bodleian Cat., col. 530, No. 7): چنیں فرماید صاحب السیف والقرس الخ.

3. Gulistân, on fol. 30b.

4. Bûstân, or Sa'dînâma, on fol. 86b, beginning: بنام جهاندار جان آفریں الخ.

5 Dîwân (دیوان), consisting of:

a Kasîdas, the first of which is an Arabic one, beginning, on fol. 167b الحمد لله ربّ العالمین علی الخ. The second, or first Persian one, begins in the usual way شکر وسپاس ومنّت الخ.

b Marâthî, on fol. 191b, beginning like the Tarjî'ât in the preceding copy: عرسانرا دل از مهر تو حوبست الخ.

c. Tarji'ât, on fol. 200a, beginning: ای زلف تو الخ.

d. Ghazals, in alphabetical order, comprising the Tayyibât, Badâ'i', Khawâtîm, and early ghazals, exactly as No 8 in the preceding copy, on fol. 206b margin. Beginning: سپاس وحمد بی پایان حدارا الخ (which is usually the initial bait of the Khawâtîm, see No 1118 in this Cat., fol. 412b).

e. Muḳaṭṭa'âṭ, in alphabetical order, on fol. 338b, beginning:

سحن بذکر تو آراستن مراد آنست
که پیش اهل ادب منصبی دود مارا

This poem is included in some copies in the Ṣâḥibiyyah, see, for instance, No. 694 in the Bodleian Cat., col. 540, and W. Pertsch, p. 97, No. 70. The initial ḳiṭ'ah of No. 1117 in this Cat., is found here on fol. 340a, l 3 sq.

f. Rubâ'îs (not separated by a special heading from the Muḳaṭṭa'âṭ), beginning apparently, on fol. 348b margin, with a quatrain in the metre of هزج (مفاعیلن مفاعیلن فعولن): خداوندی است (خداوندیست) تدبیر جهانرا الخ (see the same initial rubâ'î further down in No. 1127 in this Cat.); the first rubâ'î, in the orthodox metre, begins, on fol. 349a, as in No. 687 of the Bodleian Cat., col. 535, No. 23: عشاق بدرگهٔ تو اسیرند دنیا الخ (read according to metre بدرگهت).

g. Muṭâyabât or Khabîthât (here incorrectly styled فی الهزل والمزاح), on fol. 356a margin; beginning of the prose-preface: قال السّعدی الزمنی بعض الخ. The first poem is identical with that in No. 1117 in this Cat.: خوش بود عیش الخ.

h. Short mathnawis (see No. 1120 in this Cat., in the part of the Mulamma'ât and the remark thereupon), here styled Naṣâ'iḥ (نصائح), or admonitions, and beginning, on fol. 360a margin:

پیری اندر قبیلهٔ ما بود — که جهان دیده‌تر زعنقا بود

There are wanting in this copy the Arabic kaṣîdas, except the one at the beginning of No. 5, the Mulamma'ât, the Ṣâḥibiyyah, the Hazliyyât, the Mufradât, and the Muḍḥikât. It is dated the 20th of Ramaḍân, A.H. 1039 (A.D. 1630, May 3), by Ḥasan Muḥammad ibn Shîr Muḥammad ibn Muḥammad Jîw ibn Yûsuf. The copy was formerly in the possession of Sayyid Ḳuṭbi-khân, who bought it for twenty-five rupees.

No. 178, ff. 364, 2 centre-coll., each ll. 14, and a third on the margin, ll. 13; Nasta'lîḳ; illuminated frontispieces on ff. 1b, 39b, 86b, and 167b, size, 11 in. by 6¼ in.

1122

The same.

Another splendid copy of Sa'dî's Kulliyyât, very carefully written, and tolerably old, but not dated.

Contents.

1. The collector's preface, on fol. 2b.

2. Six risâlas of the usual contents; *first*, on fol. 4b; *second*, in five مجلس, on ff. 8a, 10b, 14a, 15b, and 19a; *third*, on fol. 25a; *fourth*, on fol. 26b; *fifth*, on fol. 29b; *sixth*, containing the three stories (حکایات), viz. the رسالهٔ ملاقات اتاقا, on fol. 38a; the نصیحت انکیانو, on fol. 39a; and the حکایت ملك شمس الدین, on fol. 41a

3. Gulistân, on fol. 42a.

4. Bûstân, on fol. 128b.

5. Arabic kaṣîdas, on fol. 260b, preceded by a فهرست, on fol. 259b; beginning: ملك الهوی قلبی وجاش معیّر الخ (corresponding to fol. 342b, last line, in No. 1117 in this Cat.).

6. Persian kaṣîdas, on fol. 272b, preceded by a فهرست; beginning: شکر وسپاس الخ.

7. Marâthî, on fol. 311b, beginning: دل شکسته الخ.

8. Mulamma'ât, on fol. 317b, beginning: تو خون خلق الخ.

9. Tarji'ât, on fol. 324a, beginning: ای زلف تو الخ.

10. Ṭayyibât, on fol. 339b, preceded by a فهرست, on fol. 333a; beginning: اوّل دفتر بنام الخ.

11. Badâ'i', on fol. 464b, preceded by a فهرست, on fol. 461a; beginning: الحمد لله ربّ العالمین الخ.

12. Khawâtîm, or as they are called here more fully, Ghazaliyyât-i-Khawâtîm (غزلیّات خواتیم), on fol. 523b, preceded by a فهرست, on fol. 522a; beginning: سپاس وحمد بی پایان الخ.

13. Early ghazals, on fol. 544a, preceded by a فهرست, on fol. 543a; beginning: ای یار ناگزیر الخ.

14. Ṣâḥibiyyah, beginning, on fol. 554ᵃ, with the usual short prose-introduction; the first poem begins here thus:

ثنا وحمد بی پایان خدارا
که صنعش در وجود آورد مارا

(see the same initial bait in Nos. 681 and 683 of the Bodleian Cat., coll. 528 and 530).

15. Muḳaṭṭa'ât, on fol. 586ᵃ, beginning: تو آن نکردهٔ الخ.

16. Khabîthât, on fol. 589ᵇ, beginning with the usual prose-preface; the first initial poem begins thus: عارفی چشم دل بروی داشت الخ (identical with the beginning in No. 1118 in this Cat., fol. 462ᵇ).

On fol. 600ᵃ there are added (as part of the Khabîthât) the Hazliyyât, beginning: (read اللعن (اللعین) الشیطان الخ.

17. Rubâ'iyyât, on fol. 606ᵃ, beginning: هر ساعتم اندرون الخ.

18. Mufradât, on fol. 617ᵇ, beginning: وکلّ بالغ السّعی فی دمی الخ (read وکلّ عدوّ بالغ) (corresponding to fol. 374ᵃ, last line, in No. 1117 in this Cat.).

The Mudḥikât are wanting in this copy. An index on the fly-leaves.

No. 407, ff. 623, 2 centre-coll., each ll 17; clear and distinct Nasta'lîk, the first four pages luxuriously ornamented; splendidly illuminated frontispieces or smaller headings at the beginning of each part; size, 9½ in. by 5¾ in.

1123

The same.

Another excellent copy, splendidly illustrated, without a date; unfortunately this copy is injured and spoilt in many places.

Contents:

A. *Centre-column*

1. The collector's preface, on fol. 3ᵇ.

2. The usual six risâlas (کتاب رسائل); *first*, on fol. 8ᵇ; *second*, in five مجلس (در مجلس پنجگانه), on fol. 18ᵇ; *third*, on fol. 64ᵇ; *fourth*, on fol. 68ᵃ; *fifth*, on fol. 73ᵃ; *sixth* (without a heading), in three risâlât or stories, in the same order as in the preceding copy, on ff. 95ᵃ, 97ᵇ, last line, and 102ᵇ.

3. Gulistân, on fol. 104ᵇ.

4. Hazliyyât (here wrongly styled Mudḥikât, see No. 1120 in this Cat., fol. 399ᵃ sq.), beginning, on fol. 296ᵇ: اللعن (اللّعین) الشیطان الخ.

B. *Margin-columns*:

5. Bûstân, on fol. 4ᵇ, beginning: بنام خداوند جان آفرین الخ.

6. Arabic ḳaṣîdas, on fol. 96ᵇ, beginning, as usual: حسبی الخ.

7. Persian ḳaṣîdas, on fol. 104ᵇ, beginning: شکر وسپاس الخ.

8. Marâthî, on fol. 131ᵇ, beginning: ذل شکسته الخ.

9. Mulamma'ât, on fol. 135ᵇ, beginning: تو خون خلق الخ.

10. Tarji'ât, on fol. 139ᵇ, beginning: ای زلف تو الخ.

11. Ṭayyibât, on fol. 145ᵇ, beginning: اوّل دفتر الخ.

12. Badâ'i', on fol. 221ᵇ, beginning: الحمد لله ربّ الخ.

13. Khawâtîm, on fol. 256ᵇ, beginning: سپاس وحمد الخ.

14. Early ghazals, on fol. 268ᵇ, beginning: ای یار ناگزیر الخ.

15. Ṣâḥibiyyah, on fol. 273ᵇ, beginning: الحمد لله علی نعمه الخ.

16. Muḳaṭṭa'ât, on fol. 292ᵇ, beginning: تو آن نکردهٔ الخ.

17. Muṭâyabât (or Khabîthât), on fol. 294ᵇ, beginning: قال السّعدی الخ.

18. Rubâ'iyyât, on fol. 303ᵇ, beginning: هر ساعتم اندرون الخ.

19. Fardiyyât, on fol 313ᵇ, beginning: ورت علّام الخ.

The real Mudḥikât are wanting in this copy, which was transcribed by Muḥammad bin Ḳiwâm of Shîrâz.

No. 1391, ff. 316, 1 centre-col, ll. 10, 2 margin-coll., each ll. 24; Nasta'lîk, four large pictures, surrounded by gilt frames, on ff 1ᵇ, 2ᵃ, 315ᵇ, and 316ᵃ, smaller pictures on ff 21ᵇ, 22ᵃ, 27ᵇ, 47ᵃ, 53ᵇ, 61ᵇ, 62ᵃ, 72ᵇ, 95ᵃ, 148ᵇ, 149ᵃ, 168ᵃ, 175ᵇ, 183ᵇ, 184ᵃ, 215ᵇ, 219ᵇ, 237ᵇ, 251ᵃ, 306ᵇ, and 307ᵃ; ff. 2ᵇ, 3ᵃ, 3ᵇ, and 4ᵃ illuminated in the most luxurious manner, and the finest Eastern workmanship; other almost equally splendid illuminations throughout; particularly grand frontispieces, on ff. 96ᵇ, 104ᵇ, 131ᵇ, 135ᵇ, 139ᵇ, 145ᵇ, 221ᵇ, 256ᵇ, 268ᵇ, 273ᵇ, 292ᵇ, 294ᵇ, 296ᵇ, 303ᵇ, and 313ᵇ; size, 13¼ in. by 8½ in.

1124

The same.

Another exquisitely written and most splendidly ornamented copy, likewise without a date.

Contents:

1. Six risâlas, in the following curious arrangement: the *first* corresponds to the second of the usual copies, i. e. the مجالس خمسه or five homilies, on ff. 4ᵇ, 6ᵃ, 9ᵃ, 10ᵇ, last line, and 13ᵇ, beginning: الحمد لله الذی خلق الخ; the *second* is identical with the usual third, styled here در بیان صاحب دیوان وجواب, on fol. 18ᵇ margin; the *third* is the usual fourth (therefore correctly called here رسالهٔ چهارم), styled در علم وعشق, on fol. 20ᵃ; the *fourth* (called correctly رسالهٔ پنجم) corresponds to the usual fifth, styled در نصیحت ملوک, on fol. 21ᵇ margin; the *fifth* to the *second story* of the usual sixth (therefore called here رسالهٔ دوم در نصیحت ملک انکیانو), beginning: معلوم شد که خسرو عادل الخ; the *sixth* to the *third story* of the same (called here رسالهٔ سیوم در مدح ملک شمس الدین تازیکو), beginning: در زمان حکومت ملک عادل الخ. There are consequently missing the

collector's preface; the usual *first* risâlah در تقریر دیباچه, and the *first story*, رسالهٔ ملاقات اباقا, of the usual *sixth* risâlah.

2. Gulistân, on fol. 34b.
3. Bûstân, on fol. 96b.
4. Arabic ḳaṣîdas, on fol. 166b.
5. Persian ḳaṣîdas, on fol. 173b.
6. Marâthî, on fol. 197b.
7. Mulamma'ât, on fol. 201b.
8. Tarji'ât, on fol. 205b.
9. Ṭayyibât, on fol. 211b. All these parts begin as in the preceding copy.
10. Badâ'i', on fol. 288b, beginning: ای که انکارکنی عالم [illegible] نقادرا الخ (corresponding to No. 1117 in this Cat., fol. 254a, first line).
11. Khawâtîm, on fol 322b
12. Early ghazals, on fol 335b Beginning of both parts as usual.
13. Ṣâḥibiyyah, on fol 342b, with the usual prose-preface The initial poem is the same as in Nos 1118 and 1119 in this Cat., viz. نگس حتم رسالت الخ
14 Mukaṭṭa'ât, on fol. 357b, beginning: تو آن نکردهٔ الخ.
15 Mutâyabât (or Khabîthât), on fol. 359a margin, beginning. مال السّعدی الخ

The Rubâ'iyyât, Mufradât, and Mudhikât are wanting here.

No. 332, ff 366, 2 centre-coll, each ll 19, and a third on the margin, ll 14; small, but clear Nasta'lîk, the whole copy beautifully embellished throughout, illuminated frontispieces, with luxurious ornaments on the same and the following page, on ff 4b, 34b, 96b, 166b, 173b, 211b, 288b, 322b, 335b, and 342b, very carefully drawn pictures on ff 1b Sa dî's likeness), 2b, 3a, 4a, 18a, 66b, 100b, 130b, 181b, 209a, 228b, 233b, 250a, 285a, 310b, 359b, 363b, 364b, 365a, and 366a; size, 10¾ in. by 6¾ in

1125

The same.

Contents:

1. The collector's preface, on fol. 1b.
2. Five risâlas, i.e. risâlas 2–6 of the usual copies (the *first*, در تقریر دیباچه, is wanting here, just as in the preceding copy); the first (*second* risâlah), in five مجلس, on ff. 5a, 7a, 10a, 11b, and 14a; the second (*third* risâlah), on fol. 18b; the third (*fourth* risâlah), on fol. 19b (here entitled: از سؤال مولانا شمس الدین, and beginning: سؤال مولانا شمس الدین نطنزی از شیخ سعدی منظومه سالك راه حدا الخ); the fourth (*fifth* risâlah), on fol. 21a; the fifth (*sixth* risâlah), containing the three stories, on fol. 27b.

A fihrist of the following sixteen parts (or books) of this copy, on fol. 30b.

3. Gulistân, on fol. 31a.
4. Bûstân, on fol. 89b.
5. Arabic ḳaṣîdas, on fol 154a.
6. Persian ḳaṣîdas, on fol. 160a.
7. Marâthî, on fol. 184b.
8. Mulamma'ât, on fol. 189b, beginning here: وقتها یکدم نباسودی تنم الخ (corresponding to the initial bait in No. 782 of the Berlin Cat., Pertsch, p. 805, and No. 683 of the Bodleian Cat., col. 530).
9. Tarji'ât, on fol. 194a, beginning here: ای سرو بلند قامت دوست الخ (corresponding to the initial bait in No. 1117 in this Cat.).
10. Ṭayyibât, on fol. 200b.
11. Badâ'i', on fol. 279b.
12. Khawâtîm, on fol. 332a, beginning here: گرماه من بر افگند نقادرا الخ.
13. Early ghazals, on fol. 351b, beginning here: و که گر من باز بینم روی یار خویش را الخ (corresponding to No. 1121 in this Cat., fol. 208a margin).
14. Ṣâḥibiyyah, on fol. 367b, with the usual prose-preface; the first poem begins here: یا رب تو هرچه بهتر و نیکوترش نده الخ (see the same initial bait in No. 692 of the Bodleian Cat., col. 539).
15. Mukaṭṭa'ât, on fol. 378b, beginning: گویند سعدیا الخ
16. Khabîthât (or Muṭâyabât), on fol. 386a, beginning with the usual prose-lines; the initial bait of the first poem corresponds to that in Nos. 1118 and 1122 in this Cat On the margin of ff. 386b–389b there are added the Hazliyyât, styled: المجالس الثلثة فی الهزل.
17. Rubâ'iyyât, on fol. 395b.
18. Mufradât, on fol. 406a.

The Mudhikât are wanting in this copy. One leaf at the end seems to be missing No date. The right order of ff 400–410 is. 400, 409, 402, 403, 407, 404–406, 401, 408, and 410.

No 775, ff 410, 2 coll., each ll 21 (on ff. 89b–153b, 3 coll.); Naskhî, many pages injured; an illuminated heading at the beginning of nearly every part; size, 9¾ in. by 5⅝ in.

1126

The same.

A great number of leaves in this copy, especially in the beginning and towards the end, are so firmly glued together, that it is impossible to separate them without tearing them to pieces. The contents, so far as they can be ascertained, are as follows:

A. *Centre-columns:*

1. The collector's preface, on fol. 2a.
2. Seven risâlas, as it seems; the first, the beginning of which can be quoted, is the *third* of the usual copies, on fol. 48b (رسالهٔ سیوم در جواب ترکیب دیوان); the *fourth*, در عقل وعشق, begins (without a heading) on fol. 52a; the *fifth* (رسالهٔ پنجم در نصیحة الملوك), on fol. 56b; the *sixth*, containing the *second story* only of the three, viz. the نصیحت انکیانو (just as No. 1121 in this Cat.), begins on fol. 77a with the simple heading شیخ میفرماید; the *seventh* is the *third* story (رسالهٔ ملك شمس الدین) of the usual sixth risâlah, beginning, on fol. 81a: در زمان حکومت ملك الخ.

3. Gulistân, on fol. 83b.
4. Ṭayyibât, on fol. 230b.
5. Hazliyyât, on fol. 428b (first heading: المجلس الاوّل بالهزل).
6. Rubâ'iyyât and Fardiyyât, on fol. 445b, beginning: هر ساعتم اندرون الخ.

B. *Margin-column:*
7. Persian ḳaṣîdas, on fol. 2b.
8. Marâthî, on fol. 45b.
9. Mulamma'ât, on fol. 55b.
10. Tarji'ât, on fol. 65a. All four parts begin in the usual way.
11. Bûstân, on fol. 78b, beginning: بنام خداوند جان آفرین الخ.
12. Badâ'i', on fol. 281b, beginning as in No. 1124 in this Cat.: ای که انکار کنی الخ.
13. Khawâtîm, on fol. 370b.
14. Early ghazals, on fol. 401b.
15. Ṣâḥibiyyah, on fol. 412b, beginning with the initial poem of Nos. 1118 and 1119 in this Cat.: نگین ختم رسالت محمّد عربی الخ.

An index on the fly-leaf. There are wanting in this copy the *first* story of the *sixth* risâlah, the Arabic ḳaṣîdas, the Khabîthât, Muḳaṭṭa'ât, and Muḍḥikât. No date.

No. 1260, ff. 472, 2 centre-coll., each ll. 10, and a third on the margin, ll. 20; Nasta'lîḳ; splendid ornaments throughout the copy; beautifully illuminated frontispieces on ff. 83b, 230b, 370b, 401b, 412b, and 428b; size, 11½ in. by 6½ in.

1127

The same.

This collection is different from all the preceding ones, since a considerable number of the usual items are entirely missing, and some altogether new parts have been introduced.

The copy contains:

1. Bûstân, on fol. 1b, beginning: بنام جهاندار جان آفرین الخ.
2. Gulistân, on fol. 74b.
3. Dîwân, consisting of:

a. Persian ḳaṣîdas, on fol. 131b, beginning: اوّل دفتر الخ.

b. Tarji'ât, on fol. 153a margin, beginning:

در عهد تو ای نگار دلبند — بس عهد که بشکند وسوگند

(corresponding to the second poem in No. 1117 in this Cat., fol. 346b).

c. Ghazals, in alphabetical order, on fol. 158b, comprising, as the same part in Nos. 1120 and 1121 in this Cat. does, the Ṭayyibât, Badâ'i', Khawâtîm, and early ghazals; the initial ghazal is the second in No. 1121, fol. 207a:

ای نفس خرّم باد صبا — از بر یار آمدهٔ مرحبا

d. Muḳaṭṭa'ât, on fol. 278a, beginning likewise as in No. 1121: سخن بذکر تو الخ.

e. Rubâ'is, on fol. 285b, beginning, as in No. 1121: (in No. 1121 جهانرا) خداوندیست تدبیر دهانرا.

4. The *second risâlah*, in five مجلس, on fol. 293b, beginning: الحمد لله الذی خلق الوجود الخ.

5. Another risâlah, on fol. 304b, which contains, like the usual *third risâlah*, a story not by Sa'dî himself, but referring to the poet's intercourse with renowned personages (see Bacher's remark in his 'Sa'dî-Studien,' p. 85), but different in wording from the *third* in the preceding copies; it begins: ای دل مجرّد طریقت طریقت وسالك کوی حقیقت شهباز جانباز همای رهٔ شیراز مصلح الدین سعدی شیرازی علیه الرّحمة والغفران میگوید بگوش هوش بشنو الخ.

6. The *fifth risâlah*, در نصیحة الملوك, on fol. 307b, beginning here: الحمد لله وهوا لی من حمد ثمّ الصّلوة علی رسول الله افضل الخ.

7. Pandnâma (پندنامه), or book of counsels, also called, from the word with which it begins, Karîmâ (کریما) or Kitâb-i-Karîmâ; beginning, on fol. 313b:

کریما ببخشای بر حال ما — که هستم اسیر کمند هوا

The authorship of Sa'dî with regard to this didactic mathnawî, which is apparently composed after the model of Farîd-aldîn 'Aṭṭâr's Pandnâma, has been much disputed; it is not included in Bisutûn's (or *Ibn* Bisutûn's) edition; on the other hand, as Rieu ii. p. 865b has shown, it has been ascribed to Sa'dî as early as A.H. 842 (A.D. 1438, 1439); and it is found in the Calcutta edition (fol. r.. sq.); other text-editions (printed or lithographed): in Gladwin's Persian Moonshee (with English translation), 1801; revised edition, by W. C. Smyth, 1840; see also Rousseau, Flowers of Persian Literature, London, 1801, and the Persian Reader, vol. i, Calcutta, 1835, pp. 78–97; Persian and Hindûstânî, ib., 1829; Persian, with Latin translation, by Geitlin, Helsingfors, 1835; Calcutta, A.H. 1242 and 1270 (with Rekhta translation); in the 'Persian Primer,' Lucknow, A.H. 1263, 1264, etc.; Lahore, 1887; Bombay, 1887; Agra, 1887; Cawnpore, 1888, etc. An older English translation, Calcutta, 1788. French translation, by Garcin de Tassy, in his 'Exposition de la foi musulmane,' Paris, 1822, and in the same author's 'Allégories, récits poétiques et chants populaires,' 2nd ed., Paris, 1876, pp. 197–200. A metrical German translation of select passages of the Pandnâma is found in the notes to K. H. Graf, Rosengarten, Leipzig, 1846, pp. 239, 244, 253, 260, 281, 293, and 297–298; comp. besides Zenker i. 418 sq. and 1468, ii. 480 sq.; Bodleian Cat., Nos. 688. 12 and 748; Rieu ii. p. 865b; W. Pertsch, Berlin Cat., pp. 803 and 825; A. Sprenger, Catal., p. 549.

8. Short mathnawîs, on fol. 317b, beginning:

نامه آغازم بنام ذو الجلال
آنکه بیرون ذاتش از وهم و خیال

9. Khabîthât (or Muṭâyabât), here wrongly styled Hazliyyât, on fol. 324b, beginning with the usual prose-preface: قال السّعدی الزمنی الخ.

No date. There are wanting in this copy the usual risâlas, except the second and the fifth; the Marâthî,

Mufradât, Hazliyyât, Ṣâḥibiyyah, Mulamma'ât, Muḍḥikât, and the Arabic ḳaṣîdas.

No. 143, ff. 330, 2 centre-coll., each ll. 17, and a third on the margin, ll. 26; Nasta'lîḳ; illuminated frontispieces and small headings on ff. 1b, 74b, 131b, 293b, 304b, 313b, and 317b; size, 11¼ in. by 7 in.

1128

A defective copy of the same.

This excellent but defective copy contains:

1. Arabic ḳaṣîdas (كتاب القصائد العربي), on fol. 1b, beginning as usual; they break off on fol. 8b in consequence of a lacuna after that page, in a poem rhyming in ا, which corresponds to the ḳaṣîdah, on fol. 345a, in No. 1117 in this Cat., beginning: يا ملوك الجمال الخ. The last bait here is the last on fol. 345a in that copy.

2. Some ghazals, on ff. 9 and 10, defective both at the beginning and end; the first bait:

گر ما مقصّریم تو بسیار رحمتی
عمری که میرود نامید وفای تست

corresponds to No. 1121 in this Cat., fol 230a, l. 4, and belongs in fact to the usual initial poem of the early ghazals' (which begins: ای یار ساگزیر الخ); it would seem, therefore, as if these two leaves were part of a fuller collection of the عرلیّات قدیم, but, strange to say, these very 'early ghazals' follow further down, on fol. 145b sq., in an absolutely complete form with no visible lacuna, into which these stray leaves might fit.

3. Mulamma'ât and Muthallathât, on ff. 143a–144b and 11a–13a, beginning as in No. 1125 in this Cat., fol. 189b: وفتها يكدم الخ.

4. Tarji'ât (or Murabba'ât, as they are called at the end), on fol. 13b, beginning: ای زلف تو الخ.

5. Ṭayyibât, in alphabetical order, on fol. 19b, beginning: اوّل دفتر الخ. There is a lacuna after fol. 27; the last bait on fol. 27b corresponds to No. 1121 in this Cat., fol. 221a, l. 3 ab infra, the first complete poem, on fol. 28a to fol. 220b, last line, in the same copy. Ff. 50 and 51 are turned upside down, and must be read from 51b backward to 50a.

6. Badâ'i', likewise in alphabetical order, on fol. 83b, beginning: الحمد لله رب العالمين الخ (see No. 1117 in this Cat.). There is a lacuna after fol. 84; the last bait on fol. 84b corresponds to No. 1117, fol. 247a, l. 5 ab infra, and the first complete poem, on fol. 85a to fol. 263a, l. 17 in the same copy. There is a second lacuna after fol. 92; the last bait on fol. 92a corresponds to No. 1121 in this Cat., fol. 286b, last line but one (in No. 1117 it cannot be traced); the first complete poem, on fol. 93a to No. 1117, fol. 253a, l. 14 (this again cannot be traced in No. 1121).

7. Khawâtîm, on fol. 96b, beginning: سپاس وحمد الخ.

8. Ṣâḥibiyyah, on fol. 108b, with the usual prose-preface, beginning here thus: الله الكافي حسب الخلائق وحده الحمد لله نعمه الخ. The first poem begins here (as in Rosen, Persian MSS., p. 196): ما هذه الدنيا بدار مخلّد الخ.

9. Muḳaṭṭa'ât, on fol. 123b, beginning: گر اهل معرفتی هر چه بنگری خوبست الخ. The initial poem of No. 1117, گویند سعدیا الخ, is found here, on fol. 130a.

10. Khabîthât, on fol. 131b, beginning with the usual prose-preface. The initial poem begins:

آن شنیدی که در بلاد شمال الخ

(corresponding to No. 1117 in this Cat., fol. 362a). They break off on fol. 134b in consequence of a lacuna.

11. Kiṭ'as, short mathnawis, rubâ'is, and fards, all mixed together, on ff. 135a–142b; the kiṭ'as probably belong either to the Ṣâḥibiyyah or the Muḳaṭṭa'ât (Nos. 8 and 9).

12. Early ghazals, on fol. 145b, beginning: با جوانی سر خوشست این پیری تدبیر را الخ (corresponding to No. 1121 in this Cat., fol. 209a margin, l. 6 ab infra, where, however, با جواناں is read instead of با جوانی); the second poem here begins like the Khawâtîm in No. 1125 in this Cat., fol. 332a, but in a metrically more correct form: گر ماه من بر افگند از رخ نقابرا الخ.

13. The end of the Bûstân, on fol. 179a, beginning: نکو نام را کس نگیرد اسیر الخ. It comprises the last twenty-nine or thirty verses of the *ninth* and the whole tenth bâb, corresponding to Graf's ed., p. 429, l. 5 to p. 444, l. 5.

No date. Bibliotheca Leydeniana.

No. 2762, ff 182, ll. 23, excellent Nasta'lîḳ; small illuminated headings on ff. 1b, 23b, 19b, 83b, 96b, 108b, 123b, 131b, 143a, and 145b; all the columns framed with gilt edges; size, 9⅔ in. by 6⅔ in.

1129

Another still more defective copy of the same.

This very old copy is unfortunately very incomplete, and only contains:

1. Gulistân, on fol. 1b.

2. Ṭayyibât, on fol. 47b, beginning as usual: اوّل دفتر الخ.

3. Khabîthât, on fol. 153b, beginning with the usual prose-preface. The initial poem is the same as in the preceding copy.

4. Ṣâḥibiyyah, on fol. 162a, beginning with the *fifth* risâlah of the usual copies, which, exactly as in the Gotha copy (W. Pertsch, No. 70, see Bacher's remark on it in his 'Sa'di-Studien,' p. 95), has been prefixed here to the Ṣâḥibiyyah; the first words of this risâlah are identical with those of the same treatise in No. 1127 in this Cat., viz. الحمد لله تعالى وهوا لى من حمد الخ. The first initial poem of the proper Ṣâḥibiyyah, viz. ما هذه الدنيا بدار مخلّد الخ, appears on fol. 169a, and is the

same as in the immediately preceding copy, on fol. 108b. The proper order of leaves in this part is: ff. 162–174, 183–190, 175–182, 191–193, 195–197; fol. 194, which clearly belongs to the same part, cannot be properly located; there are clearly mixed up here with the Ṣâḥibiyyah, as in many other copies, including some of the preceding ones, portions of the Muḳaṭṭa'âṭ, Fardiyyât, short mathnawîs, and at the end also fragments of the Tarji'âṭ. A lacuna after fol. 197.

5. The latter half of the Bûstân, beginning abruptly on fol. 198a. The first bait here corresponds to p. 297, l. 6, in Graf's edition, that is about the middle of the *fifth* bâb; the *sixth* begins here on fol. 200a; the *seventh*, on fol. 204b; the *eighth*, on fol. 213a; the *ninth*, on fol. 219a; the *tenth*, on fol. 225a; this last bâb breaks off, on fol. 227b, with the bait: گنه عفو کرد آل یعقوب را الخ, corresponding to p. 443, last line in Graf's edition, so that the last six verses of the latter are wanting here; on fol. 228a, one fragmentary and one complete ghazal by Sa'dî are added; fol. 228b contains in a very bad handwriting two ghazals by فرطوسی (sic! perhaps فردوسی?); but they are partly injured, and partly quite illegible.

The really very old character of the copy is evident from the use of ذ instead of د almost always at the end of words, as ندارذ, سپارذ, گمارذ, باذ آمذ, نشایذ, افتاذ, آیذ, داذ, بغداذ, نگشاذ, نبارذ, نریزذ (together with نریزد in the same poem, on fol. 104b etc.).

No date.

No. 465, ff. 228, 2 coll., each ll. 23; good old Naskhî; vignettes on ff. 1a, 47a, 153a, and 162b; small illuminated, but rather effaced headings, on ff. 1b, 47b, 153b, and 162b; size, 9⅛ in. by 6⅜ in.

1130

A small fragment of the same.

This fragment comprises only a part of the collector's preface and a defective set of the usual risâlas, viz. Bisutûn's (or *Ibn* Bisutûn's) preface, beginning as usual, on fol. 1b; but already on the margin of the next page, fol. 2a, the copyist has suddenly jumped from this preface into the middle of the *first risâlah*, در تقریر دیباچه; ll. 8 and 9 belong likewise to the preface; but the words in l. 14, که دل شخص انسان بود الخ, are part of the first risâlah, corresponding to No. 1121 in this Cat., fol. 3a margin, l. 13. A second jump from the middle of the *first risâlah* into that of the *second* (the five مجلس) is made on fol. 5a margin; l. 2 also belongs to the *first risâlah*, corresponding to No. 1121, fol. 5a margin, lin. penult.; l. 3 already forms part of the first majlis of the *second risâlah*, corresponding to No. 1121, fol. 6b, l. 9. The second majlis begins on fol. 6a, the third on fol. 8b margin, the fourth on fol. 10a margin, the fifth on fol. 13a; the *third risâlah*, on fol. 18b margin; the *fourth*, on fol. 20a; the *fifth*, on fol. 21b; the *sixth*, comprising the *first story* only (نصیحت حضرت شیخ سلطان اباقا), on fol. 31a; the *seventh*, comprising the *third story* of the usual sixth risâlah, حکایت ملک شمس الدین, on fol. 32a; towards the end of this story the copy breaks off, the last words corresponding to No. 1126 in this Cat., fol. 82b, l. 6.

No. 1725, ff. 32, centre-col., ll. 12; margin-col., ll. 26; small Nasta'lîk; illuminated frontispiece; the first two pages splendidly adorned; small illuminations throughout; a picture on fol. 18a size, 9⅛ in. by 5½ in.

1131

Dîwân-i-Sa'dî (دیوان سعدی).

Sa'dî's minor poems, arranged in a way which differs from all the other collections of the same title, both in the preceding copies (see Nos. 1121 and 1127) and in those of other libraries (see, for instance, Bodleian Cat., Nos. 692–697, and Rieu ii. p. 601b). It contains merely the usual parts of a common dîwân, i. e. ḳaṣîdas (on ff. 1b–44a), tarji'bands (on ff. 44a–48a), and ghazals in alphabetical order, with a few mathnawî-baits at the end (on ff. 48a–232).

The so-called ḳaṣîdas practically agree with the Ṭayyibât of other copies, beginning in the usual way اوّل دفتر بنام ایزد دانا الخ.

The tarji'bands begin: درعهد تو ای نگار دلبند الخ (corresponding to the initial bait in No. 1127 in this Cat.).

The ghazals open with the rhyme-letter ب, and begin:

زمن مپرس که از دست او دلم چونست
ازو مپرس که انگشتهاش پر خونست

No date.

No 59, ff 232, 2 coll, each ll. 15; Nasta'lîk; illuminated frontispiece, the margin sprinkled with various colours; size 9⅜ in. by 5¼ in.

1132

Intikhâb-i-dîwân-i-Sa'dî (انتخاب دیوان سعدی).

Short extracts from Sa'dî's minor poems, consisting of ḳaṣîdas and ghazals, with a few ḳit'as and rubâ'îs at the end.

Beginning: شکر و سپاس و نعمت و منّت خدایرا (the usual beginning of the قصائد فارسیّه, see the preceding copies).

No date.

No. 609, ff. 215b–244, 2 centre-coll., each ll. 15, and a third on the margin, ll. 24–28; Nasta'lîk; illuminated frontispiece; the first two pages richly ornamented; a drawing on fol 244; size, 9¾ in. by 5½ in.

1133

Three works of Sa'dî.

This splendid copy, illuminated throughout in the most gorgeous style, contains:—

a. In the centre-column of ff. 1b–144b, Sa'dî's *Gulistân* slightly imperfect at the end (a few lines of the conclusion being missing in consequence of a lacuna after fol. 144). Bâb I, on fol. 12a; II, on fol. 44b; III, on fol. 69a; IV, on fol. 97a; V, on fol. 101a; VI, on fol. 117a; VII, on fol. 122a; VIII, on fol. 129b.

b. In the margin-column of ff. 1b–144b, Sa'di's *Bûstân* (at the end fifteen verses missing according to Graf's edition, in consequence of the same lacuna). Bâb I, on fol. 8a; II, on fol. 41a; III, on fol. 58b; IV, on fol. 71b; V, on fol. 89b, last line; VI, on fol. 97a; VII, on fol. 103b; VIII, on fol. 119b; IX, on fol. 129b; X, on fol. 141a.

c. In the centre-column of ff. 145a–155a, Sa'di's *Pandnâma*, defective at the beginning (owing to the before-mentioned lacuna). There are five baits wanting; the first that appears here corresponds to the last on fol. 1b in the following copy.

On the margin of ff. 145a–155a there is found the well-known religious mathnawî on the duties of a Muslim, styled نام حق or رسالهٔ نام حق (as it is called here), likewise defective at the beginning; the first bait, which is the eighth in the usual copies (for instance, No. 1345 of the India Office Collection, fol. 56b), runs thus:

روز و شب طالب قبول وهم — پیروی امّت رسول وهم

comp. on this poem, which is usually styled مقدّمة الصّلوة, Bodleian Cat., Nos 1767 and 1768. The date of composition, viz. 693 of the Rihlat, or A.H. 703 (A.D. 1303), is contained in the last verse.

The whole MS., written throughout by the same hand, was transcribed at the request of Nawwâb 'Abd-almuhsinkhân, son of Nawwâb 'Abd-alnabikhân, by Mihr 'Alî, son of Muhammad Ibrâhîm, and finished the 12th of Rabî'-alawwal, A.H 1165 (A.D. 1752, Jan 29). On fol. 1a is a seal of John Henry Peile, جان هنری پیل, with the date A.H. 1220 (A D. 1805), and a statement in English, 'that this MS. was the gift of Mr. Sanders, 1811, that it was presented by J. H. Peile, Esq. (of the Madras Civil Service), and received 19th September, 1818, transferred to Civil College (i.e. Haileybury), 9 Aug., 1819.'

No. 3299, ff. 155, ll. 11, and an additional margin-col., ll 30; large and distinct Nasta'lîk; splendid frontispiece on fol 1b, every page, from first to last, adorned with gold borders round each line of the centre-column, and three corner-vignettes in various colours and designs; size, 10⅜ in. by 6½ in.

1134

Pandnâma.

Another copy of Sa'di's Pandnâma, beginning:

کریما ببخشای بر حال ما — که هستم اسیر کمند هوا

comp. Nos. 1127 and 1133 in this Cat.

Dated the 14th of Shawwâl, A.H. 1209 (A.D. 1795, May 4).

No. 1345, ff. 1–10b, 2 coll., each ll. 13; Nasta'lîk; size, 7½ in. by 4⅝ in.

1135

The same.

Beginning:

کریما به بخشای بر حال ما

که هستم اسیری (!) کمند هوا

Quite modern copy, dated the 16th of Rajab (without any year), by a scribe with the name of Muhammad.

No. 3083, ff. 1–9, ll. 14; Nasta'lîk; size, 7¾ in. by 5⅝ in.

1136

Bûstân.

Another copy of Sa'di's Bûstân, not dated, but old, probably belonging to the end of the tenth century of the Hijrah.

Beginning: بنام خداوند جان آفرین الخ.

Bâb I, on fol. 5b; II, on fol. 40a; III, on fol. 58a; IV, on fol. 70b; V, on fol. 88a; VI, on fol. 95a; VII, on fol. 101a; VIII, on fol. 115b; IX, on fol. 124b; X, on fol. 131b.

No. 3485, olim 20. J. 10, ff. 135, 2 coll., each ll. 15; very neat and distinct Nasta'lîk; illuminated frontispiece; size, 8⅝ in. by 5⅛ in.

1137

The same.

Dated A.H. 1019 (A.D. 1610, 1611).

No. 286, margin-col., ff. 1–116, ll. 36–38; Nasta'lîk; illuminated frontispiece.

1138

The same.

This copy was written by Kamâl; one half of the date is torn away, but what is left, viz. ۴۳, seems to indicate A.H. 1043 (A.D. 1633, 1634).

No 472, ff 150, 2 coll., each ll. 14; excellent Nasta'lîk; illuminations on the first two pages; size, 8½ in. by 5½ in.

1139

The same

Beginning, the usual one بنام خداوند جان آفرین الخ, but the various reading of جهاندار for خداوند (as in fact many copies read) has been suggested on the margin. The last bait of Graf's edition is here the last but two; the additional two baits are:

هزاران درود وهزاران سلام — زمان بر محمّد علیه السّلام

ترا فتح ودولت همیشه مدام — بحق محمّد علیه السّلام

Copied A.H 1081 (A.D. 1670, 1671) by 'Abd-alrasûl ibn Maulânâ 'Alî. Collated. Bibliotheca Leydeniana. On the fly-leaf at the back the following note: 'The Bostan of Sadi; Palgatacherri, Aug., 1805; J. Leyden.'

No. 2713, ff. 150, 2 coll., each ll. 15; Nasta'lîk; size, 9⅝ in. by 5⅞ in.

1140

The same.

Another excellent copy, written A.H. 1082 (A.D. 1671, 1672) by Muzaffar Husain alhusaini; the poem begins on fol. 2b. Instead of the usual *ten* bâbs this copy contains *eleven*, the ninth bâb having been split into two, the second headed on fol. 169b: در موعظه وتنبیه.

No. 154, ff. 179, 2 coll., each ll. 12; very large and distinct Nasta'lîk; the margin sprinkled with various colours; two large pictures on ff. 1b and 2a; illuminated frontispiece on fol. 2b; size, 12⅝ in. by 7½ in.

1141

The same.

This copy is dated the 21st of Dhû-alhijjah, A.H. 1156 (A.D. 1744, Feb. 5), the 26th year of Muhammadshâh's reign, by Râh-allâh ibn Shaikh Zind ibn Shaikh Muhibb 'Alî Mâlik. A few various readings and annotations on the margin.

No. 1561, ff. 134, 2 coll., each ll. 15-17; Nasta'lîk; size, 9⅝ in. by 5⅝ in.

1142

The same.

A most splendid copy, written at the request of Nawwâb Ahmadkhân Bahâdur bin Ghadanfar-aldaulah Bahâdur by Râm Pirshâd, and finished at Shâhjahânâbâd the 14th of Rabî'-althânî, A.H. 1171 (A.D. 1757, Dec. 26).

No. 1779, ff. 58, 4 coll., each ll. 21; clear and distinct Nasta'lîk; large illuminated frontispiece; very fine and carefully executed illustrations on ff. 2b, 3a, 3b, 5a, 8a, 21a, 27b, 47b, 50a, 54a, 57b, and 58a; size, 12⅝ in. by 8½ in.

1143

The same.

Beginning: بنام جهاندار جان آفرین الخ.

Dated the 19th of Dhû-alka'dah, A.H. 1197 (A.D. 1783, Oct. 16) = 3rd of the month آسن, of the year 1190 of the Bangâli era, by the محرر مکرم of Bahila (بهیله), in the Parganah of Amîrpûr Balanda (امیرپور بلنده). Bibliotheca Leydeniana. Occasional notes in English on the margin.

No. 2743, ff. 130, 2 coll., each ll. 17; clear Nasta'lîk; size, 8⅝ in. by 6½ in.

1144

The same.

A modern copy, dated the 7th of January, 1804. Beginning: بنام جهاندار الخ.

College of Fort William, 1825.

No. 2317, ff. 168, 2 coll., each ll. 13; Nasta'lîk; size, 7⅝ in. by 5½ in.

1145

The same.

Splendid copy, without a date. On the first and the last page of this MS. there is an index of—as it seems—Farîd-aldîn 'Aṭṭâr's Pandnâma and Husainî's Kanz-alrumûz.

No. 1288, ff. 50, 4 coll., each ll. 23; Nasta'lîk; illuminated frontispiece; size, 10⅝ in. by 6 in.

1146

The same.

Another copy without a date. Many marginal and interlinear glosses, for the greater part written in red ink. The Bûstân concludes on fol. 137a; a few lines in prose are added by the transcriber on fol. 138a. Fol. 12 must be read after fol. 13.

No. 390, ff. 138, 2 coll., each ll. 15-16; Nasta'lîk; size, 10 in. by 6½ in.

1147

The same.

Good copy, not dated.

No. 209, margin-col. on ff. 1b-148b, ll. 26, and an additional centre-col. on ff. 136a-149a, ll. 11; clear Nasta'lîk; illuminations on ff. 1b and 2a; size, 9⅝ in. by 5⅞ in.

1148

Extracts from the Bûstân.

Select verses from Sa'dî's Bûstân, beginning with the usual initial bait: بنام خداوند جان آفرین الخ.

Similar extracts were made by Shâh Kâsim-i-Anwâr (died A.H. 837 = A.D. 1433, 1434), see Bodleian Cat., Nos. 743 and 744. As title to these extracts is given, on fol. 1a: جزوی از بوستان سعدی.

Copied in Shawwâl, A.H. 959 (A.D. 1552, Sept. October).

No. 268, ff. 24, 2 coll., each ll. 11; excellent Nasta'lîk, beautiful illuminations on the first two pages; size, 9⅛ in. by 5¾ in.

1149

A fragment of the Bûstân.

Beginning: بنام جهاندار الخ; it breaks off, on fol. 38b, in the second half of Bâb I, with the bait:

بجان اندرش عقد نگسسته ـ گهرهای دندان فرو ریخته

corresponding to p. 118, last bait, in Graf's edition.

This MS. belonged formerly to Sir Barry Close, Bart.

No. 1340, ff. 1-38b, 2 coll., each ll. 11-15; large, unequal Nasta'lîk; size, 9⅛ in. by 5¼ in.

1150

Sharh-i-Bustân (شرح بستان).

'Abd-alwâsi' Hânsawî's commentary on the Bûstân, beginning, on fol. 41b: ربّنا لا تؤاخذنا إن نسينا او اخطانا وصلّ على نبيّك ورسولك محمّد سيّدنا و مولانا وعلى آله واصحابه الخ ميگويد معترف بعجز ونادانی در فهم الفاظ ودرك معانی عبد الواسع هانسوی که الخ; comp. A. Sprenger, Catal., p. 552. 'Abd-alwâsi' of Hânsi (see above, col. 403) is also the author of the غرائب اللغات, an alphabetical glossary of Hindî words with Persian explanation, improved and re-edited by Sirâj-aldîn 'Alî Ârzû, and of a Persian Grammar, printed 1851 in Cawnpore, comp. Rieu iii. pp. 1030a and 1096b.

The text of the Bûstân (introduction) begins, on fol. 42b: بنام جهاندار جان آفرین; Book I, on fol. 61a, II, on fol. 106b; III, on fol. 130a; IV, on fol. 149a; V, on fol. 171a; VI, on fol. 182a; VII, on fol. 188b, VIII, on fol. 206b; IX, on fol. 216a; X, on fol. 218a. Fol. 50b is left blank, but there is no lacuna.

Not all verses, but only the difficult ones, are explained by the commentator.

This copy was finished after a careful collation by Muhammad Nasîr, the son of Sayyid Lutf-allâh, who was also an inhabitant of Hânsî, the 8th of Safar, A.H.

1140 (A. D. 1727, Sept. 25). On fol. 220 a fragment, in Hindûstânî: خیال بزبان هندی.

No. 530, ff. 41–220, ll. 11; large and distinct Nasta'lîk; the first two pages sprinkled with gold; size, 8½ in. by 4½ in.

1151

Kalîd-i-Bustân (کلید بستان).

A short glossary to Sa'dî's Bûstân, arranged alphabetically, except the five first words; beginning: حلب نام مقام ماخولیا حلل دماغ غور مقام . . . . . اقواه دهنها استعانت یاری خواستن آگنده پر شده الخ.

The whole letter ا from اقواه to the beginning of the letter ب quite agrees with the short glossary to Hâfiz' diwân, contained on ff. 38–48 of this same MS., see the second کلید حواجهٔ حافظ further down in this Cat. under 'Hâfiz;' but all the rest from ب down to the end of ی is different from that. It concludes on fol. 97b, and is dated the 12th of Dhû-alka'dah, in the first year of Jahândârshâh's reign (=A. H. 1124, A. D. 1712, Dec. 11). As this little glossary follows in the same MS. immediately upon the مفتاح گلستان, by Uwais bin Alâ-aldin Âdam (see Nos. 1176–1179 in this Cat.), it may be due to the same author, who flourished about A. H. 900 (A. D. 1494, 1495).

This کلید is followed, on ff 98–106b, by another short glossary, likewise to the Bûstân, arranged, without alphabetical order, according to the single chapters of Sa'dî's poem; but there are quoted only eight chapters; the last two seem to be missing. Beginning: پوزش عذر (MS. عزیز) ومعذرت الخ. At the end a fragment of a تعمیر نامه.

Copied A. H. 1148 (A. D. 1735, 1736).

No. 1840, ff. 91–167, ll. 13; clear Nasta'lîk; size, 8⅝ in by 6 in.

1152

Sharh-i-Bûstân (شرح بوستان).

A very short commentary on Sa'dî's Bûstân, in which only the difficult verses and phrases are explained, by an anonymous author, who, however, judging from the immediately following commentary on the Gulistân in this same MS. (see No. 1180 in this Cat.), seems identical with Muhammad 'Abd-alrasûl bin Shihâb-aldîn, who wrote both his small explanatory works on Bûstân and Gulistân in the same year, viz. A. H. 1073 (A. D. 1662, 1663), see Rieu ii. p. 604; A. Sprenger, Catal., p. 552, etc.

The present copy begins, without any introduction, at once with the initial bait of the poem: بنام جهاندار جان آفرین . . . . . جهان بمعنی روزگار مصحح است از خدمت امیر شهاب الدین حکیم الخ.

Bâb I begins on fol. 231a.

No date.

No. 212, ff. 225–254, ll. 20; Nasta'lîk; size, 9½ in. by 6 in.

1153

Gulistân.

Another copy of Sa'dî's Gulistân, not dated, but old and especially valuable, as, according to the statement in the colophon, it has been copied from and collated with the poet's autograph.

No. 1598, ff. 92, ll. 14–15; ff. 1, 2, 32, and 56 supplied by a modern hand; Nasta'lîk; size, 9 in. by 5 in.

1154

The same.

This copy, rich in marginal and interlinear glosses, was transcribed from a good old copy of A. H. 805 (A. D. 1402, 1403) at Lakhnau, A. H. 1183, and finished the 24th of Rabî'-althânî in that year (A. D. 1769, Aug. 27). It ends on fol. 90a, and is followed on the same and the following page by the transcriber's report about the source of his copy.

No. 820, ff. 1–90, ll. 16; Nasta'lîk; size, 8⅝ in. by 4¾ in.

1155

The same.

This copy was transcribed from one of Miyân Muhammad Sâlih, which through several intermediate transcripts traced its origin back to an autograph of the poet himself, by Muhammad Murîd bin Muhammad Rashîd, for his son Rashîd Muhammad, in the first or tenth year of Shâh 'Âlam's reign (A. H. 1173 or 1182=A. D. 1760 or 1768, 1769). On ff. 1b–2b a full index of the Gulistân, supplied by another hand; the work itself begins on fol. 3b.

No. 235, ff 135, ll 11; clear Nasta'lîk, illuminated frontispiece on fol 3b, size, 9 in by 5¼ in.

1156

The same.

Dated the 15th of Jumâdâ-alawwal, A. H. 1019 (A. D. 1610, Aug. 5).

No. 286, centre-col, ff. 119, ll. 15; distinct Nasta'lîk; illuminated frontispiece; size, 8⅝ in. by 4¾ in.

1157

The same.

This copy, rather uncouth and dirty, but provided with numerous interlinear paraphrases in Hindûstânî, is dated the 10th of Ramadân, A. H. 1138 (A. D. 1726, May 12). Bibliotheca Leydeniana.

No. 2735, ff. 112, ll. 14; written in a very peculiar style of Nasta'lîk, red with Shikasta, by several hands, as it seems; size, 9⅞ in. by 5⅝ in.

1158

The same.

Dated the 5th of Rabî'-alawwal, in the thirteenth year of Muhammadshâh's reign (=A. H. 1144, A. D. 1731, Sept. 7).

No. 1481, ff. 1–147b, ll. 13; large Nasta'lîk; size, 6⅞ in. by 3¾ in.

1159

The same.

Dated the 4th of Sha'bân, A. H. ۱۱۴۷ (that is ۱۱۴۷ = 1147, A. D. 1734, Dec. 30).

No. 1553, ff. 97, ll. 14; Nasta'lîk; size, 9⅞ in. by 6 in.

1160

The same.

This copy, with numerous marginal and interlinear glosses and explanations, was written by Muhammad Wâsilî Ghâzî in the reign of the emperor Ahmadshâh (A. H. 1161–1167 = A. D. 1748–1754).

The proper order of ff. 72–77 is: 72, 74, 73, 76, 75, 77.

No. 1689, ff. 105, ll 13; Nasta'lîk; illuminated frontispiece; size, 8⅞ in. by 4⅝ in.

1161

The same.

Copied A. H. 1185 (A. D. 1771, 1772). Occasionally some interlinear glosses. Bibliotheca Leydeniana.

No. 2808, ff. 1–71, ll. 14; Nasta'lîk; size, 8⅝ in. by 6¾ in.

1162

The same.

A beautifully written copy, interleaved throughout; dated by Sayyid 'Azîz-allâh alhusainî Zanjânî Qâdirî the 21st of Jumâdâ-alawwal, A. H. 1196 (A. D. 1782, May 4). Fol. 37 must be read before fol. 36.

No 1541, ff 136, ll. 11; large and distinct Nasta'lîk; illuminated frontispiece; pictures on ff. 13ᵇ, 34ᵃ, 56ᵇ, 71ᵇ, 78ᵃ, 94ᵇ, 98ᵃ, and 101ᵃ, size, 10½ in. by 6¾ in.

1163

The same.

This copy, which is not dated, was written by Muhammad Yahyâ bin Muhammad 'Umar, and formerly belonged to the Marquess of Hastings, to whom it was given by his most esteemed and learned friend, Antonio Viegra, 1786 (A. H. 1200, 1201), according to a note on the fly-leaf.

The right order of ff. 68–73 is: 68, 72, 70, 71, 69, 73.

No. 3159, ff. 227, ll. 11; large, but unequal Nasta'lîk; the first two leaves supplied later, ll. 13; splendid binding in red and gold; size, 8 in. by 4½ in.

1164

The same.

This copy is dated by Bîmcand, who calls himself a ملازم عدالت دیوانی, a servant or official of the civil court, the 14th of Safar, A. H. 1208 = 8th of the month Âsin, in the year 1200 of the Bangâlî era = A. D. 1793, Sept. 21. It was presented by W. B. Smith, Esq., March 30, 1816.

No. 3431, ff. 143, ll. 7; very clear and distinct Nasta'lîk; size, 7⅞ in. by 5⅝ in.

1165

The same.

This copy is dated by Ahsan-allâh, in the month Dhû-alhijjah, A. H. 1213 (A. D. 1799, May), in the time of Nawwâb Mu'in-aldaulah Dilirjang Bahâdur, the son of Nawwâb Mubârak-aldaulah Bahâdur (the latter probably identical with Mîr Ja'far 'Alîkhân, the Nawwâb or Nâzim of Bangâlah's youngest son, who succeeded his brother Saif-aldaulah, March, 1770, and died at Murshidâbâd, September, 1793). College of Fort William, 1825.

No. 2210, ff. 114, ll. 15; Nasta'lîk; size, 8⅛ in. by 5½ in.

1166

The same.

Another copy of the Gulistân, not dated, but stated to have been purchased by J. H. Peile, Esq., at Mysore, 1800, and presented by him the 19th Sept., 1818; transferred to Civil College, Aug. 9, 1819. This copy is difficult to read in many parts; there are some various readings on the margin, and occasional remarks, written in pencil (by Mr. Peile), as well as corrections of the text.

No. 3338, olim 20. J. 6, ff. 1–146, ll. 9; Shikasta; size, 8⅜ in by 6 in.

1167

This copy is dated the 7th of Muharram, A. H. 1219 (A. D. 1804, April 18).

No. 1340, ff 39ᵇ–148, ll. 15; Nasta'lîk; size, 9⅛ in by 5¼ in

1168

The same.

Another excellent copy, not dated.

No 209, centre-col., ff. 1ᵇ–135ᵇ, ll 11; clear Nasta'lîk, illuminated frontispiece, size, 9⅝ in. by 5⅞ in.

1169

The same

Good copy, not dated.

No. 3110, ff. 92, ll 13; clear and distinct Nasta'lîk; size, 8⅛ in by 6 in

1170

The same.

Another copy with a few interlinear glosses, not dated. Bibliotheca Leydeniana.

No. 2488, ff. 108, ll. 15; Nasta'lîk; size, 8¾ in. by 6 in.

1171

The same.

Good modern copy, not dated.

No. 1554, ff. 151, ll. 11; large and clear Nasta'lîk; illuminated frontispiece; size, 8⅞ in. by 5½ in.

1172

The same.

No date.

No. 1378, ff. 110, ll. 15–17; Nasta'lîk, written by at least three different hands; size, 8⅛ in. by 4⅝ in.

1173

The same.

Another copy with occasional interlinear and marginal Persian paraphrases of Arabic words and quotations.

No date. Modern transcript. Bibliotheca Leydeniana.

No. 2731, ff. 1–99, ll. 18; Naskhî; size, 10 in. by 5⅝ in.

1174

The same.

The first thirty-two leaves with marginal and interlinear English paraphrases. The copy was written by Khwâjah Ghafûr; but as date, only the 2nd of Rajab is given, without a year.

Bibliotheca Leydeniana.

No 2797, ff. 96, ll. 13–14; Nasta'lîk, size, 8⅝ in. by 5⅞ in

1175

A defective copy of the same

This copy lacks the introduction, and begins at once with Bâb I, on fol. 1b: پادشاهی را شنیدم که نکشتی اسیری اشارت فرمود الخ Bâb II, on fol. 24a; III, on fol 35b, IV, on fol 47b; V, on fol 50a, VI, on fol. 55a, VII (not marked by a heading) on fol 58b, first line; VIII, on fol 62a

No date.

No 2720, ff. 1–68, ll 9–10; Shikasta, size, 9⅜ in by 5⅝ in

1176

Miftâḥ-i-Gulistân (مفتاح گلستان)

Short commentary on and glossary to Sa'dî's Gulistân, composed by Uwais bin 'Alâ-aldîn, known as Âdam; a pupil of Khwâjah Abû-alfaiḍ Abû-alfaḍl Amîr-aldîn Shâh Ni'mat-allâh Muḥammad bin Muḥammad al-Ḥasanî, and dedicated to the Bahmanî Sultân of the Dakhan, Maḥmûdshâh bin Muḥammadshâh (who reigned A. H. 887–924 = A. D. 1482–1518, see above, No 449). According to the last words in No. 3338 (1179 in this Cat.), the work was completed by the author on the day عاشور, i. e. the 10th of Muḥarram, A. H. 900 (A. D. 1494, Oct. 11). It is divided into two kisms, the *first ḳism* being a glossary, *arranged* alphabetically, of the difficult words (قسم اوّل مبوّب از حروف مقطّعات در بیان لغات), the last letter constituting the bâb, the first the faṣl or subdivision; the *second ḳism* containing an explanation of the difficult phrases, verses of the Ḳurân, traditions and sayings of Shaikhs, Arabic baits and invocations of God, etc., which occur in the Gulistân (قسم دوم در تفسیر و معانیٔ آیات و کلام قدسی و احادیث و اقوال و ادعیّات واشعار تازی که در کتاب گلستان مذکور است).

Beginning: فاتحه مر فتّاحی را که افتتاح کلام خود بفاتحة الکتاب مخصوص گردانید الخ.

First ḳism, on fol. 6b; *second ḳism*, on fol. 57b.

The copy ends on fol. 69b, and is dated the 6th of Sha'bân, A. H. 1052 (A. D. 1642, Oct. 30). On ff. 71b–75a there are written by another hand some fragments of theological tracts in Arabic, on Muḥammad, the Ḳurân, etc.

No. 104, ff. 75, ll. 13; Naskhî; size, 7½ in. by 4¼ in.

1177

Another copy of the same.

Beginning as in the preceding copy; *first ḳism*, on fol. 5b; *second ḳism*, on fol. 49b. Copied A. H. 1070 (A. D. 1659, 1660).

No. 103, ff. 56, ll. 12–13; carelessly written in a mixture of Nasta'lîk and Shikasta; size, 7⅝ in. by 4½ in.

1178

The same.

This copy begins: کتاب مفتاح گلستان حضرت سعدی شیرازی، فاتحه مر معتاح (sic!) را که افتتاح کلام خود الخ

First ḳism, on fol. 55b; *second ḳism*, on fol. 83b.

On fol. 51a another title is given to this work, viz. کلید گلستان. Dated the 24th of Jumâdâ-alawwal, A. H. 1148 (A. D. 1735, Oct. 12).

No 1840, ff 51–90, ll. 13; large and distinct Nasta'lîk; size, 8⅜ in by 6 in.

1179

The same

This copy, written rather incorrectly and not dated, begins: فاتحه مر فتّاحی که افتتاح کلام خود الخ.

First ḳism, on fol. 151b, *second ḳism*, on fol. 192a, last line. The date A. H. 900, 10th of Muḥarram, appears on fol. 203a, ll. 5 and 6.

Purchased by J. H. Petie, Esq., at Mysore, 1800; received at the Library Sept. 19, 1818; transferred to Civil College, Aug 9, 1819.

No. 3338, olim 20. J 6, ff. 147–203, ll. 13; Nasta'lîk; size, 8⅜ in. by 6 in

1180

Sharḥ-i-Gulistân (شرح گلستان).

Another short commentary on the Gulistân, by Muḥammad 'Abd-alrasûl (or, as he is called here, by a confusion with his brother 'Abdallâh, 'Abdallâh alrasûl) bin Shihâb-almillat (Shihâb-aldîn) bin Shaikh 'Abdallâh bin Shaikh Ṭâhir bin Shaikh Ḥasan alḳuraishî (or alḳurashî) alhâshimî, who began this work after having completed his commentary on the Bûstân (see No. 1152 in this Cat.) in A. H. 1073 (A. D. 1662, 1663); comp. Bodleian Cat., No. 924; Rieu ii. p. 604 and A. Sprenger, Catal., p. 550. It was printed in Lucknow, A. H. 1264.

Beginning: سپاس بی قیاس علیمی را که علم علّم الاسماء کلّها (Sûrah 2, v. 29) حرفی است از تختهٔ تعلیم او الخ.

Every bâb of the Gulistân comprises in this commentary five explanatory parts, viz. 1. verses of the

Kurân (آیات الهی); 2. traditions of the Prophet, sayings of the Shaikhs, and Arabic proverbs (احادیث نبوی واقوال مشایخ وامثال عرب); 3. Arabic verses (اشعار عربیّه); 4. Persian verses (ابیات فارسیّه); 5. difficult Arabic and Persian words and phrases, in alphabetical order (لغات عربیّه وفارسیّه برعایت ترتیب حروف). Occasional notes and additions on the margin.

Dated the 2nd of Ramadân, in the seventeenth year of 'Âlamgir's reign (=A.H. 1085, A.D. 1674, Nov. 30).

No. 212, ff. 255–284, ll. 20; Nasta'lîk; size, 9½ in. by 6 in.

1181

Sharh-i-Gulistân (شرح گلستان).

Another commentary on the Gulistân, by Muhammad Nûr-allâh Ahrârî, see A. Sprenger, Catal., p. 550, beginning, on fol. 24b: منّت مر خدایرا عزّ وجلّ که زبان گویا را پیشکار دل دانا ساخت الخ.

The author's name appears on fol. 25a, l. 8. It is the same Nûr-allâh Ahrârî who wrote a commentary on the mathnawî (see No. 1104 in this Cat.).

This copy is incomplete, one leaf seems to be missing at the end; it breaks off in the eighth chapter (which begins on fol. 96a); the last words of the text are: پادشاه از برای (or rather: پادشاه از بهر ستمگار است . . . دفع ستمگاران, see No. 2797 (1174 in this Cat.), fol. 95b, l. 7).

Bibliotheca Leydeniana.

No. 2787, ff. 24–103, ll. 15; Shikasta; size, 8¾ in. by 6 in.

1182

Farhang-i-Gulistân (فرهنگ گلستان).

A short Persian paraphrase of the difficult Arabic and Persian verses, the sentences of the Kurân, traditions of the Prophet, sayings of other great Shaikhs, and a great many single words, especially of Arabic origin, which occur in Sa'dî's Gulistân, composed by Junaid bin 'Abdallâh, and beginning: الحمد لله على نعمائه و الصّلوة على رسوله و السّلام على اصحابه قال الخ.

It is divided into three kisms:

قسم اوّل اشعار عربی و بعضی فارسیٔ مشکل،

قسم دویم در مرکّبات معانیٔ بعضی اقوال اکابر و حدیث نبوی و کلام ربّانی،

قسم سیوم در لغات مفردات و حروف تهجّی

The third kism begins on fol. 158a.

The Persian paraphrase is an interlinear one, and written in much smaller characters than the original words and phrases. Finished the 15th of Rajab, in the fourteenth year of Muhammadshâh's reign (=A.H. 1145, A.D. 1733, Jan. 1).

No. 1481, ff. 149b–172, ll. 18; Nasta'lîk; size, 6¾ in. by 3½ in.

1183

Farhang-i-Gulistân (فرهنگ گلستان).

Another small glossary of the Gulistân, with the same title, chiefly explaining Arabic words by an interlinear Persian paraphrase; it is divided into two portions, the first of which is arranged alphabetically according to the *last* letter, viz. لغات مفردات بترتیب حروف, on fol. 1a, beginning with رضا (=خشنودی); the second is headed لغات متفرّقه, on fol. 18b, beginning with انابت (=توبه).

No compiler's name appears. Dated, as it seems, the 9th of Safar (? the word is entirely misspelt here), in the first year of Ahmadshâh's reign (=A.H. 1162, A.D. 1749, Jan. 29). A seal, however, of the first owner, Ghulâm Muhyî-aldîn Rafî, bears the earlier date A.H. 1155 (A.D. 1742, 1743), on fol. 18b, another of the same is found at the end of the copy.

No. 1605, ff. 21; careless Nasta'lîk; size, 7¼ in. by 4¾ in.

1184

Tarjuma-i-Ash'âr-i-Gulistân (ترجمهٔ اشعار گلستان).

A Persian translation of all the Arabic verses and sentences which occur in Sa'dî's Gulistân, by an anonymous author, beginning: الحمد لله المعبود که مناشیر تناشر الخ.

This paraphrase is divided into five fasls, the first of which comprises the verses of the Kurân (در کتاب وآیات مجید); the second, the traditions (در احادیث عظیم); the third, the sayings of the Shaikhs (در قول مشایخ); the fourth, all the rest of the Arabic verses (در اشعار عربیّه); and the fifth, whole Arabic phrases and sentences (در لغات وکلمات تامّات). The third and fifth of these fasls are entirely missing in this copy. The first begins on fol. 250b, the second on fol. 252a, and the fourth on fol. 253b.

No. 2650, ff. 250–257, ll. 17; Nasta'lîk; size, 12⅔ in. by 7 in.

1185

Risâla-i-duwum dar majlis-i-panjgâna (رسالهٔ دوم در مجلس پنجگانه).

Another copy of the *second risâlah* or prose-treatise of Sa'dî, containing the five homilies, see above, No. 1117, 2 sq.

It is divided into five majlis, and begins, on fol. 93a: حبرست از آن مقتدای زمرهٔ حقیقت وآن پیشوای لشکر طریقت آن نگین خاتم جلال الخ.

Dated at Lakhnau the 24th of Rabî'-althânî, A.H. 1183 (A.D. 1769, Aug. 27), see No. 1154 in this Cat.

No. 820, ff. 93a–114, ll. 16; Nasta'lîk; size, 8⅝ in. by 4¾ in.

Poets who died between A.H. 700 *and* 800.

Amîr Khusrau (Nos. 1186–1222).

1186

Kulliyyât-i-Amîr Khusrau (کلّیات امیر خسرو).

The oldest collection of poetical works, by the greatest Persian poet of India, Yamîn-aldîn Abû-alhasan Amîr

Khusrau, son of Lâjîn (who afterwards assumed the title of Amîr Saif-aldîn Maḥmûd Shamsî), born A.H. 651 (A.D. 1253) in Patyâlî or Patiyâlî, died in Dihlî A.H. 725, either the 18th of Shawwâl, as the Maṭlûb-alṭâlibîn states (see No. 3 in the list of Nizâm-aldîn Auliyâ's pupils, col. 324 in this Cat.)=A.D. 1325, Sept. 27, or the 29th of Dhû-alḳa'dah=A.D. 1325, Nov. 6, as Rieu and Sprenger assert; comp. on his life and works Rieu i. pp. 240–242, and ii. p. 609 sq.; Bodleian Cat., Nos. 753–799; W. Pertsch, p. 74 (No. 43, 6), and Berlin Cat., p. 831 sq.; A. Sprenger, Catal., p. 465 sq.; Ouseley, Biogr. Notices, pp. 148–163; Elliot, History of India, iii. pp. 524–566; Cat. des MSS. et Xylographes, pp. 350–352; G. Flugel i. p. 542; J. Aumer, pp. 21 and 22; comp. also Haft Iḳlîm, No. 391 (coll. 404 and 405 in this Cat.); Butkhâna, No. 30 (Bodleian Cat., coll. 199 and 200); Âtashkada, No. 754 (ib., col. 288); and Khulâṣat-alkalâm, No. 23 (ib., col. 297)

This collection, which was written A.H. 866 and 867 (A.D. 1462), contains the following parts:

A. *Centre-columns.*

1. Dîbâca (دیباچه), or prose-preface to the *third* diwân, containing notices on the earlier Persian literature, and a detailed account of the poet's life and works, beginning, on fol. 1b: اطلع اهلّة (other copies الله) انّ الغزير (other copies الغرر) من مطالع غرّة الكمال الخ غرّهٔ کمال انسان از دیباچهٔ حمد محترعیست که مطلع دیوان الخ.

2. Ghurrat-alkamâl (غرّة الكمال), or the poems of maturity, the *third* of Amîr Khusrau's diwâns (and the only one which is found complete in this copy); according to Rieu (ii. p. 610a) it contains the poems written between A.H. 685 and 693 (A.D. 1286–1294), but according to No. 754 in the Bodleian Cat. it was not completed before A.H. 702 (A.D. 1302, 1303), and the latter date seems more correct, as this diwân contains, among others, ḳaṣîdas in honour of 'Alâ-aldîn Muḥammadshâh Khiljî, who reigned from A.H. 695 to 715 or 716 (A.D. 1296–1316).

Beginning, on fol. 45b:

چون آفتاب روشن توحید ذو الجلال
بنمود رخ زمطلع این غرّهٔ کمال

The various distichs of this initial poem, which is not found in other copies (except No. 2073, 1192 in this Cat.) in its complete form, serve as introduction to each of the following poems, and represent the various links of the chain or 'silsilah' which binds the separate ḳaṣîdas, etc., together (see Rieu ii. p. 609, and Bodleian Cat., col. 554). The first two baits appear as heading of the second ḳaṣîdah, on fol. 48a, which, in most other copies, is the first, beginning:

چو زهره خاك مسكين را كه توحيد خدا گويد
بدين آلودگي ذات مقدّس را ثنا گويد

The third bait introduces the third ḳaṣîdah, on fol. 54a; the fourth bait the fourth ḳaṣîdah, on fol. 60a; and so forth. This diwân consists of ḳaṣîdas (ff. 45b–135b), tarji'bands (ff. 136a–145b), beginning as in No. 754 of the Bodleian Cat.: ای دل جا مانده خیز الخ and muḳaṭṭa'ât (ff. 146a–164b), beginning likewise as in the Bodleian copy: هر که گوید که من از عقل الخ. Other copies in Rieu ii. pp. 610b, 613b, and 614a; Bodleian Cat., Nos. 754 and 755, and A. Sprenger, Catal., p. 468.

3. Ghazaliyyât (غزليّات), a collection of minor lyrical poems, gathered, as is usual in copies of Amîr Khusrau's works, from all the four older diwâns of the poet (see similar collections in Rieu, W. Pertsch, Bodleian Cat., G. Flugel, etc., loc. cit.), introduced by a ḳaṣîdah, beginning, on fol. 164b: حمد رائم برزبان لله ربّ العالمين الخ. This is the initial poem of the *second* diwân (وسط الحيوة); see the following copy and A. Sprenger, p. 468; and of the general دیوان امیر خسرو in No. 1193 below, in Rieu ii. p. 614b, and Bodleian Cat., Nos. 758 and 759. From fol. 175b onwards they are arranged in alphabetical order; beginning of the first alphabetical ghazal: بشکافت غم این ریش جگر خوارهٔ مارا الخ.

4 Rubâ'iyyât (رباعيّات), on fol. 477b, beginning:

صانع احدی که ساخت نه چرخ کهن
نی عقل رسد بکنه وصفش نه سخن

This is the initial bait of the rubâ'îs of the *fourth* diwân (بقيّهٔ بقيّه) in No. 756 of the Bodleian Cat. and of the general selection from Khusrau's diwâns in No. 759 of the same.

5 Ḳirân-i-Sa'dain (قران سعدين), usually called Ḳirân-alsa'dain (قران السعدين), the conjunction of the two lucky planets, i.e. the meeting of Sulṭân Mu'izz-aldîn Kaikubâd of Dihlî (who reigned from A.H. 686 to 689=A.D 1287–1290, see col. 320 in this Cat.), with his father, Sulṭân Nâṣir-aldîn Bughrâkhân of Bangâlah, in A.H. 688 (A.D. 1289), at Dihlî; it was completed in the month of Ramadân, in the same year (A.D. 1289, Sept., October); comp. Rieu ii. pp. 611b and 612a; Bodleian Cat., Nos. 773–775; A. Sprenger, Catal., p. 470; W. Pertsch, Berlin Cat., pp. 838 and 839; Elliot, History of India, iii. pp. 524–534 (where extracts in English translation are given), and Cowell's account of the poem in the Journal of the Asiatic Society of Bengal, 1860, vol. 29, pp. 225–239. The mathnawî has been lithographed in Lucknow, A.H. 1259 and 1261 (the latter edition compiled by Maulawî Ḳudrat Aḥmad and accompanied with glosses). Three commentaries of the same are described in A. Sprenger, Catal., p. 471, one by Nûr-alḥaḳḳ, styled نور العين (see another copy in Rieu ii. p. 617b), and composed A.H. 1014 (A.D. 1605, 1606); another by 'Abd-alrasûl Ḳâsim, and a third by an anonymous write

Beginning of the mathnawî, on fol. 506a:

حمد خداوند سرایم نخست
تا شود این نامه زنامش درست

This is the third bait in most copies where two initial verses in a different metre are prefixed to the poem (beginning: شکر گویم که بتوفیق خداوند جهان الخ). From fol. 506 to fol. 514a this poem is only written in the centre-columns, like the preceding parts, but from fol. 514b to the end (on fol. 520) also on the margin.

B. *Margin-column.*

6. Maṭla'-alanwâr (مطلع الانوار), or the rising of the lights, a mystical mathnawî in imitation of Nizâmî's Makhzan-alasrâr, being the *first* part of Amîr Khusrau's Khamsah, and beginning, on fol. 1b:

بسم الله الرحمن الرحیم — خطبهٔ قدسست بملك قدیم

This poem was composed A.H. 698 (A.D. 1298, 1299), and dedicated, like the *second*, *third*, and *fifth* part of the Khamsah, to 'Alâ-aldîn Muḥammadshâh (see above under No. 2).

7. Shîrîn u Khusrau (شیرین و خسرو), or the loves of Khusrau and Shîrîn, completed in the beginning of Rajab of the same year, A.H. 698 (A.D. 1299, 4th of April); it was written in imitation of Nizâmî's Khusrau u Shîrîn and forms the *second* part of Amîr Khusrau's Khamsah.

Beginning, on fol. 91b:

خداوندا دلم را چشم بگشای — بمعراج یقینم راه بنمای

8. Majnûn u Lailâ (مجنون و لیلی), or the loves of Lailâ and Majnûn, an imitation of Nizâmî's Lailâ u Majnûn, forming the *third* part of Amîr Khusrau's Khamsah. It was composed, like the two preceding poems, in A.H. 698, and begins, on fol. 203b:

ای داده بدل خزینهٔ راز — عقلی از تو شده خزینه پرواز

This poem has been printed in Calcutta 1811, 1818, and A.H. 1244 (A.D. 1828, 1829), in Lucknow A.H. 1286 (A.D. 1869); it is also published in Lumsden's Persian Selections (Calcutta, 1828); Zenker (ii. 550) cites besides an edition of 1848, without any specification of place.

9. Hasht Bihisht (هشت بهشت), or the eight paradises, containing the love-adventures of Bahrâmgûr in imitation of Nizâmî's Haft Paikar. It forms in some copies the *fourth* part of Amîr Khusrau's Khamsah, in others the *fifth*, and was composed A.H. 701 (A.D. 1301, 1302).

Beginning, on fol. 274b:

ای گشایندهٔ خزائن جود — نقش پیوند کارگاه وجود

10. Â'ina-i-Iskandarî (آئینهٔ اسکندری), or the mirror of Alexander, composed A.H. 699 (A.D. 1299, 1300) in imitation of Nizâmî's Iskandarnâma, and forming the *fifth* (or more commonly the *fourth*) part of Amîr Khusrau's Khamsah.

Beginning, on fol. 359b:

جهان پادشاها خدائی تراست
ازل تا ابد پادشاهی تراست

Other copies of this Khamsah (besides the five described below in Nos. 1196–1200) are noticed in Bodleian Cat., Nos. 766–771; Rieu ii. pp. 611 (Nos. VII–XI) and 615 sq.; W. Pertsch, Berlin Cat., pp. 834–838; A. Sprenger, Catal., pp. 468–470, etc.

11. Miftâḥ-alfutûḥ (مفتاح الفتوح), or the key of victories, a mathnawî in praise of the first campaigns of Sulṭân Jalâl-aldîn Fîrûzshâh, from his accession in A.H. 689 to his return to Dihlî in Jumâdâ II, A.H. 690 (A.D. 1290 to June 1291), completed immediately after the latter event; this poem was originally included in the *third* dîwân (غرة الکمال), see Rieu ii. pp. 611a and 614a; Bodleian Cat., No. 754 (where it is styled فتح نامه), and No. 1190 below in this Cat.

Beginning, on fol. 478b:

سخن بر نام شاهی کردم آغاز
که بر شاهان در دولت کنم باز

An account of this poem is given in Elliot, History of India, iii. pp. 536–544. The margins are left blank on ff. 285b, 378b, 379a, and 463b–472a. There are two dates, viz. 1st of Dhû-alḥijjah, A.H. 866 (A.D. 1462, Aug. 27), on fol. 91a margin, at the end of the مطلع الانوار, and 8th of Ṣafar, A.H. 867 (A.D. 1462, Nov. 2), on fol. 359a margin, at the end of the هشت بهشت.

No. 51, ff. 520, 2 centre-coll., each ll. 21, and a third on the margin, ll 38; excellent Nasta'lîk; illuminated headings at the beginning of each part; size, 9½ in. by 6 in.

1187

Another copy of the same.

This copy of Amîr Khusrau's Kulliyyât is much younger than the preceding one, but considerably richer in contents. It consists of the following parts:

A. *Centre-columns.*

1. Tuḥfat-alṣighar (تحفة الصغر), or the poems of youth, the *first* of Amîr Khusrau's dîwâns, which was completed about A.H. 670 or 671 (A.D. 1272), with a preface in prose.

Beginning of the preface, on fol. 1b: حمدی که از اول زادن زاد وجود بود وثنای که از شیر خوارگی الخ.

Beginning of the poetry, on fol. 4b:

خدای عزّ و جل ذو الجلال کی فیکون
بری زحیرت و مستغنی از چرا وچون

It consists of ḳasidas, ḳit'as (beginning on fol. 48b), and a short mathnawî, which begins on fol. 50b: هی هی ای تیره رای الخ; other copies are described in Rieu ii. pp. 609b and 613a, and A. Sprenger, p. 467.

2. Wasaṭ-alḥayât (وسط الحیات), or poems of middle life, the *second* of Amîr Khusrau's dîwâns, which was completed about A.H. 685 (A.D. 1286), with a preface in prose.

Beginning of the preface, on fol. 55b: تفضل الله قد سطرت هذه الصفحات وجعلتها واسطة لبقاء الذات بعد الممات الخ.

Beginning of the poetry, on fol. 63b: حمد رانم بر زبان لله رب العالمین الخ; see the preceding copy, No. 3.

This diwân consists of kasîdas, tarkîbbands (beginning on fol. 123b), and kit'as (on fol. 139b). Blanks on fol. 83. Other copies are described in Rieu ii. pp. 610a and 613a; Bodleian Cat., No. 753, and A. Sprenger, Catal., pp. 467 and 468.

3. Ghurrat-alkamâl (غرّة الكمال), or the poems of maturity, the *third* of Amîr Khusrau's diwâns, see Nos. 1 and 2 in the preceding copy; the preface begins here thus, on fol. 145b: (read حمد) غرّة كمال انسانى از ديباچهٔ احمد مخترع است الخ.

Beginning of the poetry, on fol. 194b. چه (? چو) زهره خاك مسكين را الخ, agreeing with the second kasîdah of this diwân in the preceding copy. It contains kasîdas, tarkîbbands (on fol. 292a sq.), and kit'as (on fol 302a sq.). A blank on fol. 149a.

4. Bakiyya-i-nakiyyah (بقيّة نقيّه), or the poems of old age, the *fourth* of Amîr Khusrau's diwâns, completed A. H. 718 (A. D. 1318), with a preface in prose

Beginning of the preface, on fol 317b: حمدى كه بقيّهٔ بقيّهٔ حيوة در تحرير آن پر جرائد وجود بشمار آيد وثناى حليه الخ.

Beginning of the poetry, on fol 328a

زبان كه در در معنى كليد گفتار است
زهر شكر و سپاس يكى جهاندار است

This diwân (which is called, in A Sprenger, Catal., بقيّهٔ بقيّه, and in Cat. des MSS et Xylographes كتاب بقيّه و بقيّه) contains kasîdas, tarkîbbands (on fol. 377a sq), short mathnawis (on fol 385b sq.), kit'as (on fol 390a sq.), and a very extensive collection of ghazals, followed by a series of rubâ'is. The ghazals (which have here the special heading of بقيّهٔ بقيّه) are arranged alphabetically, except the first twelve poems, and begin, on fol. 407b:

اى زخيال ما برون در تو خيال كى رسد
با صفت تو عقل را لاف كمال كى رسد

This initial poem is the first ghazal of the غرّة الكمال or *third* diwân in Nos. 754 and 755 of the Bodleian Cat., and of the various selections from Khusrau's diwâns and ghazals in Nos. 760 and 763–765 of the same; it appears likewise as beginning in the general collections, described in W. Pertsch, Berlin Cat., pp. 714, 831, and 832, and in J. Aumer, p. 21. The rubâ'is begin, on fol. 824b: پاكست خداوند كريم اكبر الخ, likewise agreeing with the initial quatrain in the *third* diwân in Nos. 754 and 755 of the Bodleian Cat., and in the general collection, No. 758, of the same. Blanks on ff. 323, 341, 489b, 611, and 629; a lacuna besides after fol. 781. Other copies of this diwân are described in Rieu ii. pp. 610b and 613a; Bodleian Cat., No. 756; A. Sprenger, Catal., p. 468; W. Pertsch, Berlin Cat., p. 833, and Cat. des MSS. et Xylographes, p. 351. These four diwâns have been printed, Lucknow, 1874. The *fifth* diwân, styled نهاية الكمال, and containing poems of the last years of Amîr Khusrau's life (see Rieu ii. p. 613b, and Bodleian Cat., No. 757), is not found in the India Office Collections.

B. *Margin-column.*

5. Matla'-alanwâr (مطلع الانوار), on fol. 1b, beginning:

خطبهٔ قدسست بملك قديم — بسم الله الرّحمن الرّحيم

see No. 6 in the preceding copy. Fol. 83 is left blank.

6. Khusrau u Shîrîn (خسرو و شيرين), on fol. 97b, beginning as in No. 7 of the preceding copy. Fol. 149 left blank.

7. Lailâ u Majnûn (ليلى و مجنون), on fol. 217a, beginning as in No. 8 of the preceding copy.

8. Hasht Bihisht (هشت بهشت), on fol. 292b, beginning as in No. 9 of the preceding copy.

9. Â'ina-i-Iskandarî (آئينهٔ اسكندرى), on fol. 391a, beginning as in No. 10 of the preceding copy. The greater part of fol. 489b is left blank, but there seems to be no interruption in the text.

10. Kirân-alsa'dain (قران السعدين), on fol. 520b, beginning as in No. 5 of the preceding copy.

11. Nuskha-i-Khidrkhânî (نسخهٔ خضرخانى), i.e. Kissa-i-Khidrkhân u Duwalrânî (قصّهٔ خضرخان و دولرانى), or as the author himself styles it: Duwalrânî Khidrkhân (دولرانى خضرخان), see Rieu ii. p. 612b, the love-story of Khidrkhân, son of Sulṭân 'Alâ-aldîn Muḥammadshâh Khiljî (reigned A. H. 695–715 or 716 = A. D. 1296–1316, see No. 2 in the preceding copy), with Duwalrânî, the daughter of the Râjah of Gujarât, completed A. H. 715, 6th of Dhû-alka'dah (A. D. 1316, Feb 1). It is often merely called كتاب, قصّهٔ خضرخانى, or even خضرخانى, and also bears the title of 'Ishkiyyah (عشقيّه), see below, No. 1216. Beginning, on fol 623a:

سر نامه بنام آن خداوند
كه دلها را بخوبان داد پيوند

Ff. 629 (partly), 646a–653b, and 678a–701a are left blank. Comp. on this poem Rieu ii. pp. 612, 617, and 618; Bodleian Cat., Nos. 777–779; A. Sprenger, Catal., p. 470; J. Aumer, p. 22; Cat. des MSS. et Xylographes, p. 351; Elliot, History of India, iii. pp. 544–557, where extracts are given in English translation; Elphinstone, History of India, 5th ed., p. 395, and E. Thomas, Pathan Kings, p. 176.

12. Nuh Sipihr (نُه سپهر), or the nine spheres, another mathnawî which gives a poetical description of the court of Kuṭb-aldîn Mubârakshâh Khiljî (who was killed A. H. 720 or 721 = A. D. 1320 or 1321, see col. 320 in this Cat.), and of certain events of his reign. It was completed end of Jumâdâ II, A. H. 718 (A. D. 1318, Aug. 28), comp. Rieu ii. p. 612b; Bodleian Cat., No. 776, and Elliot's History of India, iii. p. 557, where an analysis of the poem is given. Beginning, on fol. 701b:

خدارا كنم بر سر نامه ياد
كه بر بندهٔ درهاى معنى گشاد

It breaks off on fol 781b in consequence of a lacuna.

13. Miftâḥ-al[illegible]h, incomplete at the beginning, in

consequence of the same lacuna; the first bait which appears here, on fol. 782a:

همی زد تیره سر بر آسمانها
ستاره چشم میزد بر سنانها

corresponds to the first distich on fol. 483a margin in the preceding copy.

14. A series of short mathnawis, containing poetical descriptions of various kinds; the *first*, on fol. 798a, is headed: این نامه بر کسیست که جانرا زدوستیش حل کرده ام بآتش و بنوشته این مقال (supplied from No. 2073, 1192 in this Cat.), and begins:

این نامه که جان درو سرشتم
هر حرف بخون دل نبشتم

corresponding to the first mathnawî in the *third* diwân of the Bodleian Cat., No. 754, fol. 216a; the *second*, on fol. 805b, is headed: این بیتهای قصر که مهر خانه کرد رغبت درو در آید و بیرون رود چنان. Other headings on ff. 806b, 811b, 812a, 813a (bis), 813b, 814b, 815a, 815b, and 817b; the last of these mathnawis concludes on fol. 825a; the remaining leaves are left blank.

This copy is dated the 2nd of Rabî'-alawwal, A.H. 1008 (A.D. 1599, Sept. 22). A fihrist on the fly-leaf.

No. 412, ff. 845, 2 centre-coll., each ll. 19, and a third on the margin of ff. 1–825, ll. 38; clear and distinct Nasta'lîk; illuminated frontispiece; size, 9¾ in. by 5¾ in.

1188

The same.

This copy of Amîr Khusrau's Kulliyyât is much older than the preceding one, but defective both at the beginning and end.

Contents:

A. *Centre-columns.*

1. Tuḥfat-alṣighar, the *first* diwân, defective at the beginning; it opens âbruptly in the middle of a ḳaṣîdah: گفتم درین گریوه بیابم امید عفو الخ, corresponding to No. 356 (1190 in this Cat.), fol. 5a margin, last bait, and consists of ḳaṣîdas, tarkîbbands, muḳaṭṭa'ât (on fol. 44b sq.), and the same mathnawî as in the preceding copy, beginning, on fol. 46b: هی هی ای تیره رای الخ.

2. Wasaṭ-alḥayât, the *second* diwân, with the prose-preface. Beginning of the preface, on fol. 51b (different from that in the preceding copy): حمدی که از میان جان بر آید و ثنائی که از وسط دل گره گشاید حکیم حاکم را الخ.

Beginning of the poetry, on fol. 60a: حمد رانم بر زبان الخ. This diwân consists of ḳaṣîdas, tarkîbbands, tarji's, and ḳiṭ'as (on fol. 136b sq.).

3. Kitâb-alkamâl (کتاب الکمال), that is the *third* diwân, usually styled Ghurrat-alkamâl, with the prose preface. Beginning of the preface, on fol. 142b: غرّهٔ کمال انسانی از دیباچهٔ حمد الخ.

Beginning of the poetry, as in the preceding copy on fol. 193b: چه زهره خاك مسکین را الخ. It consists of ḳaṣîdas, tarkîbbands, and ḳiṭ'as (on fol. 282b).

4. Baḳiyya-i-Naḳiyyah, the *fourth* diwân, with the prose-preface. Beginning of the preface, on fol. 206b: حمدی که بقیّهٔ نقیّه الخ.

Beginning of the poetry, on fol. 306b: زبان که بر در معنی الخ. It consists of ḳaṣîdas, tarkîbbands, and ḳiṭ'as (on fol. 385a).

5. Ghazaliyyât and rubâ'iyyât, a very large collection, gathered from all four diwâns, but incomplete at the end. The ghazals are arranged alphabetically, except the first twelve. Beginning of the initial ghazal, on fol. 402b: ای زخیال ما الخ, corresponding to the first ghazal of the *fourth* diwân in the preceding copy and that of the *third* diwân in No. 356 below (1190 in this Cat.), in Nos. 754 and 755 of the Bodleian Cat., etc., see the full references in No. 4 of the preceding copy.

Beginning of the first alphabetical ghazal, on fol. 405b:

چه اقبالست این یا رب که دولت داد رو ملرا
که در کوی فراموشان گذر شد یار زیبارا

agreeing with the first in a smaller selection from Amîr Khusrau's ghazals in No. 763 of the Bodleian Cat.

Beginning of the rubâ'îs, on fol. 874b: پاکست خداوند الخ, see No. 4 in the preceding copy; they break off on fol. 877b with a quatrain, beginning:

قدرت ملکا زآسمان بیشتر است
هر لحظه دل دشمن تو ریشتر است

corresponding to No. 356 (1190 in this Cat.), fol. 405b, l. 3.

B. *Margin-column.*

6. Maṭla'-alanwâr, defective at the beginning; the first verse on fol. 1a is not found in No. 51 (1186 in this Cat.); but the second, مردمك چشم قمر شد زنور الخ, corresponds to fol. 6b margin, first line, in that copy.

7. Khusrau u Shîrîn, on fol. 94b.

8. Majnûn u Laylâ, on fol. 214b.

9. Hasht Bihisht, on fol. 274b.

10. Iskandarnâma (اسکندرنامه), i.e. Â'îna-i-Iskandarî, on fol. 388b.

11. Ḳirân-alsa'dain, on fol. 516b.

12. Kitâb-i-Khiḍrkhânî (کتاب خضرخانی), i.e. Khiḍr-khân u Duwalrânî, on fol. 623b.

13. Nuh Sipihr, on fol. 702b.

14. Fatḥ-alfutûḥ (فتح الفتوح), i.e. Miftâḥ-alfutûḥ, on fol. 827b.

15. The same series of short mathnawis as in No. 14

of the preceding copy, the *first* of which, on fol. 848ᵃ, has the same heading and beginning as there.

This copy is dated A.H. 933 (A.D. 1526, 1527); the right order of ff. 82–88 is: 82, 87, 83–86, 88; that of ff. 224–370: 224, 361–369, 352–360, 256–263, 248–255, 241–247, 233–240, 225–232, 264–351, 370; and that of ff. 413–418: 413, 416, 417, 414, 415, 418.

Nos. 1950 and 1951, *first* vol. ff. 1–401, *second* vol. ff. 402–877, 2 centre-coll., each ll. 19, and a third on the margin of ff. 1–875ᵃ, ll. 36; good Nasta'lîk; an illuminated heading at the beginning of each part, except the first, the sixth, and the last; size, 9¼ in. by 6⅝ in.

1189

Amîr Khusrau's four dîwâns.

Another copy of the four dîwâns of Amîr Khusrau, viz.:

1. Tuḥfat-alsighar, the *first* dîwân; beginning of the prose-preface, on fol. 1ᵇ, as in No. 412 (1187 in this Cat.): حمدی که از اوّل الخ. Beginning of the poetry, on fol. 8ᵃ margin: حدای عزّ وجل الخ.

It consists here of kasîdas, ghazals, and kit'as; the same mathnawî as in the two preceding copies, beginning, on fol. 48ᵇ margin: هی هی ای تیره رای الخ; and a series of rubâ'îs (on fol. 51ᵇ sq.) The right order of ff. 1–9 is: 1–3, 8, 4–7, 9.

2. Wasaṭ-alḥayât, the *second* dîwân, beginning of the prose-preface, on fol. 63ᵇ: بفضل الله قد سطرت الخ. Beginning of the poetry, on fol. 68ᵇ margin شابد از همگام نقش این ثنای کبریا الخ.

It consists here of kasîdas, kit'as, ghazals (on fol. 125ᵃ sq.), and two series of rubâ'îs (on ff. 158ᵇ–164ᵇ margin, and 182ᵃ–188ᵃ margin).

3. Ghurrat-alkamâl, the *third* dîwân, without the prose-preface. Beginning of the poetry, on fol. 189ᵇ. چه زهرهٔ خاك الخ.

It consists here of kasîdas, short mathnawîs, kit'as, ghazals, and rubâ'îs (on fol. 292ᵃ margin).

4. Bakiyya-i-Nakiyyah, the *fourth* dîwân; the prose-preface here is the usual one of the *third* dîwân, beginning, on fol. 305ᵇ: الله اطلع الغرر من مطلع الخ. Beginning of the poetry, on fol. 337ᵇ:

بقیّه ایست نقیّه زفیض طبع من این
که چون طبائع افلاك محکم است متین

As a comparison with No. 756 of the Bodleian Cat. and Rieu ii. p. 613ᵃ shows, this is the introductory distich or verse of the 'Silsilah,' see above, No. 1186, 2.

This dîwân consists of kasîdas, ghazals, a series of short mathnawîs, kit'as, and rubâ'îs (on fol. 476ᵃ).

Both the margin and the inner side of the pages are injured in many places. Two dates appear, viz. 16th of Shawwâl, A.H. 1011 (A.D. 1603, March 29), at the end of the first dîwân, and 24th of Rabî'-alâkhar, A.H. 1012 (A.D. 1603, October 1), at that of the third; the transcriber's name was Madârî, son of Hâjî Shâhîn of Dihlî (العبد الکاتب مداری ولد حاجی للحرمین الشریفین حاجی شاهین دهلوی).

No. 338, ff. 481, 2 centre-coll., each ll. 17, and a third on the margin, ll. 26; clear Nasta'lîk; illuminated frontispieces on ff. 1ᵇ, 63ᵇ, 305ᵇ, and 337ᵇ; size, 10⅞ in. by 6¼ in.

1190

Another copy of the same four dîwâns.

Contents:

1. Tuḥfat-alsighar, the *first* dîwân, preceded by the usual prose-preface of the *second*, beginning, on fol. 1ᵇ: بفضل الله قد سطرت هذه الصفحات الخ. Beginning of the poetry, on fol. 4ᵇ: خدای عزّ و جل الخ.

The first poem has the following introductory quatrain (or first instalment of the 'Silsilah'):

لوحی که بر صحیفهٔ گردون مصوّرست
توقیع آن بنام خداوند اکبرست
شد تحفة الصغر چو خطاب این سواد را
از ذکر ذو الجلال سوادی منوّرست

The dîwân consists here of kasîdas, kit'as, the usual short mathnawî (beginning, on fol. 33ᵃ: هی هی ای تیره رای الخ), ghazals (which begin, on fol. 35ᵇ margin: ای آفتاب تافته از روی انورت الخ), and rubâ'îs (on fol. 52ᵇ margin).

2. Bakiyya-i-nakiyyah, the *fourth* dîwân, without a preface. It consists of kasîdas and ghazals, begins, on fol. 65ᵇ, زبان که بر در معنی الخ, and is incomplete at the end, in consequence of a lacuna after fol. 91.

3. Wasaṭ-alḥayât, the *second* dîwân, defective at the beginning, in consequence of the same lacuna; it opens on fol. 92ᵃ in the middle of the same prose-preface, which in No. 1950 (1188 in this Cat.) is prefixed to the *second* dîwân, and which differs entirely from the usual one; the first words, مسان چندین عوّامان گوهر سخنم بروی آب الخ, correspond to No. 1950, fol. 53ᵇ, l. 4 ab infra. Fol. 95 must be placed before fol. 94. Beginning of the poetry, on fol. 94ᵇ: حمد رانم بر زبان الخ.

This dîwân consists here of kasîdas, ghazals, kit'as, short mathnawîs (the first of which begins, on fol. 142ᵇ: چون همای رایتش پرواز کرد الخ), a second large collection of ghazals (beginning, on fol. 151ᵇ margin: ای بدرماندگی پناه همه الخ, see Bodleian Cat., top of col. 554), and rubâ'îs (beginning, on fol. 223ᵇ: صانع ملکی که ملك هستی پرداخت الخ, see Bodleian Cat., loc. cit.).

4. Ghurrat-alkamâl, the *third* dîwân; beginning of the preface, on fol. 232ᵇ: الله اطلع الغرر من مطلع الخ.

Beginning of the poetry, on fol. 264b: چه زهره خاك مسكين را الخ.

This kaṣîdah is preceded by the same two initial baits of the 'Silsilah' as in No. 1186, 2: چون آفتاب روشن الخ. This dîwân consists here of kaṣîdas, tarkîb-bands, kiṭ'as, mathnawîs (the first of which, on fol. 343a, is the مفتاح الفتوح, see Nos. 1186, 11; 1187, 13; and 1188, 14; the second, on fol. 355b, agrees with the first short mathnawî in No. 1187, 14); ghazals (the first of which, on fol. 369b margin, begins: ای زخیال ما برون الخ, see the remarks in Nos. 1187, 4, and 1188, 5), and rubâ'îs (beginning, on fol. 403a: پاکست خداوند الخ, see ibidem).

No date; but a seal from A.H. 1167 and an entry from A.H. 1168 (A.D. 1753–1755) are found on fol. 1a. The title given to this copy, کلّیات امیر خسرو, is incorrect, as it only contains the four dîwâns.

No. 356, ff. 418, 2 centre-coll., each ll. 17, and a third on the margin, ll. 26; Nasta'lîk; an illuminated frontispiece at the beginning of the first, second, and third dîwân; size, 10⅞ in. by 6⅝ in.

1191

Wasaṭ-alhayât (وسط الحيات).

Another copy of Amîr Khusrau's *second* dîwân, containing:

Kaṣîdas, on fol. 1b, beginning: حمد رانم بر زبان الخ.

Tarji'ât, on fol. 62a; kiṭ'as, on fol. 80b. A lacuna after fol. 85.

Short mathnawîs, on fol. 86a; the first begins: چون همای رایتش پرواز کرد الخ. See No. 3 in the preceding copy.

Ghazals, without alphabetical order, beginning: ای بدرماندگی پناه همه الخ, agreeing with the initial poem of the second collection of ghazals in No. 3 of the preceding copy.

Rubâ'îs, on fol. 228b, beginning: صانع ملکی الخ, see ibidem.

No date. Worm-eaten. The last page injured.

No. 1457, ff. 242, 2 coll., each ll. 17; Nasta'lîk; size, 8¾ in. by 5⅝ in.

1192

Ghurrat-alkamâl (غرّة الكمال).

Another copy of Amîr Khusrau's *third* dîwân, with the usual prose-preface, on fol. 1b, beginning: غرّة کمال انسانی الخ.

There is a large lacuna between ff. 31 and 32, which comprises, according to the Arabic paging, eight leaves, and corresponds to ff. 28a, first line, to 34a, l. 5 ab infra, middle, in No. 51 (1186 in this Cat.).

Beginning of the poetry, on fol. 44b, with the same chain-kaṣîdah as No. 51: چون آفتاب روشن توحید ذو الجلال الخ; written throughout in red ink. All the following kaṣîdas have, as in No. 51, as headings the various distichs of this poem; the second kaṣîdah is identical with the second in that copy, and so forth. The dîwân consists of kaṣîdas, tarkîbbands (on fol. 153b), kiṭ'as (on fol. 166b, with a large lacuna after fol. 168, comprising six leaves and corresponding to ff. 147b, lin. penult., to 154a, l. 5 in No. 51), and short mathnawîs, the first of which, on fol. 181b, is the مفتاح الفتوح, see Nos. 1186, 11; 1187, 13; 1188, 14; and 1190, 4; the second and third, on ff. 203b and 211b respectively, are identical with the first two mathnawîs in No. 1187, 14.

No date.

No. 2073, ff. 225, 2 coll., each ll. 17; distinct Nasta'lîk; size, 8⅞ in. by 5⅛ in.

1193

Dîwân-i-Amîr Khusrau (ديوان امير خسرو).

A large selection of ghazals, with some kiṭ'as and fards at the end, made from all the four dîwâns, as in Rieu ii. pp. 610b, 614b, and 615a; Bodleian Cat., Nos. 758–765; W. Pertsch, Berlin Cat., pp. 831 and 832; G. Flügel i. p. 542; J. Aumer, p. 21 (Nos. 63 and 64), etc. It begins, on fol. 1b, with the same kaṣîdah as the Ghazaliyyât in No. 1186, 3: حمد رانم بر زبان الخ; then follow a few ghazals without alphabetical order, and on fol. 80a the alphabetical order begins.

First alphabetical ghazal:

ای باد برقع بر فگن آن روی آتشناك را الخ

corresponding to the first alphabetical poem in No. 759 of the Bodleian Cat.

No date. The proper order of the leaves is: 1, 2, 75–82, 3–74, 83–164, 166, 165, 168, 167, 169–526, 529, 528, 527, 530–619; a few pages injured.

No. 512, 2 centre-coll., ff. 619, ll. 12; Nasta'lîk; the first two pages richly illuminated; size, 7⅞ in. by 5⅛ in.

1194

The same.

A similar, but much smaller collection of ghazals, kiṭ'as, and rubâ'îs, from the four dîwâns of Amîr Khusrau, beginning, as in Nos. 1187, 4; 1188, 5; and 1190, 4: ای زخیال ما برون در تو خیال کی رسد الخ.

From fol. 2b onwards the ghazals are arranged alphabetically. Beginning of the first alphabetical poem:

ابر می بارد و من می شوم از یار جدا
چون کنم دل بچنین وقت زدلدار جدا

corresponding to the first alphabetical ghazal in No. 762 of the Bodleian Cat. This copy was transcribed near Akbarâbâd by Munshî عبودیت مقترن کنکابش for Mr. Robert Watherston, and finished the 10th of Shawwâl, A.H. 1204 (A.D. 1790, 23rd of June). It came into Mr. Watherston's possession the 30th of July, 1790

Bibliotheca Leydeniana.

No. 2470, ff. 92, 2 coll., each ll. 15–19; the last bait of each ghazal usually written in red ink; large and distinct Nasta'lîk, size, 9¾ in. by 6¾ in.

1195

Kaṣîda-i-Amîr Khusrau (قصيدهٔ امير خسرو).

Amîr Khusrau's great kaṣîdah on the subject of

Firdausî's Shâhnâma (قصیدهٔ امیر خسرو دهلوی متضمّن حقیقت شاهنامهٔ فردوسی), introduced and concluded by a rubâ'î.

Heading: بنام ایزد بخشایندهٔ بخشایشگر مهربان دادگر.

Beginning of the kaṣîdah:

آمد نگار من بسر از ناز افترا
تا قامتی چو از چمن خلد عرعرا

No date.

No. 183, ff. 21, 2 coll., each ll. 15; large and distinct Nasta'lîk; size, 11½ in. by 6½ in.

1196

Khamsa-i-Amîr Khusrau (خمسهٔ امیر خسرو).

Another copy of the five mathnawîs which Amîr Khusrau wrote in imitation of Nizâmî's Khamsah

1. Maṭla'-alanwâr, on fol. 1b
2. Shîrîn u Khusrau, on fol. 42b.
3. Lailâ u Majnûn, on fol. 94b
4. Â'ina-i-Iskandarî (or as it is here styled at the beginning, in analogy to Nizâmî's poem, خردنامهٔ اسکندری), on fol. 126b.
5. Hasht Bihisht, on fol 181b

Dated the last of Dhû-alka'dah, A. H. 980 (A. D. 1573, April 3), by کتاب الله بن کیومشاه

No 345, ff. 223, 4 coll., each ll. 21, Nasta'lîk, an illuminated frontispiece at the beginning of each mathnawî, the first two pages luxuriously adorned, size, 11¼ in. by 7½ in.

1197

Another copy of the same.

Contents:

1. Maṭla'-alanwâr, on fol 1b, the conclusion of this mathnawî is found on ff. 383–387, the leaves being misplaced.
2. Shîrîn u Khusrau, on fol. 61b.
3. Lailâ u Majnûn, on fol 140b.
4. Hasht Bihisht, on fol. 212b.
5. Â'ina-i-Iskandarî, on fol. 304b; this poem concludes on fol. 382b margin.

A short account of Amîr Khusrau's life in English on the fly-leaf. This copy is dated by 'Abd-alḍa'îf Sayyid Ḳâsim ibn Sayyid Jalâl, the 1st of Muḥarram, A. H. 1004 (A. D. 1595, Sept. 6). Many headings are omitted.

No. 2381, ff. 387, 2 centre-coll., each ll. 19, and a third on the margin of ff. 1–138 and 304–387, ll. 16; Nasta'lîk; size, 7⅔ in. by 4¼ in.

1198

The same.

Contents:

1. Maṭla'-alanwâr, on fol. 1b.
2. Shîrîn u Khusrau, on fol. 67b.
3. Lailâ u Majnûn, on fol. 146b.
4. Â'ina-i-Iskandarî, on fol. 198b.
5. Hasht Bihisht, on fol. 284b.

Copied A. H. 1081 (A. D. 1670, 1671) by Taḳî bin Maḥmûd Ḳâdirî (the name of the scribe appears only at the end of the fourth mathnawî). Large waterspots throughout.

No. 3336, olim 7. J. 1, ff. 347, 2 centre-coll., each ll. 13, and a third on the margin, ll. 28; small Nasta'lîk; size, 10¼ in. by 6 in.

1199

The same.

Contents:

1. Maṭla'-alanwâr, on fol. 1b.
2. Lailâ u Majnûn, on fol. 48b.
3. Shîrîn u Khusrau, on fol. 84b.
4. Â'ina-i-Iskandarî, on fol. 142b.
5. Hasht Bihisht, on fol. 202b.

A few pages a little injured, especially the last one. No date.

No. 3436, olim 7. J. 2, ff. 248, 4 coll., each ll. 19; clear and distinct Nasta'lîk; an illuminated frontispiece at the beginning of each mathnawî; size, 11⅔ by 6⅝ in.

1200

The same.

Contents:

1. Maṭla'-alanwâr, on fol 2b.
2. Shîrîn u Khusrau, on fol. 90a.
3. Lailâ u Majnûn, on fol. 206a.
4. Hasht Bihisht, on fol. 281a.
5. Â'ina-i-Iskandarî, on fol. 380b.

The last mathnawî concludes on fol. 454b, and on ff 455–468 some parts of the same are repeated; but these parts are not coherent (comp. No. 976 in this Cat.). No date.

No. 387, margin col., ff 468, ll. 34; beautiful Nasta'lîk; a small illuminated heading at the beginning of each mathnawî

1201

Maṭla'-alanwâr.

Another copy of the *first* part of Amîr Khusrau's Khamsah, dated the 12th of Shawwâl, A. H. 989 (A. D. 1581, Nov. 9), by Maḥmûd bin Aḥmad Zâhidî. A few various readings on the margin

No 418, ff 98–243, 2 coll., each ll. 12; Nasta'lîk; illuminated frontispiece; size, 9½ in. by 5¾ in.

1202

Another copy of the same.

This copy is dated the 14th of Dhû-alḳa'dah, A. H. 1169 (A. D. 1756, Aug. 10); it was written for Amîr Sirâj-aldîn.

No. 279, ff. 99, 2 coll., each ll. 17; Nasta'lîk; size, 7½ in. by 4 in.

1203

Shîrîn u Khusrau.

Another copy of the *second* (in No. 1199 above the *third*) part of Amîr Khusrau's Khamsah, not dated An entry on fol. 1b margin (and also at the end) gives A. H. 1124 (A. D. 1712) as the year in which this copy was bought at 'Abbâsâbâd by 'Abdallâh ibn Ḥâjî Maḳṣûd. More recent owners of the same were Edward Galley and Sir Barry Close, the latter of whom presented it to the Library.

No. 1946, ff. 149, 2 coll., each ll. 14; very clear and distinct Nasta'lîk; several blanks left for pictures; size, 9½ in. by 5¾ in.

1204

Lailâ u Majnûn.

Another excellent copy of the *third* (in No. 1199 above the *second*) part of Amîr Khusrau's Khamsah, dated by Sulṭân 'Alî almashhadî the first of Ṣafar, A. H. 912 (A. D. 1506, June 23). The right order of ff. 89–94 is: 89, 91, 90, 93, 92, 94.

No. 383, ff. 111, 2 coll., each ll. 12; very large and distinct Nasta'lîk; the first two pages splendidly illuminated; the margin throughout speckled with gold; size, 10¾ in. by 7 in.

1205

Hasht Bihisht and Â'îna-i-Iskandarî.

Another copy of the *fourth* and *fifth* parts of Amîr Khusrau's Khamsah, without a date.

1. Hasht Bihisht, on fol. 2[illegible]0b.
2. Â'îna-i-Iskandarî (here simply styled اسکندر نامه), on fol. 306b.

All the chapter-headings are left blank.

No. 736, ff. 270–353, 4 coll., each ll. 25; distinct Nasta'lîk; an illuminated frontispiece at the beginning of either mathnawî; size, 15⅝ in. by 9⅝ in.

1206

Another copy of the Hasht Bihisht.

This copy is dated the 9th of Muḥarram, A. H. 1030 (A. D. 1620, Dec. 4).

No. 64, ff. 1–39, 2 centre-coll., each ll. 17, and a third on the margin, ll. 34; small Nasta'lîk; illuminated frontispiece; size, 8⅝ in. by 4⅝ in.

1207

The same.

This copy, many leaves of which are worm-eaten or otherwise damaged, was finished the 8th of Rabî'-alawwal, A. H. 1102 (A. D. 1690, Dec. 10). The first three pages have been supplied by another hand.

No. 96, ff. 141, 2 coll., each ll. 12–13; Nasta'lîk; size, 6¾ in by 4½ in.

1208

Kirân-alsa'dain.

Another copy of Amîr Khusrau's mathnawî, 'the conjunction of the two lucky planets,' dated, as it seems (the colophon is a little injured), Sha'bân, A. H. 907 (A. D. 1502, February).

It begins with the introductory rubâ'î (see the remark in No. 1186, 5):

شکر گویم که بتوفیق خداوند جهان
بر سر نامه زتوحید نوشتم عنوان
نام این نامهٔ والاست قران السعدین
کز بلندیش بسعدین سپهرست قران

after which the initial bait of all the preceding copies, viz. حمد خداوند الخ, follows. College of Fort William, 1825.

No. 2252, ff. 138, 2 coll., each ll. 14; distinct Nasta'lîk; size, 8¾ in. by 5½ in.

1209

Another copy of the same.

Good copy, dated the 17th of Rajab, A. H. 1072 (A. D. 1662, March 8), and beginning with the same introductory rubâ'î as the preceding copy.

No. 1683, ff. 155, 2 coll., each ll. 13; Nasta'lîk; illuminated frontispiece; size, 7⅞ in. by 4⅝ in.

1210

The same.

Beginning as in the two preceding copies. It is dated at Shâhjahânâbâd the 27th of Ṣafar, in the 28th year of 'Âlamgîr's reign (which is called by mistake A. H. 1099, instead of 1096=A. D. 1685, Febr. 2).

Bibliotheca Leydeniana.

No. 2840, ff. 117, 2 coll., each ll. 17; Nasta'lîk; size, 6¾ in. by 3⅝ in.

1211

The same.

Dated the 10th of Dhû-alka'dah, A. H. 1135 (fourth year of Muḥammadshâh's reign)=A. D. 1723, Aug. 12, at Aurangâbâd. Beginning the same as in the three preceding copies. This copy belonged formerly to Sir Barry Close (with the date 14th March, 1813). Collated.

No. 3380, olim 19. J. 5, ff. 118, 2 coll., each ll. 17; Nasta'lîk; size, 8½ in. by 4¾ in.

1212

The same.

This copy, although not dated, is extremely valuable on account of the endless number of elaborate glosses and annotations, both marginal and interlinear, that it contains. Beginning as in the four preceding copies.

No. 1334, ff. 147, 2 coll., each ll. 13 (on ff. 1–106), ll. 15 (on ff. 107–147); Shikasta; size, 9⅝ in. by 5¾ in.

1213

The same.

No date. Collated and annotated; but unfortunately there is a lacuna of two leaves after fol. 7. The mathnawî ends on fol. 116b; the last two leaves are filled with a detailed pedigree of all the Shî'ite Imâms, descendants of 'Alî. Beginning as in all the preceding copies.

A seal from A. H. 1183 (A. D. 1769, 1770), on fol. 1a Bibliotheca Leydeniana.

No. 2396, ff. 118, 2 coll., each ll. 17; Nasta'lîk; size, 9½ in by 5¼ in.

1214

The same.

A very bad copy, without a date. Beginning as in all the preceding copies. Many various readings, both marginal and interlinear. College of Fort William, 1825.

No. 2262, ff. 1–133, 2 coll., each ll. 15; Shikasta; size, 8⅝ in. by 5 in.

1215

Khiḍrkhân u Duwalrânî.

Another copy of Amîr Khusrau's love-story of Khiḍrkhân and Duwalrânî, beginning as in No. 1187, 11. No date. Eleventh century of the Hijrah. The proper

order of the leaves is: ff. 1–52, 56–95 (lacuna of *one* leaf), 96–102, 53–55, 103–162.

Bibliotheca Leydeniana.

No. 2796, ff. 162, 2 coll., each ll. 14; some of the first leaves slightly injured; ff. 158–162 added by a later hand; Nasta'lîk; size, 8⅝ in by 4⅝ in.

1216

Another copy of the same.

This copy, which is dated the 8th of Dhû-alhijjah, A.H. 11[illegible] (i.e. 1220=A.D. 1806, Feb 27), bears the title of عشقيّة امير خسرو (see No. 1187, 11).

No 188, ff. 128, 2 coll, each ll 18, Nasta'lîk; size, 9 in by 5 in.

1217

A fragment of the same.

This fragment of Amîr Khusrau's Kissa-i-Khidr-khânî (as it is styled here) comprises less than *one* third of the whole poem, it begins with the following heading (corresponding to No 2796, 1215 in this Cat., fol 25a): قلم زدن نحسب در شرع تيغ زدن جمهور سلاطين ماضيه على الخصوص در آثار دو العقار محمّد علاء الدنيا و الدين

First bait (not found in No 2796)

كنون ار ناع اصلى نو كنم نر— زشاخ حشك رنزم ميوهٔ نر

Last two headings (on ff 72a and 76b) گرم شدن چشم دولراني در روى شمس الحق و الدين خضرخان وار ناب مهر آب در چشمش كشس و مهربان كشتن آن چشمهٔ مهربان نيلوفر هندى و چون شعاع خورشيد بصحراء زمين افتادن, and حكايت (=No 2796, ff 48a and 57a).

The initial bait of the latter is:

نمهمانى نرى شد كهه مشى
نهلو خارشى در پشب ريشى

The final bait of the fragment (not found in No. 2796) is:

بفردوس خرم با غيب دلكش
كه فردوس ارم نبود چنان خوش

No date. Eleventh and twelfth centuries. Bibliotheca Leydeniana.

No 2511*, ff. 32b–78a, 2 coll, each ll. 15; small, but distinct Nasta'lîk; size, 8⅝ in. by 5¼ in.

1218

Nuh Sipihr.

Another copy of Amîr Khusrau's mathnawî, 'the nine spheres,' introduced by a so-called chain-distich:

اوّل نگر نگارش توحيد كردگار
كين نه سپهر گشت بفرمانش آشكار

Beginning of the mathnawî itself as usual: خدارا كنم بر سر نامه ياد الخ.

The date [illegible], viz. A.H. 718 (see No. 1187, 12 above), a[illegible] the last page:

در گشاده كنم اين
سال بر هفصد و هژده بشمار

No date. Two seals of former owners from A.H. 1179 and 1180 (A.D. 1765–1767), on fol. 1a.

No. 386, ff. 132, 2 coll., each ll. 17; clear Nasta'lîk; size, 10¼ in. by 5⅝ in.

1219

Rasâ'il-al-i'jâz (رسائل الاعجاز).

Amîr Khusrau's famous work on epistolography and elegant prose-writing, with numerous specimens both of official documents and of the author's own letters, entitled رسائل الاعجاز or اعجاز خسروى, and completed according to the statement in Rieu ii. p. 527, A.H. 719 (A.D. 1319); an earlier date, at least for the completion of the second risâlah, is given in W. Pertsch, Berlin Cat., p. 1006, viz. A.H. 716, 7th of Shawwâl (A.D. 1316, Dec. 23); see besides these two references, No 1337 of the Bodleian Cat., and Elliot, History of India, iii p 566. It consists of a preface, an introduction (دباچه), and five risâlas, each of which is subdivided into several khatts (خط), harfs (حرف), etc.

Contents

Preface, on fol. 1b, beginning. هذا الكتاب بفضل الله ذى الكرم انشأت سحرًا لصد الخ

Introduction, on fol. 10a, last line (دباچهٔ كتاب رسائل الاعجاز).

First risâlah, in ten khatts (الرسالة الاولى فى المفردات و المركّبات تشتمل على عشره خطوط), on fol. 15a

Second risâlah, in nine khatts (الرسالة الثانية فى المركّبات من المكتوبات يشتمل على تسعة خطوط), on fol 53b. In the Berlin copy (W. Pertsch, loc. cit.) this risâlah has ten khatts, like the first.

Third risâlah, in two khatts (الرسالة الثالثة من الاعجاز فى اللطائف من المصنوعات يشتمل على خطّين), on fol. 149b.

Fourth risâlah, in five khatts (الرسالة الرابعة فى البدائع من المعشوقات تشتمل على خمسة خطوط), on fol. 182b.

Fifth risâlah, in six khatts (الرسالة الخامسة فى السوابق من المنشآت تشتمل على ستّة خطوط), on fol. 277b. Numerous marginal glosses and additions, written by the same hand as the text. The headings given here, are taken from the following copy. Dated Shawwâl, A.H. 1084 (A.D. 1674, January–February), by Sayyid Ja'far ibn Sayyid Ṭâhir Ḳâdirî. The *first* risâlah of the رسائل الاعجاز has been lithographed in Lucknow, 1865; the whole work, under the title of اعجاز خسرو, in the same place, 1876.

No. 570, ff. 324, ll. 21; careless Nasta'lîk; illuminated frontispieces at the beginning and at the top of the last four risâlas; size, 12¼ in by 6¼ in.

1220

Another copy of the same.

Preface, on fol. 1b, beginning as in the preceding copy.

Introduction, on fol. 16a.

First risâlah, on fol. 23b; *second*, on fol. 88b; *third*, on fol. 255b; *fourth*, on fol. 309b; *fifth*, on fol. 449b.

Many valuable glosses, various readings, and other additions on the margin. No date. The proper order of ff. 337–341 is: 337, 339, 340, 338, 341.

No. 1024, ff. 531, ll. 15–17; irregular Nasta'lîk, written by different hands; illuminated frontispieces at the beginning and at the top of the last four risâlas; size, 9¾ in. by 5⅝ in.

1221

Inshâ-i-Amîr Khusrau (انشاء امير خسرو).

Letters on Ṣûfic topics, mystic love, Persian and Indian music, and similar subjects, written in a very flowery prose style, intermixed with numerous verses, by Amîr Khusrau, forming a sequel to the preceding work on epistolography, the رسائل الاعجاز.

The first letter is headed (on fol. 2a): عجيب و غريب نامه كه خود قاصد شده و اظهار حال عاشق بمعشوق نموده و پاسخ از زبان معشوق شنوده الخ

Occasional short interlinear glosses. The copy appears to be incomplete at the end. The first owner was Muḥammad Darwîsh.

No. 1766, ff. 83, ll. 15; Nasta'lîk; size, 8½ in. by 5¾ in.

1222

A biography of Amîr Khusrau, with specimens from his dîwâns (احوال امير خسرو و معه اشعارها), beginning: خواجه امير خسرو دهلوى امير شعرا و خسرو بلغاست شرح كمالاتش زياده از آنست كه درين اوراق الخ

No date.

No. 3337, olim 14. J. 13, ff. 33–43, ll. 17; clear and distinct Nasta'lîk; size, 9⅝ in. by 5⅝ in.

1223

Dîwân-i-Ḥasan Dihlawî (ديوان حسن دهلوى).

Lyrical poems by Amîr Najm-aldîn Ḥasan Sanjarî of Dihlî, the friend of Amîr Khusrau, and, like him, a pupil of Nizâm-aldîn Auliyâ; he was called the Sa'dî of India (see Haft Iklîm, No. 392, col. 405 in this Cat.), and probably died A.H. 727 (A.D. 1327); later dates of his death are A.H. 738 (A.D. 1337, 1338), see Khulâṣat-alafkâr, No. 73 (Bodleian Cat., col. 305), and A.H. 745 (A.D. 1344, 1345) according to Taḳî Kâshî; the date given in the Mirât-alkhayâl, No. 31 (Bodleian Cat., col. 208), viz. A.H. 707 (A.D. 1307, 1308), is due to a mistake, as the poet began in this year the memoirs of Nizâm-aldîn Auliyâ, styled فوائد الفؤاد, which he completed A.H. 720 (A.D. 1320); comp. Bodleian Cat., Nos. 780–783; Rieu ii. p. 618; W. Pertsch, p. 73, and Berlin Cat., p. 841; A. Sprenger, Catal., p. 18, No. 70, and p. 418; Cat. des MSS. et Xylographes, p. 356; J. Aumer, p. 22, etc. According to the preface in prose, on fol. 1b sq., in this copy, the author collected the poems of this dîwân in his sixty-third year, A.H. 715, and completed it the 20th of Dhû-alka'dah of that year (A.D. 1316, Feb. 15), see fol. 2b, l. 3. He tells us moreover, that he began composing poetry already in his thirteenth year, and continued it for fifty years, writing works both in prose and verse. He was consequently born A.H. 652 (A.D. 1254).

Contents:

Preface in prose, on fol. 1b (the heading prefixed to it, كتاب قصائد سعدى, seems to refer to the poet's epithet of the Indian Sa'dî).

Ḳaṣîdas, on fol. 2b, beginning:

اى حاكم جهان و جهان‌داور حكيم
محدث همه بدائع و تو مبدع قديم

From the sixth ḳaṣîdah onwards (on fol. 8a, last line) the arrangement is alphabetical.

Ghazals, on fol. 57b, beginning:

اى سر هر نامه نقش نام تو — نام ما در دفتر انعام تو

The alphabetical order begins, on fol. 60b, with the thirteenth ghazal, the same which is quoted in Bodleian Cat., No. 783; A. Sprenger, and W. Pertsch, Berlin Cat.: اى بر فراز سرو بر آورده ماه را الخ.

At the end a few kit'as. Some of these ghazals have been edited by Bland in his 'Century of Persian Ghazals pp. ٥–٨.

Rubâ'is, on fol. 228a.

Copied A.H. 943 (A.D. 1536, 1537), according to the colophon on fol. 230a. Another date appears on fol. 227a, viz. 903 (سنهٔ ثلاث و تسعمائه), no doubt a mistake for 943 (ثلاث و اربعين و تسعمائه). College of Fort William, 1825.

No. 2174, ff. 230, 2 coll., each ll. 15; very clear and distinct Nasta'lîk, illuminated frontispiece on fol. 1b; a smaller illuminated heading on fol. 57b; pictures on ff. 22b, 34b, 62a, 133a, 149b, and 190a; size, 9 in. by 6½ in.

1224

Another copy of the same.

This copy, which is injured and greatly effaced in many places, contains no ḳaṣîdas, but has instead a series of short mathnawîs which are not found in the preceding copy.

Contents:

Ghazals, in alphabetical order, except the first, which begins, on fol. 1b:

مطلع ديوان بنور غيب‌بين آراسته
يكبيك ابوابش از فتح مبين آراسته

The second (or first alphabetical) ghazal is identical with the initial ghazal in No. 782 of the Bodleian Cat., viz.: يا ربّ بكش خطّ كهم الخ.

Rubâ'is, on fol. 65b; the third rubâ'î agrees with the initial one in No. 780 of the Bodleian Cat.: اى فضل تو تخته شوى نادانيها الخ.

Mathnawiyyât, on fol. 71b; the first, in honour of Sulṭân 'Alâ-aldîn Khiljî, begins: بيا اى گهرجوى دريای

غیب الخ (see Rieu, loc. cit., and No. 783 of the Bodleian Cat.); another mathnawî, in honour of Shaikh Nizâm-aldîn Auliyâ, noticed in No. 780 of the Bodleian Cat., is found here on fol. 85a, and begins: بنام پادشاه بنده پرور الخ.

No date. Tenth century of the Hijrah. This copy was bought at Lucknow and formerly belonged to Mr. Richard Johnson.

No. 3314, olim 19. J. 8, ff. 86, 4 coll., two in the centre, each ll. 25, and two on each side in diagonal lines, ll. 18; Nasta'lîk; a small illuminated frontispiece, slightly injured; size, 10½ in. by 6⅞ in.

1225

The same.

This copy, a few pages of which are injured, contains only:

Ghazals, in alphabetical order, except the first two, with some kit'as, rubâ'is, and a short mathnawî at the end. Beginning of the initial ghazal, on fol. 2b, corresponding to No. 2174, 1223 in this Cat., fol. 57b:

ای رقم رانده بر سپید و سیاه — وز درون و برون ما آگاه

The right order of ff. 1–83 is: 1, 2, 75–82, 3–74, 83; and of ff. 164–169: 164, 166, 165, 168, 167, 169.

No date.

No. 512, margin-col., ff. 1–226a, ll. 24–26; small Nasta'lîk; illuminated heading on fol. 2b.

1226

The same.

Another undated copy, containing:

Ghazals in alphabetical order, except the first three. Beginning of the initial ghazal, on fol. 1b:

دنامت می گشایم نامه را بند
که جانم را بیاد تست پیوند

The second ghazal corresponds to the initial one in the preceding copy.

Beginning of the first alphabetical ghazal, on fol. 2b:

ای خطّ خوش از مشك تر انگیخته مه را
در دفتر طاعت رقم رانده گنه را

The first alphabetical ghazal of No. 2174 (1223 in this Cat.) is found here on fol. 5a, but with some modifications in the first hemistich, viz.: ای بر فراز مهر روان بردهٔ ماه را الخ.

Rubâ'is, on fol. 157b.

Colophon: هذا دیوان من تصنیف حضرت حسن دهلوی همعصر حضرت امیر خسرو که از خلفای رشید حضرت سلطان الاولیا نظام الدین محبوب الهی است.

No. 1639, ff. 161, 2 coll., each ll. 12–13; Nasta'lîk; illuminated frontispiece; large waterspots throughout; size, 7¾ in. by 5 in.

1227

The same.

No date. Contents:

Ghazals, in alphabetical order, except the first two; the initial ghazal, on fol. 1b, agrees with that in No. 512 (1225 in this Cat.): ای رقم رانده بر سپید وسیاه الخ.

The first alphabetical ghazal, on fol. 2b, begins:

ای روی تو ماه محفل را
جز عشق تو نیست در دل ما

Rubâ'is, on fol. 270a.

No. 1637, ff. 275, 2 coll., each ll. 9–10; Nasta'lîk; size, 7⅞ in. by 5½ in.

1228

Jâm-i-Jam (جام جم).

The cup of Jamshîd, a mathnawî in imitation of Sanâ'î's Hadîkah (see Nos. 914–925 in this Cat.), by Rukn-aldîn Auhadî Marâghî Isfahânî (so according to the majority of authorities, i.e. a native of Marâgha near Tabrîz and resident of Isfahân; comp. Butkhâna, No. 31, Bodleian Cat., col. 201; Âtashkada, No. 136, ib., col. 266; Khulâsat-alkalâm, No. 4, ib., col. 295; Khulâsat-alafkâr, No. 29, ib., col. 303; Makhzan-algharâ'ib, No. 32, ib., col. 317; only in the Haft Iklîm, No. 874, coll. 441 and 442 in this Cat., it is distinctly stated that he ought to be designated Isfahânî, and *not* Marâghî, and that view is followed in the Safîuat-alauliyâ, No. 349, col. 309 in this Cat.), who died in Marâgha, A.H. 738 (A.D. 1337, 1338); comp. Bodleian Cat., Nos. 785–789; Rieu ii. p. 619; W. Pertsch, Berlin Cat., pp. 713 and 839–841; A. Sprenger, Catal., pp. 362, 363; G. Flügel i. p. 543; Hammer in Wiener Jahrbücher, vol. 65, Anzeigeblatt, p. 67; H. Khalfa ii. p. 498, No. 3856, etc. Auhadî was a pupil of Shaikh Auhad-aldîn Kirmânî (who died A.H. 697 = A.D. 1298), with whom he is often confounded. Besides the present mathnawî, he composed a dîwân (copies of which are described in Rieu ii. p. 619a, W. Pertsch, p. 72, etc.; see also H. Khalfa iii. p. 264) and a ده نامه (see Rieu, loc. cit., and H. Khalfa iii. p. 239). The Jâm-i-Jam was composed A.H. 733 (A.D. 1332, 1333), see here, fol. 137b, l. 3 (in *one* copy of the British Mus. Or. 333 there appears as date A.H. 732), and divided into three daurs, viz. دور اوّل در مبداء آفرینش, on fol. 21a; دور دوم در کیفیّت معاش جمهور; in two bâbs, (*a*) در معاش اهل دنیا, on fol. 34b; (*b*) در معاش اهل آخرت, on fol. 79b; دور سیوم در شرح معاد و احوال آخرت و خلائق, on fol. 121b.

Beginning:

قد قال (read لامرء) هو الله قال (read قُل)
من لك الحمد دائما متوال

On fol. 8b the praise of Sulṭân Abû Sa'îd Bahâdur-khân, the reigning sovereign (A.H. 716–736 = A.D. 1316–1335), begins, and on fol. 14a the dedication of the poem to the wazîr Khwâjah Ghiyâth-aldîn Muhammad bin Rashîd.

Dated by Mîr Najm-aldîn alhusainî, who transcribed this excellent copy for his friend Mîr Sirâj-aldîn, the 23rd of Rabî'-althânî, A.H. 1169 (A.D. 1756, Jan. 26)

College of Fort William, 1825.

No. 2223, ff. 138, 2 coll., each ll. 17; small, but very distinct Nasta'lîk; size, 7¾ in. by 4 in.

1229

Another copy of the same.

Beginning: قل هو الله لامرٌ قد قال الخ.

Daur I, on fol. 29a; II, on fol. 47b; III (در شرح خلائق و احوال اهل آخرت), on fol. 171b.

No date.

No. 1222, ff. 195, 2 coll., each ll. 12; large Nasta'lîk; size, in. by 4¾ in.

1230

Dîwân-i-Ibn Yamîn (ديوان ابن يمين).

An incomplete copy of the poetical works of Amîr Fakhr-aldîn Maḥmûd bin Amîr Yamîn-aldîn Muḥammad Mustaufî of Faryûmad (three days' journey from Sabzwâr), commonly known as Ibn Yamîn, who died in Faryûmad, A.H. 745 (A.D. 1344, 1345); see Haft Iklîm, No. 770 (col. 434 in this Cat.); Bodleian Cat., Nos. 790–792; A. Sprenger, Catal., pp. 433, 434; G. Flügel i. p. 545; Rieu ii. p. 825b; W. Pertsch, Berlin Cat., p. 86, etc.; and Cat. des MSS. et Xylographes, p. 358. The statement made in the last-named Catalogue, that the poet (according to the preface of his dîwân) wrote or collected his poems in A.H. 756 (A.D. 1355) is probably due to some kind of error, as according to one of Sprenger's copies already in A.H. 753 (A.D. 1352) one of the poet's friends compiled a preface to the collected dîwân.

The present collection contains:

Ghazals, in alphabetical order, on fol. 1b, beginning, ابتدا میکنم بنام خدا (the second hemistich is torn away), agreeing with the beginning of No. 791 in the Bodleian Cat.; the second bait of this initial ghazal, viz.

ای خداوند قادر یکتا ـ مبدء کون خالق اشیا

corresponds to the beginning of No. 790 in the Bodleian Cat., and of the second copy in Sprenger's Catal., p. 434, l. 12.

One tarji'band, on fol. 91a, beginning (as in No. 790 of the Bodleian Cat.):

چو نور ذات در تابد زذرّات
دو عالم محو گردد در یکی ذات

A few rubâ'is, one mukhammas, and some fards, on fol. 94b; beginning of the first poem:

طلب کن تا خبر از گنج یابی
تو کی این گنج را بی رنج یابی

Three mystical mathnawîs, the *first* of which begins, on fol. 99b:

پیش از آندم که نبود (read تُبُد) کون ومکان
بود آن گنج گرانمایه نهان

corresponding to the first mathnawî in No. 791 of the Bodleian Cat., and seems to contain six majlis; the *second*, on fol. 111a, is headed:

نسخهٔ دلفریب جان سوز است
نام این نسخه مجلس افروز است

from which it is evident that its title is مجلس افروز (which also appears in the last bait on fol. 124a); the *third*, on fol. 124a (like the first without any heading), begins with the initial bait of the preceding section (on fol. 94b), viz. طلب کن تا خبر از گنج یابی الخ; this mathnawî breaks off on fol. 125b; there are besides two lacunas, one after fol. 2 and the other after fol. 51, and some leaves are severely injured.

No. 466, ff. 125, partly 3 coll., the first and third ll. 10, the middle in diagonal lines, ll. 6; and partly 2 coll., each ll. 13, irregular Nasta'lîk; size, 8¾ in. by 5½ in.

1231

Another copy of the same.

This collection of Ibn Yamîn's poems, styled اشعار ابن يمين, and considerably smaller than the preceding one, contains principally the famous Kiṭ'as of the poet (which have been translated into German by Schlechta-Wssehrd, 'Ibn Jemin's Bruchstücke,' Vienna, 1852, new ed., Stuttgart, 1879), preceded by a few short mathnawîs.

Beginning of the first mathnawî, on fol. 1b:

بنام خدای که هستی ازوست
زبردستی و زیردستی ازوست

Beginning of the first kiṭ'ah, on fol. 7b:

الهی مرا چون سرای سپنج ـ سر انجام باید بغیری سپرد

No date.

No. 277, ff. 49, 2 coll., each ll. 12; Nasta'lîk; illuminated frontispiece; size, 8¾ in. by 5¾ in.

1232

Dîwân-i-Badr-i-Câć (ديوان بدر چاچ).

The lyrical poems of Badr-aldîn (or according to Khwashgû, Fakhr-aldîn) Muḥammad of Câć or Shâsh (the modern Tâshkand, also called Banâkit), usually called Badr-i-Câć, the full moon of Câć, who was the panegyrist of Sulṭân Muḥammad bin Tughluk (A.H. 725–752 = A.D. 1325–1351), and died after A.H. 746 (A.D. 1345, 1346); see Haft Iklîm, No. 1532 (col. 495 in this Cat.); Bodleian Cat., No. 793; Rieu iii. pp. 1031b, 1032a, 1046a; A. Sprenger, Catal., p. 367; Elliot, History of India, iii. pp. 567–573 (where some of his poems are translated). Besides his lyrical poems, he composed a شاهنامه in honour of the exploits of his patron, completed A.H. 745 (A.D. 1344, 1345), see Rieu iii. p. 1032a; the same date occurs in his dîwân, see A. Sprenger, loc. cit.; the last date that can be traced in his kaṣîdas is A.H. 746, see Rieu iii. p. 1046a.

The dîwân contains chiefly kaṣîdas with a few ghazals, kiṭ'as, and rubâ'is at the end; beginning:

حمد آن سلطان عالم را که عالم پرور است
أنس او در راه وحدت إنس و جانرا رهبر است

According to A. Sprenger, Catal., p. 368, the whole dîwân has appeared in a lithographed edition, with glosses and a vocabulary, Lucknow, A.H. 1261; the kaṣîdas have besides been lithographed in Cawnpore, A.H. 1261, and (with a commentary) in Râmpûr, A.H. 1289.

No date. Some marginal glosses on the first pages.

No. 90, ff. 96, 2 coll., each ll. 15; Nasta'lîḳ; size, 8⅞ in. by 5 in.

1233

Another copy of the same.

A smaller collection of the kaṣîdas of Badr-i-Câć, without any rubâ'îs; the special value of this copy lies in the numerous marginal and interlinear glosses which elucidate the text. Beginning as in the preceding copy

Dated the 26th of Muḥarram, A.H. 1077 (ninth year of 'Âlamgir's reign) = A.D. 1666, July 29, at Patna, by Muḥammad Sharîf, who made this copy for the Nawwâb Lashkarkhân.

No. 2697, ff. 57, 2 coll., each ll. 17; Nasta'lîḳ; size, 11 in. by 6⅝ in.

1234

Humâi u Humâyûn (همای و همایون).

One of the famous mathnawîs of Kamâl-aldîn Abû-al'aṭâ Maḥmûd bin 'Alî Murshidî, usually called Khwâjû Kirmânî (or Bammî, see Haft Iklîm, No. 286, col. 398 in this Cat., where his name is given as Muḥammad instead of Maḥmûd), who was born A.H. 679, the 5th of Shawwâl (A.D. 1281, Jan. 28), and died probably A.H. 753 (A.D. 1352); the usual date of his death, viz 745, is impossible, see Rieu ii. pp 621ᵇ and 623ᵃ. On the poet's life and works, comp. Erdmann in Zeitschrift der D.M.G. ii. pp. 205–217; Bodleian Cat., Nos. 794–796; Rieu ii. p. 620 sq.; A. Sprenger, Catal., pp. 471–473; W. Pertsch, pp. 6 and 70; G. Flügel i. pp. 544, 545; Cat. des MSS. et Xylographes, p. 357; Schefer, Chrestomathie Persane, vol. ii, Paris, 1885, pp. 251, 252. This mathnawî was composed in Baghdâd, and completed A.H. 732 (A.D. 1331, 1332). Beginning:

بنام خداوند بالا و پست
که از هستیش هست شد هرچه هست

No date.

No. 77, ff. 149, 2 coll., each ll. 15–16; unequal Nasta'lîḳ, occasionally mixed with Shikasta; size, 9 in. by 5¾ in.

1235

Sâmnâma (سامنامه).

This strange mathnawî, which is styled on fol. 1ᵃ شاهنامه (afterwards changed into سام نامه), and in the colophon ساهنامه, a full account of which has been given by Spiegel in Zeitschrift der D.M.G. iii. pp. 245–261, is like the poem of the same title and contents, described in Rieu ii. pp. 543, 544 (where, however, the beginning differs, comp. also ib. iii. p. 1089ᵇ), merely a close imitation or rather reproduction of Khwâjû Kirmânî's همای و همایون in the preceding copy, in which, simply for the purpose of deceiving the reader, the names of Humâi, Humâyûn, etc., have been changed into Sâm, son of Narîmân, Paridukht, etc.; comp. also Khulâṣat-alkalâm, No. 24 in Bodleian Cat. (col. 297). With the real Sâmnâma this work has nothing whatever to do. Beginning the same as in the preceding copy:

بنام خداوند بالا و پست
که از هستیش هست شد هرچه هست

Dated the first of Rabî'-alawwal, A.H. 1085 (A.D. 1674, June 5).

No. 190, ff. 148, 2 coll., each ll. 17; inelegant and careless Nasta'lîḳ; size, 9 in. by 5⅝ in.

1236

Sindbâdnâma (سندبادنامه).

The extremely rare poetical version of the book of Sindbâd, which closely agrees with the Greek Sintipas (see 'Essai sur les fables indiennes,' by Loiseleur de Longchamps, pp. 93–137) and the prose-version of Bahâ-aldîn Muḥammad (see Rieu ii. p. 748 sq.), and has been fully described by F. Falconer in the Asiatic Journal, vols. 35, p. 169 sq., and 36, pp. 4 sq. and 99 sq. The present copy is undoubtedly the same which Falconer describes so minutely, and has on the second fly-leaf the following entry:

'Purchased at an old bookstall for £1, June 1857, by me' Edwin Greenwood.

'It is called Sindibad Namah. It is a collection of exceedingly interesting tales. An analysis, accompanied with extracts, appeared in the Asiatic Journal, vols. 35 and 36, 1841. Neither the *East India House* nor the British Museum possess a copy. I am told this is the only copy in Europe, therefore it is very valuable'

To rectify Mr. Greenwood's statement, H. H. Wilson has added, March 1859, to the above remarks the following of his own, proving that this copy originally belonged to the India House, and must have been stolen from there and sold:

'A curious fiction—the MS. belongs to the Library of the East India House, as is evident from Mr. Falconer's description.'

Mr. W. A. Clouston, who has based his 'Book of Sindibâd from the Persian and Arabic, with introduction, notes, and appendix' (privately printed, 1884), to a great extent on this copy, and given a description of it in the Introduction, p. xi sq., has added on the first fly-leaf, April 1884, a list of the lacunas and the misplaced leaves in this MS., according to the original Arabic paging. This Persian version was composed A.H. 776 (A.D. 1374, 1375), see fol. 8ᵇ, l. 5 (چو بر هفصد افزود هفتاد وشش), and begins, on fol. 2ᵇ:

بنام خداوند لوح وقلم — که زو نام اوّل بنامش رقم

No date.

Lacunas after ff. 16, 26, 41, 44, 56, 61, 85, and 155.

No. 3124, ff. 166, 2 coll., each ll. 16; clear and distinct Nasta'lîḳ; illuminated frontispiece on fol. 2ᵃ; ff. 2ᵇ and 3ᵃ

luxuriously adorned; excellent pictures (some of full size) on ff. 1b, 2a, 11b, 13b, 14b, 18b, 20b, 21b, 22a, 23b, 28a, 29b, 31a, 32b, 34b, 35a, 36b, 40b, 43a, 45a, 47b, 48a, 48b, 50b, 54b, 57b, 60b, 64b, 68a, 69a, 73a, 74b, 75a, 76a, 78a, 80a, 82a, 85b, 87b, 91b, 94b, 97a, 99a, 102a, 106a, 108a, 109b, 114b, 116b, 119b, 120a, 121b, 123b, 125a, 126a, 128b, 129b, 132a, 134b, 135b, 137a, 138a, 138b, 142a, 143b, 149b, 151b, 154a, 158a, 163b, and 165b; size, 9⅝ in. by 6⅛ in.

1237

Dîwân-i-Salmân (ديوان سلمان):

The fullest copy in the India Office Collection of the lyrical poems of Khwâjah Jamâl-aldîn Muhammad Salmân of Sâwa, the son of Khwâjah 'Alâ-aldîn Muhammad, see Haft Iklîm, No. 1008 (col. 452 in this Cat.). He was born about A.H. 690 (A.D. 1291), enjoyed the favour of the Îlkânî rulers, Amîr Shaikh Hasan Buzurg (A.H. 736–757 = A.D. 1335–1356) and his son, Shaikh Uwais (A.H. 757–776 = A.D. 1356–1374), and died A.H. 778 or 779 (A.D. 1376 or 1377); see Erdmann in Zeitschrift der D.M.G. xv. pp. 758–772; Bodleian Cat., Nos. 807–810; Rieu'ii. p. 624 sq., Ouseley, Biogr. Notices, p. 117; A. Sprenger, Catal., p. 555; W. Pertsch, Berlin Cat., pp. 842, 843; Schefer, Chrestomathie Persane, vol. i, Paris, 1883, pp. 114, 115. Some select poems are published in Bland's 'Century of Persian Ghazals,' No. 4, and in Erdmann's article in the Zeitschrift, loc. cit.; the kasîdah, edited there on pp. 760–762, has been metrically translated into German by K. H. Graf, in 'Festgruss an die Mitglieder der Philologen und Orientalisten-Versammlung in Meissen,' 1863.

Contents:

Kasîdas, tarji'bands, and kit'as, mixed together without any alphabetical arrangement, on fol. 1b, beginning:

هر دل که در هوای هوتمت مجال یافت
عنقای همّتش دو جهان زیر بال یافت

Ghazals, in alphabetical order, on fol. 201b, beginning اگر حسن تو نگشاید نقاب از چهره دعوی را الخ.

Mukatta'ât (including some kasîdas and ghazals), on fol. 302b, beginning: حلقهٔ عنبر و بار گل آشفته کنی الخ.

Rubâ'is, on fol. 330b, beginning: ای دوست کجائی و کجائی که تهٔ الخ.

No date. A great number of leaves severely damaged, and consequently some poems destroyed. Ff. 304 and 305 left blank.

No. 2778, ff. 335, 2 coll., each ll. 17; Nasta'lîk; small illuminated frontispiece; size, 8 in. by 4¼ in.

1238

A somewhat smaller copy of the same.

Contents:

Kasîdas, tarji'bands, kit'as, and ghazals, all mixed together, on fol. 1b, beginning: هر دل که در هوای الخ.

Rubâ'is, on fol. 220b, beginning: ای کارگذاران درب شمس وزحل الخ, corresponding to the beginning of this part, in No. 807 of the Bodleian Cat.

On ff. 230b–244b a complete index of the poems contained in this copy, styled (somewhat insufficiently) فهرست قصائدات سلمان.

Fol. 180 and a part of fol. 182b left blank. Various readings and additions are occasionally found on the margin.

No date.

No. 1041, ff. 244, 2 coll., each ll. 19; Nasta'lîk, written by three different hands (as it seems), viz. ff. 1–56 by the first, ff. 57–229 by the second, and ff. 230–244 by the third; size, 9½ in. by 5 in.

1239

The same.

This copy is again smaller than the preceding one, but is the only one which has an exact date, viz 4th of Rajab, A.H. 1023 (A.D. 1614, August 19); the transcriber's name is Hârûn 'Abd-alsalâm.

Contents:

Kasîdas, tarji'bands, tarkîbbands, and kit'as, for the greater part (ff. 10a–114b) in alphabetical order, on fol. 1b; beginning as in the preceding copies.

Ghazals, in alphabetical order, on fol. 146b, beginning اگر حسن تو نگشاید الخ.

A few rubâ'is and fards at the end, on ff 222–225

College of Fort William, 1825.

No. 2236, ff. 225, 2 coll, each ll. 15–16; Nasta'lîk; size, 11 in by 6 in.

1240

The same

This splendid copy contains.

Kasîdas and tarkîbbands, on fol. 2b, beginning هر دل که در هوای الخ.

Ghazals, in alphabetical order, on fol. 127b, beginning اگر حسن تو الخ.

Tarji'at, on fol. 203b, beginning:

تا مریدان کوی خمّاریم — سر بمسجد فرو نمی آریم

Marâthî, on fol. 207b, beginning: بس از عرم آهو گرفتن الخ.

Mukatta'ât, on fol. 217a, beginning:

حبّذا صدر صفّهٔ که بهست — بهمه پای از بهشت درین

Rubâ'is, on fol. 241b, beginning: ای کارگذاران درب شمس و زحل الخ.

Fards, on fol. 254b, beginning: حدابرا بطلب هر کجا که می باشی الخ.

No date.

No. 407, margin-column, ff 1–261b, ll. 44, small, but clear and distinct Nasta'lîk; illuminated headings at the beginning of each poem, and other ornaments throughout.

1241

The same.

This copy, which appears to have been made from one of the earliest collections of Salmân's poems, but has unfortunately a lacuna after fol. 11, begins with

a long artificial kaṣîdah (قصیدهٔ مصنوع), on fol. 1b, of the same manner of taushîḥ as those poems of Ahlî Shîrâzî, described at length in the Catalogue of the Bodleian Library, coll. 652, 653. The chief subtlety is, that all the words of two and two, or three and three baits, written in red ink, form together a new distich, usually a mathnawî-bait, and every bait of this kind represents a different metre and a different tropical figure; for instance, from the first two baits of the kaṣîdah:

صوای صفوت رویت بریخت آب بهار
هوای جنّت کویت بسبخت مشك تتار
اگر حمرزصفای تو گلستان دارد
گل ار حیای رحت جاودان ندارد بار

there springs this mathnawî-bait in the metre of هزج مثمّن سالم, and representing التّرصیع و الاشتقاق:

صوای صفوت رویت صفاب گلستان دارد
هوای جنّت کویت حیاب جاودان دارد

Besides, (1) all the initial letters of the baits give a kiṭ'ah of three distichs, containing a dedication to the Wazîr Ghiyâth-aldîn Muḥammad, (2) from the حشو, i.e. specially-selected letters, of the words in all the first hemistichs springs a kiṭ'ah of eight distichs, in which no *alif* appears; (3) from the حشو of the words in all the second hemistichs springs another kiṭ'ah of seven distichs, in which no diacritical point appears, and (4) by another arrangement of select letters, a ghazal of five distichs is formed. Comparing this kasîdah of Salmân's with the above-mentioned three kasîdas of Ahlî Shîrâzî, it is evident that the latter based his poems on that of his predecessor to such an extent that it may almost be called a plagiarism.

The other contents of the dîwân are:

Kasîdas, tarji'bands, and kiṭ'as, without any order, beginning abruptly, on fol. 12a, in the middle of a poem (one leaf being left blank), the initial poem of the following copy (No 2458), viz. در درج در عقیق الخ, is found here on fol. 30a. Ghazals, likewise without any order, on fol. 202b, beginning:

تا تو دل در بند جان داری و جان در بند تن
چون مرا در خویش گیری در کنار خویشتن

Rubâ'îs, on fol. 266b, beginning: ای کارگذاران الخ.

Some words and whole lines are occasionally left blank, on ff. 19a, 19b, 84a, and 268b–274a.

No date. A seal from A. D. 1799 on the last page.

No. 3213, ff. 274, 2 coll., each ll. 19; Nasta'lîk; illuminated frontispiece on fol. 1b; size, 9½ in. by 6 in.

1242

The same.

All the parts of this copy, which is likewise defective, begin with poems, different from the initial ones in the preceding copies, viz.:

Kaṣîdas, tarji's, and tarkîbbands, without any order, on fol. 1b, beginning:

در درج در عقیق لبت نقد جان نهاد
جنس عزیز یافت بجای نهان نهاد

see Erdmann in Zeitschrift, xv. p. 763. A lacuna after fol. 109.

Kiṭ'as, on fol. 170b, beginning: ای زآثار گرد موکب تو الخ.

Rubâ'îs, on fol. 194b, beginning: شاها زتو کار ملك و دین با نسق است الخ.

No date. Slight injuries here and there.

No. 2458, ff. 198, 2 coll., each ll. 15; Nasta'lîk; size, 9½ in. by 5¾ in.

1243

Two mathnawîs by Salmân of Sâwa.

1. Khwurshîd u Jamshîd (خورشید و جمشید) or Jamshîd u Khwurshîd (جمشید و خورشید), the love-story of the prince of China and the princess of Rûm, completed in Jumâdâ II, A. H. 763 (A. D. 1362, April), at the request of Sulṭân Uwais. Beginning, on fol. 261b

الهی پردهٔ پندار بگشای — در گنجینهٔ اسرار بگشای

Extracts from this mathnawî are given in the Khulasat-alkalâm, No. 35 (Bodleian Cat., col. 298).

2 Firâknama (فراقنامه), the book of separation, completed A. H. 761 (A. D. 1360); beginning, on fol. 369b:

بنام خدای که از بیره جان
برآمیخت این جوهر جان بتن

No date

No 407, margin-column, ff 261b–396a ll. 44, clear Nasta'lîk, ornaments throughout

1244

Mihr u Mushtarî (مهر و مشتری).

A good and tolerably old copy of the romantic mathnawî 'Sun and Jupiter,' by Maulanâ Shams-aldîn Muḥammad 'Assâr of Tabrîz, who died A. H. 784 (A. D 1382, 1383); the poem was completed the 10th of Shawwâl, A. H. 778 (A. D 1377, Febr. 29); comp. expressly Fleischer's excellent treatise on the lifetime of the poet, and the date of the composition of this work, in Zeitschrift der D. M. G. xv. pp. 389–396; Rieu ii. pp. 626 sq. and 817; W. Pertsch, Berlin Cat., pp. 843–845 and 1066; Bodleian Cat., Nos. 811–814; A. Sprenger, Catal., p. 311; G. Flügel i. p. 547; Cat. des MSS. et Xylographes, p. 359; J. C. Tornberg, p. 111; Peiper, Comment. de Mihri et Musht. amori, Berlin, 1839, and Stimmen aus dem Morgenlande, Hirschberg, 1850, pp. 266, 449; Ouseley, Biogr. Notices, pp. 201–226; H. Khalfa vi. p. 277, No. 13471; Haft Iklîm, No. 1321 (col. 476 in this Cat.); Khulâṣat-alkalâm, No. 45 (Bodleian Cat., col. 298), etc. A Turkish translation of this poem is noticed in the Paris Cat., No. 313, 1, and in J. Aumer, Türkische Handschriften, No. 178.

Beginning:

بنام پادشاه عالم عشق
که نامش هست نقش خاتم عشق

Dated the 27th of Dhû-alka'dah, A.H. 969 (A.D. 1562, July 29), by Âkâjân ibn Ḥâji Amîr Ḥusain, known as Arash Oghlû Arashî, of Arash, a town in Shirwân.

No. 107, ff. 213, 2 coll., each ll. 12; distinct Nasta'lîk; illuminated frontispiece, the first two pages ornamented; size, 7¼ in. by 4¾ in.

1245

Another extremely defective copy of the same.

The leaves of this copy, which is dated the last of Rajab, A.H. 1021 (A.D. 1612, Sept. 26), are in a most bewildering confusion, and there are nine lacunas of considerable contents. A careful comparison with the preceding copy shows that the proper order of the leaves is as follows:

1, lacuna (=fol. 1ᵃ, l. 3 ab infra, to fol. 9ᵇ, lin. penult. in No. 1244), 38, 30–36, lacuna (= fol. 21ᵃ, first line, to fol. 21ᵇ, l. 4 in No. 1244), 87–90, lacuna (=fol 26ᵇ, l. 4, to fol. 27ᵇ, lin. penult. in No. 1244), 42–58, lacuna (=fol. 47ᵃ, l. 3 ab infra, to fol. 49ᵃ, l. 7 in No 1244), 59–61, lacuna (=fol. 52ᵇ, last line, to fol. 54ᵇ, l 3 ab infra in No. 1244), 62, 63, 70–86, 91–147, lacuna (=fol. 146ᵃ, l. 5, to fol. 146ᵇ, l. 3 ab infra in No. 1244), 39–41, 11–16, lacuna of four baits (=fol 157ᵇ, lin. penult., to fol. 158ᵃ, l 2 in No. 1244), 17–29, lacuna (=fol. 175ᵇ, l 3 ab infra, to fol. 184ᵃ, l. 5 in No. 1244), 2–10, 67–69, 64–66, 37, lacuna (= fol 206ᵃ, l 7 to fol. 207ᵇ, l. 6 in No 1244), 148–152. On the other hand, this defective copy contains in several chapters a series of baits not found in the preceding copy, for instance, between ll 6 and 7, on fol. 46ᵇ in No 1244, there are wanting forty-five verses (=fol. 57ᵃ, l 1 to fol. 58ᵃ, last line in the present copy), and between ll 1 and 2 of fol. 141ᵃ in No. 1244 there are wanting twenty-three baits (=fol. 142ᵃ, l. 4 ab infra, to fol. 143ᵇ, l. 7 in the present copy).

Several pages of this copy are besides a little effaced or otherwise injured

No 1238, ff 152, 2 coll, each ll 15; Nasta'lîk; illuminated frontispiece, the first page richly adorned; three miniature paintings on ff. 3ᵃ, 19ᵃ and 141ᵃ, size, 8 in. by 4¾ in.

Ḥâfiẓ (Nos. 1246–1274).

1246

Dîwân-i-Ḥâfiẓ (ديوان حافظ).

The collected works of the greatest lyrical poet of Persia, Shams-aldîn Muḥammad Ḥâfiẓ of Shîrâz, who died, according to the best authorities, and the date engraved on the poet's tombstone, A.H. 791 (A.D. 1389); see Haft Iklîm, No. 200, col. 393 above; a less trustworthy date is A.H. 792; an absolutely wrong one A.H. 794, found in Daulatshâh. On the life and works of Ḥâfiẓ, comp. De Sacy, in Notices et Extraits, iv. p. 238 sq. (a translation of Daulatshâh's article on the poet's life, which has also been edited, respectively translated by Wilken, in his Chrestomathia Persica, Leipzig, 1805, and in Vullers, Vitae Poetarum Persicorum); Ouseley, Biogr. Notices, pp. 23–42; Defrémery, in Journal Asiat. xi. 1858, pp. 406–425; Rieu ii. p. 627 sq.; S. Robinson, Persian Poetry, 1883, p. 385 sq.; Wilberforce Clarke in the preface to his translation of Ḥâfiẓ (see further below), vol. i. preface, p. xxiii. sq.; Quarterly Review, 1892, Jan., pp. 33–62 sq.; other copies are described in Rieu, loc. cit.; Bodleian Cat., Nos. 815–853; W. Pertsch, p. 75, and Berlin Cat., p. 845 sq.; G. Flügel i. p. 551 sq.; A. Sprenger, Catal., p. 415; Cat. des MSS. et Xylographes, p. 362; Cat. Codd. Or. Lugd. Bat. ii. p. 118; Rosen, Persian MSS., pp. 205–209; A. F. Mehren, p. 38; J. Aumer, p. 23, etc. Principal text-editions: Calcutta, Fort William, 1791 (by Abû Tâlibkhân), reprinted 1826; by H. Brockhaus (with the Turkish Commentary of Sûdî to the first eighty odes), Leipzig, 1854–1856; by Rosenzweig (text and German metrical translation), 3 vols., Vienna, 1856–1864; Calcutta, 1858 (with commentary by Fath 'Alî); by Major H. S. Jarrett, Calcutta, 1881, Odes of Ḥâfiẓ, with explanatory notes by Pistanji Kuvarji Taskar, Bombay (Education Society's Press), 1887; Persian text, with two Turkish commentaries (the second by Sûdî), Constantinople, 1870, Persian commentary, by Maulânâ Sayyid Muḥammad Ṣâdik 'Alî, Lucknow, 1876 and 1886. Lithographed editions: Calcutta, 1826, Bombay, 1828, 1841, and 1883, besides A.H. 1267 and 1277; Cawnpore, 1831; Bûlâk, A.H. 1250, 1256, and 1281; Constantinople, A.H. 1257 (1841); Tabriz, A.H. 1257 and 1274; Tahrân, A.H. 1258, Mashhad, A.H. 1262, Dihlî, A.H. 1269, A.D. 1884 and 1888; Lucknow, A.H. 1283, 1285, A.D. 1876, 1879, and 1883; Lahore, 1888 Complete translations of the whole dîwân by Hammer, Tübingen, 1812 (in German prose), Rosenzweig (in German verse), see above; and H Wilberforce Clarke (in English prose, with copious notes and an exhaustive commentary), 2 vols., London, 1891.

Select poems have been translated into *Latin*, by Meninski, Vienna, 1680 (the first ode); T. Hyde, Oxford, 1767 (the first ode); Revisky in 'Specimina Poeseos Persicae,' Vienna, 1771 (the first sixteen odes), into *German*, by Wahl, in 'Neue Arabische Anthologie' Leipzig, 1791, pp. 46–74; Daumer, Hamburg, 1846, Nurnberg, 1852 (free adaptations of Ḥâfiẓ' ghazals), Nesselmann, Berlin, 1865; Bodenstedt, Berlin, 1877; into *French*, by W. Jones, Works, vol. 5, London, 1799, into *English*, by J. Richardson (sixteen odes after Revisky), London, 1774, revised by S. Rousseau, 1802; J. Nott, 1787, W. Jones in Asiatic Researches, vol. 3, 1792, and in his 'Works,' vols. 2 and 4, London, 1797 and 1799; W. Ouseley, in 'Persian Miscellanies,' London, 1795, and 'Oriental Collections,' vols. 1–3, London, 1797–1800; J. Hindley, 1800; S. Robinson, A Century of Ghazals in Prose, London, 1873; Persian Poetry, 1883 (see above); H. Bicknell, Selections, London, 1875; E. H. Palmer, Song of the Reed etc., London, 1876; W. H. Lowe, Cambridge, 1878; E. P. Evans, in 'Atlantic Monthly,' 1884. An unknown ode by Ḥâfiẓ has been published by H. Blochmann, in Journal Asiat. Society of Bengal, vol. 46, p. 237, Calcutta, 1877; the ساقی نامه has appeared in English translation, in 'New Asiatic Miscellany,' vol. i. p. 327, Calcutta, 1789, and (together with a few odes) by Gulchin in Asiatic Journal, vol. 4, pp. 113, 215, and

550; a poem of Ḥâfiẓ in German translation by Rückert has been published by E. Bayer in Magazin fur die Litt. des Inn- und Auslandes, Berlin, 1890, pp. 293–295; comp. also Zenker i. 559 sq. and ii. 517 sq.; and the preface to Wilberforce Clarke's translation, pp. xviii–xx.

The present copy contains:

The preface of Muḥammad Gulandâm, who was a friend of Ḥâfiẓ, and collected after the poet's death his scattered works, on fol. 1b, beginning: حمد نسحدّ و ثنای بی عدّ و سپاس بیقیاس خداوندی را الخ.

Ḳaṣîdas, on fol. 6b, beginning:

جوزا سحر نهاد حمائل برادرم
یعنی علام شامم و سوگند میخورم

(= p. 395 in the Lucknow edition of A. H. 1285, see also No. 840 in the Berlin Cat.).

The second ḳaṣîdah corresponds to Brockhaus, No. 692 ز دلبری نتوان الخ.

One tarjî'band (entitled ساقی نامه), on fol. 14b, beginning: ساقی اگرب هوای ماهی الخ, see Bodleian Cat., No. 818.

One mukhammas, corresponding to Brockhaus No. 693, and Rosenzweig in p. 534, on fol. 18b, beginning در عشق تو ای صنم الخ.

A short mathnawî of ten baits, on fol. 19b, beginning هر که آمد در جهان پر رشور الخ.

Ghazals, in alphabetical order, on fol. 20b, beginning with the usual bait: الا یا ایّها السّاقی الخ.

Muḳaṭṭa'ât, on fol. 175b, beginning: دل مده دردمی و اسباب وی الخ (Brockhaus, No. 574).

Mathnawîs, the first of which, on fol. 180b, styled ساقی نامه, begins: بیا ساقی آن می الخ, comp. Bodleian Cat., No. 816. The second, on fol. 183a, begins سر فسه الخ, see ibidem (printed in Wahl's Arabische Anthologie ii. 38; in the Lucknow edition of 1285, p. 347 sq., it is styled, like the previous one, ساقی نامه, in Rosenzweig's edition iii. p. 500, it forms part of the مغنّی نامه; comp. W. Pertsch, Berlin Cat., p. 850, note 5). The third, on fol. 184a, corresponds to Brockhaus, No. 685, beginning: الا ای آهوی الخ.

Rubâ'îs, on fol. 185b, beginning: گر همچو من افتادهٔ این دام شوی الخ.

Dated the 20th of Jumâdâ-alawwal, A. H. 1004 (A. D. 1596, Jan. 21). The copy belonged formerly to Sir Barry Close.

No. 1836, ff. 192, 2 coll., each ll. 15; Nasta'lîḳ; illuminated frontispieces on ff. 1b and 20b; ff. 1b, 2a, 20b, and 21a splendidly adorned; size, 9¾ in. by 5¾ in.

1247

Another copy of the same.

Contents:

Ghazals, in alphabetical order, on fol. 1b, beginning: الا یا ایّها الخ.

One tarkîbband and one mukhammas (the latter = Brockhaus, No. 693), on fol. 186a.

Mathnawîs, on fol. 189a; the first beginning: الا ای آهوی الخ (Brockhaus, No. 685).

Muḳaṭṭa'ât, on fol. 194b, beginning:

فساد چرخ نه بینیم و نشنویم همی
که چشمها همه کورست و گوشها همه کر

A short mathnawî of ten baits, on fol. 202b, beginning:

هر که آمد در جهان پر رشور
عاقبت می بایدش رفتن بگور

see fol. 19b in the preceding copy.

Rubâ'îs, on fol. 203a, beginning: نه قصّهٔ آن شمع چگل (چوگل) نتوان گفت الخ (Brockhaus, No. 633).

Dated by Muḥammad Ḥusain in the month Ramaḍân, of the 23rd year (of whose reign is not stated; it must be either Shâhjahân's, A. H. 1059 = A. D. 1649, Sept.–Oct., or 'Âlamgîr's, A. H. 1091 = A. D. 1680, Sept.–Oct.).

No. 2387, ff. 210, 2 coll., each ll. 15; Nasta'lîḳ, by three different hands, the oldest on ff. 7–27, 68–79, 84, 85, and 90–210, the middle one on ff. 60–67, 80–83, and 86–89, the youngest on ff. 1–6 and 28–59; size, 8½ in. by 5 in.

1248

The same.

This copy contains only

Ghazals, in alphabetical order, on fol. 1b, beginning as usual.

A few kit'as on fol. 160a.

One mathnawî (الا ای آهوی = Brockhaus, No. 685), on fol. 162b.

A few rubâ'îs, on fol. 163a.

Dated the 2nd of Muḥarram A. H. 1084 (A. D. 1673, April 19), by 'Abd-alnabî Ḳadirî ibn Shaikh Ḥusain, a friend of the Imam Miyânjan Muḥammad ibn Shaikh Mirânjî. Bibliotheca Leydenana.

No. 2704, ff. 164, 2 coll., each ll. 15, Nasta'lîḳ, illuminated frontispiece; size, 9½ in. by 5½ in.

1249

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1b, beginning as usual.

The same short mathnawî of ten baits, as in Nos. 1246 and 1247 above, beginning, on fol. 186a: هر که آمد در جهان الخ.

Muḳaṭṭa'ât, on fol. 186b, beginning: فساد چرخ الخ.

Rubâ'îs, on fol. 194a, beginning:

جز نقش تو در نظر نیاید مارا
جز کوی تو رهگذر نیاید مارا

see W. Pertsch, Berlin Cat., No. 849, p. 488.

This copy was presented to Major Robert MacKenzie by William Shep. Greene, 1709.

No. 80, ff. 198, 2 coll., each ll. 12; excellent Nasta'lîḳ; illuminated frontispiece; ornaments throughout; size, 8¾ in. by 5¼ in.

1250

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1b, beginning as usual.

A few mathnawi-baits and a series of kiṭ'as, the latter beginning, on fol. 233b: آصف عهد زمان الخ.

Rubâ'is, on fol. 239b, beginning: امشب زغمت میان خون الخ (Brockhaus, No. 626).

Dated by Hidâyat-allâh at Multân the 5th of Sha'bân, A.H. 1147 (A.D. 1734, Dec. 31). College of Fort William, 1825.

No. 2305, ff. 245, 2 coll., each ll. 9; large Nasta'lîk, written on paper sprinkled with gold; illuminated frontispiece; the first two pages adorned with gold arabesques; size, 9⅛ in. by 5½ in.

1251

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1b, beginning as usual.

A few kaṣîdas, mathnawîs, and tarkîbbands, on fol. 141b, beginning as in No. 1246: جوزای سحر نهاده الخ.

A mukhammas, on fol. 153a, beginning as in Nos. 1246 and 1247: در عشق تو ای صنم الخ.

Muḳaṭṭa'ât and rubâ'is, on fol. 154a, beginning ای دل مجوی منصب دنیا که هیچ نیست الخ.

Dated the 17th of Sha'bân, A.H. 1184 (A.D. 1770, Dec. 6), by 'Aẓîm-aldîn.

No. 3356, olim 7. J. 10, ff. 162, 2 coll., each ll. 19; Nasta'lîk, the first page supplied later by another hand; size, 8¾ in. by 5 in.

1252

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1b, beginning as usual.

Three kiṭ'as, the first of which, on fol. 154a, begins: دل منه بر دنیی الخ (see No. 1246).

One tarji'band, on fol. 155a, beginning: ای داده بباد دوستداری الخ (see Bodleian Cat., No. 816).

A mukhammas, on fol. 157a, last line, beginning as in Nos. 1246, 1247, and 1251.

Mathnawîs, on fol. 158b, the first beginning: الا ای آهوی الخ.

Rubâ'is and fards, on fol. 168a, beginning: کاش حافظ الخ; the second (which in many copies heads this part) corresponds to Brockhaus, No. 617, مردی زکنندهٔ الخ.

Colophon on fol. 175a, giving the date of the copy as the first of Dhû-alhijjah, A.H. 1198 (A.D. 1784, Oct. 16), and the name of the transcriber as Ghulâm 'Alî bin Muhammad اروشی. On fol. 175b (the last page) the beginning of a kaṣîdah: در بدخشان لعل اگر الخ.

No. 3509, ff. 175, 2 coll., each ll. 16; small Nasta'lîk; illuminated frontispiece; size, 4½ in. by 3 in.

1253

The same.

Contents:

Muḥammad Gulandâm's preface, on fol. 1b, beginning حمد بیحدّ و ثنای بیعدّ الخ.

One kaṣîdah, on fol. 6b, beginning: ثنا گویم خداوندی الخ.

One mathnawî, on fol. 8a (Brockhaus, No. 685, الا ای آهوی الخ); one mukhammas, on fol. 10a (Brockhaus, No. 693, در عشق الخ); and a second mathnawi on fol. 11a, سر فتنه الخ (see No. 1246 above).

Ghazals, in alphabetical order, on fol. 16b.

Some kiṭ'as, on ff. 170b–179b.

A second kaṣîdah, on fol. 179b (Brockhaus, No. 692).

A tarji'band, on fol. 180b, beginning as in No. 1246: ساقی اگرب الخ.

Rubâ'is, on fol. 182b, beginning: مردی زکنندهٔ الخ (see No. 1252).

Two small laennas, on ff. 90b and 139a. Copied A.H. 1212 (A.D. 1797, 1798), in Iṣfahân, by 'Alî Riḍâ, known as Mirzâ Bâbâ of Shîrâz, at the request of Ja'far 'Alîkhân Bahâdur.

No. 172, ff. 188, 2 coll., each ll. 15; large and distinct Nasta'lîk, illuminated frontispieces on ff. 1b and 16b; ff. 1b, 2a, 16b, and 17a richly adorned; size, 11⅝ in. by 6⅝ in.

1254

The same.

Contents:

Muḥammad Gulandâm's preface, on fol. 1b.

Two kaṣîdas, on fol. 6b (with some lines left partly or wholly blank); beginning of the first, ثنا گویم الخ (see the preceding copy); the second, on fol. 8a, begins مقدّری که از آثار صنع کرد اظهار الخ (corresponding to the beginning of the Calcutta edition of 1791).

Ghazals, in alphabetical order, on fol. 9b.

Kiṭ'as, on fol. 195a, beginning: دل منه الخ.

The same tarji'band as in No. 1252, but beginning here, on fol. 205a: ای باد بگو بدوستداری الخ.

The usual mukhammas, on fol. 207b.

Five short mathnawîs, on fol. 209a; the first begins بنشینم و با غم تو بازم — پنهان زتو با تو عشق سازم; the second, on fol. 210b, is the usual one: الا ای آهوی الخ.

Rubâ'is, on fol. 219a, beginning: مردی زکنندهٔ الخ.

A few verses from the ساقی نامه, on fol. 227b.

No date. Presented by Lieut.-Col. W. Kirkpatrick, May, 1804.

No. 2863, ff. 228, 2 coll., each ll. 14; very large and distinct Nasta'lîk; a gorgeously illuminated frontispiece on fol. 9b; ff. 9b and 10a richly adorned; splendid Eastern binding, outside with flowers, inside with two large pictures, unfortunately severely injured on both sides; size, 13¾ in. by 8¾ in.

1255

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1b.

Mathnawîs, ḳiṭ'as, and rubâ'îs, on fol. 248b, beginning: الا ای آهوی الخ.

The usual mukhammas, on fol. 259a.

No date. Presented by J. H. Peile, Esq., Sept. 19, 1818; transferred to Civil College, Aug 9, 1819.

No 3467, olim 7. J. 13, ff. 271, 2 coll., each ll. 11; large Nasta'lîk, by a modern hand; size, 8½ in. by 6 in.

1256

The same.

Contents:

Muhammad Gulandâm's preface, on fol. 1b.

Ḳasîdas and tarkîbbands, on fol 5b, beginning زدلبری نتوان الخ (corresponding to the second ḳasîdah in No. 1246=Brockhaus, No. 692).

Ghazals, in alphabetical order, on fol 14b.

The usual mukhammas, on fol. 203a.

Ḳiṭ'as, mathnawîs, and rubâ'îs, on fol. 204b, beginning: دل منه الخ; the first mathnawî, on fol. 216a, سر فتنه الخ; the first rubâ'î, on fol. 223a, مردی زکنندهٔ الخ.

No date. Some pages slightly injured, almost all soiled by water and partly effaced.

No 3464, olim 7 J 8, ff. 228, 2 coll., each ll 14; Nasta'lîk; illuminated frontispieces on ff. 1b, 5b, and 14b; rather effaced pictures on ff. 53a, 95b, 147a, and 197b, small ornaments throughout; size, 8¾ in. by 4¼ in.

1257

The same.

Contents:

Muhammad Gulandâm's preface, on fol. 1b.

Ḳasîdas, on fol. 5a, beginning: زدلبری نتوان الخ.

Three mathnawîs, on fol. 10b; the first beginning: الا ای آهوی الخ.

Some tarkîbbands and the usual mukhammas, on fol 17a.

Ghazals, in alphabetical order, on fol. 20b.

Ḳiṭ'as, on fol. 194b, beginning as in No. 1250: آمقت عهد زمان الخ.

Rubâ'îs, on fol. 204b, beginning as in No. 1250: امشب زغمت الخ.

No date. Some pages injured; various readings and additions on the margin.

No. 678, ff. 1–210, 2 coll., each ll. 15; Nasta'lîk, the first two pages illuminated; size, 8⅞ in. by 5⅞ in.

1258

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1b.

Tarkîbbands, a few mathnawîs (the first beginning: الا ای آهوی الخ), and the usual mukhammas, on fol. 183a.

Ḳiṭ'as, on fol. 193a, beginning: دل منه الخ.

Rubâ'îs, on fol. 201b, beginning as in No. 1249: جز نقش تو الخ.

No date.

No. 1704, ff 209, 2 coll., each ll. 14; clear and distinct Nasta'lîk, illuminated frontispiece; size, 8⅞ in. by 4⅞ in.

1259

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1b.

A few mathnawîs, on fol. 204b, the first begins: الا ای آهوی الخ; the second, a ساقی نامه, begins, on fol 206a, as the first mathnawî in No. 1246: دیا ساقی آن می الخ

Parts of ff. 207b and 208 are left blank.

Ḳiṭ'as, on fol. 209a, beginning: رمانه گر گهر پاك الخ (=Brockhaus, No. 580).

A few rubâ'îs, on fol 212a, followed on fol. 214a by a short account of Hâfiz On ff. 215a–217b a tract on the various metres of epic poems, illustrated by those of Sanâ'î, Nizâmî, Khusrau, etc. (see a similar tract at the beginning of the autograph of Jâmî's Kulliyyât in Rosen, Persian MSS., pp. 216–218).

On fol. 218a some scattered poetry. Bibliotheca Leydeniana.

No. 2826, ff. 218, 2 coll., each ll. 13; Nasta'lîk; size, 6⅞ in. by 4½ in.

1260

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1b.

Ḳiṭ'as, rubâ'îs, and fards, on fol. 186b, beginning: ای که از روزگار می طلبی الخ (corresponding to the first ḳiṭ'ah in No. 66 of Rosen's Cat.).

No date. Occasionally various readings on the margin; some pages slightly injured at the corners.

No. 3466, olim 7. J. 12, ff. 201, 2 coll., each ll. 15; Nasta'lîk; size, 8⅞ in. by 4⅞ in.

1261

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1b.

A few mathnawîs, on fol. 164b; the first beginning: الا ای آهوی الخ.

Kiṭ'as and rubâ'îs, on fol. 163a, beginning: دل منه الخ.

Ff. 158–165 are misplaced, their proper order is: 158, 164, 160–163, 159, 165.

No date.

No. 3344, olim 7. J. 14, ff. 168, 2 coll., each ll. 14; small, but clear Nasta'lîk; illuminated frontispiece, the first two pages neatly adorned; size, 6¼ in. by 3⅜ in.

1262

The same.

Contents:

Ghazals, in alphabetical order, on ff. 172–178 of No. 3358, and ff. 1–181a of No. 3357. At the end, on fol. 181b sq., a few mathnawîs, beginning: سر فتنه الخ.

No date.

The first seven leaves have by mistake been bound at the end of No. 3358, instead of being put at the top of No. 3357.

No. 3358, olim 7. J. 15, ff. 172–178, and No 3357, olim 7. J. 11, ff 185, 2 coll., each ll. 12; clear Nasta'lîk; illuminated frontispiece; size, 8⅝ in. by 4⅝ in.

1263

A defective copy of the same

Contents:

Ghazals, in alphabetical order, on fol 1b.

Kiṭ'as and ta'rîkhs, on fol. 205a, beginning مسند نشیں دولت جاں شکوه شوکت الخ.

Three mathnawîs, on fol. 211a, the first begins: الا ای آهوی الخ, the second, on fol. 212b سر فتنه الخ, the third, on fol. 213b: معنی ملولم دو تاری نزن الخ; it breaks off on fol. 214b.

On the last fly-leaf the following remark: From Exhibition of 1851.

No. 3511, ff. 214, 2 coll., each ll 12; clear and distinct Nasta'lîk; illuminated frontispiece on fol. 1b; neat arabesques with flowers at the end, and sometimes even in the middle, of each ghazal, etc; additional illuminations in gold, green, and other colours on ff. 23b, 25a, 44b, 47b, 52b, and 65a, some pages injured; pictures on ff. 3b, 4b, 6a, 8b, 11a, 13a, 14a, 17b, 24a, 25b, 29a, 30a, 33b, 40b, 45a, 48a, 49b, 51a, 53a, 61b, 65b, 68b, 76b, 85b, 87b, 89a, 101a, 103a, 110a, 112b, 114a, 119a, 121a, 124a, 127b, 129b, 136b, 139a, 141a, 144a, 154a, 161a, 163b, 168b, 171a, 176a, 180a, 184a, 188b, 191b, 193b, 194b, and 202b; size, 7¼ in. by 4¼ in.

1264

Another defective copy of the same.

Contents:

Muḥammad Gulandâm's preface, on fol. 1b.

Kaṣîdas, on fol. 4a, beginning: سپیده دم که صبا بوی زلف جان گیرد (corresponding to the initial kaṣîdah in Bodleian Cat., No. 826, and Rosen, No. 66).

Ghazals, in alphabetical order, on fol. 9b.

Kiṭ'as, mathnawîs, and a few rubâ'îs, on fol. 151b, beginning: سرور اهل غمایم الخ; this part is incomplete and breaks off on fol. 162b. Some pages slightly injured.

No. 3465, olim 7. J. 9, ff. 162, 2 coll., each ll. 16; Nasta'lîk; size, 7½ in. by 4 in.

1265

A third defective copy of the same.

Contents:

Ghazals, in alphabetical order, on fol. 1b. There is a lacuna of three leaves after fol. 2.

Four unalphabetical ghazals, on ff. 151b–153a

The usual mukhammas, on fol. 153a.

Mathnawîs, kiṭ'as, and rubâ'îs, on fol. 154a, beginning الا ای آهوی الخ

Ff. 24 and 25 are misplaced and must be inserted after fol. 117.

No date. A few various readings and additions on the margin.

No 3358, olim 7. J. 15, ff. 1–171, 2 coll., each ll 16, Nasta'lîk; illuminated frontispiece; size, 8¾ in. by 4¾ in

1266

Extracts from the same diwân.

Contents:

Muḥammad Gulandâm's preface, on fol 400b

Ghazals, in alphabetical order, on fol. 402b

Kiṭ'as, on fol. 492a, beginning: ترتو حوانم ردفتر احلاق الخ (= Brockhaus, No. 583).

Rubâ'îs, on fol. 494a, with a few fards at the end beginning. مردی رکسدهٔ الخ.

No. 407, margin-column, ff. 400b–496a, ll. 44, clear Nasta'lîk ornaments throughout.

1267

The ghazals of Ḥâfiẓ.

Ghazals, in alphabetical order, beginning as usual

Dated by Shaikh Abû Turâb, living in Diwpur in the Pargana of بسدق, the 1st of Dhû-alḥijjah, A. H. 1213 (1206 of the Bangâlı era = A. D. 1799, May 6)

No 2398, ff. 205, 2 coll, each ll. 13, Nasta'lîk, size 8 in. by 6½ in

1268

Another copy of the same ghazals.

Ghazals, in alphabetical order.

No date. This copy is extremely worm-eaten

No. 3512, ff. 189, 2 coll, each ll. 14, Nasta'lîk, illuminated frontispiece; size, 7⅜ in. by 3¾ in.

1269

Sharḥ-i-Diwân-i-Ḥâfiẓ (شرح دیوان حافظ).

A Persian commentary on the ghazals of Ḥâfiẓ, by an anonymous writer, compiled A. H. 1026 (see fol 248b, l. 7) = A. D. 1617. It is the same commentary which is noticed by A. Sprenger, Catal., p. 416, l. 20, beginning: الا یا ایها الساقی . . . دانا و آگاه باش ای

رعنا که الا حرف تنبیه است و یا حرف ندا ایّها کلمه أیست که معرّف بلام الخ.

The explanations given are very elaborate and of a decided Ṣûfic character.

No date. Bibliotheca Leydeniana.

No. 2490, ff. 249, ll. 17; Nasta'lîḳ; worm-eaten in several places; size, 8⅔ in. by 5½ in.

1270

Kashf-alastâr 'an wujûhi mushkilâti alash'âr (كشف الأستار عن وجوه مشكلات الاشعار).

Another commentary on Ḥâfiẓ' dîwân, by Muhammad Afdal of Ilâhâbâd, who flourished under Shâhjahân, forming the seventh risâlah out of eighteen (not sixteen as Sprenger asserts), dealing with the interpretation of Persian poetry, except the mathnawî and the hadîḳah. The immediately preceding sixth risâlah was a commentary on Niẓâmî's Sharafnâma or Iskandarnâma, as we learn from the very heading of this copy, on fol. 1b: خاتمهٔ شرح شرفنامه مشهور بسکندر نامه و فاتحهٔ شرح دیوان خواجه حافظ قدس سرّه.

Beginning:

زبان میگشایم بشکر خدا
که از کشف استار آن بیتها

The title appears on fol. 2b, and in the same page begins the introduction (مقدّمه) to the commentary. The commentary itself opens, on fol. 21b (شروع در شرح ابیات), with the verse: در همه دیر مغان نیست چو من شیدائی الخ.

The work is especially interesting, on account of its long extracts from older and contemporary writers, particularly on mystical matters; comp. A. Sprenger, Catal., p. 415. Bibliotheca Leydeniana.

No. 2482, ff. 153, ll. 15; Nasta'lîḳ; size, 8⅞ in. by 6 in.

1271

Khulâṣat-albaḥr fî iltiḳâṭ-aldurar (خلاصة البحر في التقاط الدرر).

Part of a third detailed commentary on Ḥâfiẓ' dîwân, composed by 'Abdallâh, known as 'Ubaid-allâh, with the epithet Khalîfah Ḥayy bin 'Abd-alḥaḳḳ (known as 'Abd-alḳâdir alkhwâshî alcîshtî). The author states in the preface, that he had already compiled, before this work, another commentary on the difficult passages of Ḥâfiẓ' dîwân, styled بحر الغراسة, that he was for a time attached to the Shaikh Maulânâ 'Abd-alrashîd (known as Muḥammad Rashîd) Yuwânjî, and afterwards in the service of Shaikh Pîr Muḥammad of Lakhnau, and that he then resolved upon writing a larger and fuller exegetical work on Ḥâfiẓ. But this copy contains only a small portion of the poet's dîwân; it comprises only the ghazals as far as the rhyme-letter ث, all the rest is missing, perhaps never completed by the author.

Beginning: سپاس و ستایش خداوندیرا که اولیاء خود را بکلامی مخصوص ساخت الخ.

The ghazals of Ḥâfiẓ are not only, as is usual in dîwâns, arranged according to the last rhyme-letter, but there are also subdivisions according to the *first* letter of the first bait of each ghazal, which are called *bâbs*. The larger divisions according to the rhyme-letter are styled *kitâb*.

The right order of ff. 79–113 is: 79, 87, 88, 81–86, 80, 89–104, 112, 106–111, 105, 113.

No. 1029, ff. 256, ll. 19; careless Nasta'lîḳ; size, 9⅜ in. by 5¾ in.

1272

Kalîd-i-dîwân-i-Ḥâfiẓ (كليد ديوان حافظ).

Explanation of the difficult words and phrases in Ḥâfiẓ' dîwân, arranged alphabetically, and preceded by an introduction (مقدّمه) on the mystical terms which frequently occur in the poems of Ḥâfiẓ, for instance, عشق, عاشق, معشوق, etc. The author's name does not occur as title appears, on fol. 1a: كليد خواجه حافظ and فرهنگ حافظ.

Beginning of the preface, on fol. 1b: حمد بیحدّ و ثنای بیعدّ و سپاس بی قیاس حضرت خداوندیرا که جمیع دیوان حافظان الخ.

Beginning of the alphabetical key (كليد) or glossary, on fol. 10a: آغاز لغات دیوان خواجه حافظ شیرازی باب الف الخ.

No date. Copied by Fakhr-aldîn.

No. 1840, ff. 1–21, ll. 13, very careless Nasta'lîḳ, size, 8¾ in. by 6 in.

1273

Another key to Ḥafiẓ' dîwân.

This little work is, like the preceding one, entitled at the beginning كليد خواجه حافظ, and in the colophon, on fol. 38a, فرهنگ حضرت دیوان حافظ. It also consists of two parts, for although the colophon appears already at the end of the first part, there cannot be any doubt that the following alphabetical glossary belongs, as second part, to the same work. The author's name seems to be Nûr Muḥammad (see fol. 21b: فقیر حقیر نور محمّد), who may be identical with Mîr Muḥammad Nûr-allâh Aḥrârî, the commentator of the mathnawî (see No. 1104 above). The first part contains, like the muḳaddimah of the preceding كليد, an explanation of mystical terms and phrases in twenty short bâbs, beginning, on fol. 21b: حمد و ثنای حضرت الهی حالقی را که الخ.

The second part, an alphabetical glossary for the difficult and rare words, especially the Arabic ones, which are found in Ḥâfiẓ' poems, begins, on fol. 38b: اسواء دهنها استعانت یاری خواستن الخ.

No date. Copied by the same Fakhr-aldîn.

No. 1840, ff. 21–48, ll. 13; very careless Nasta'lîḳ; size, 8¾ in. by 6 in.

1274

A third key to Ḥâfiẓ' dîwân.

This glossary to Ḥâfiẓ' dîwân is arranged alphabetically according to the first letter, and begins, without any introduction, immediately with the explanation of the word آشوب=شور وغوغا, after which follows افسانه =حکایتهاء گذشته, and so on. No title occurs anywhere.

No date. Some pages badly injured.

No. 678, ff. 211–235, ll. 15; Nasta'lîk; size, 8⅞ in. by 5⅞ in.

1275

Dîwân-i-Jalâl (دیوان جلال).

Lyrical poems by Sayyid Jalâl-aldîn of Yazd, the son of Sayyid 'Aḍud-aldîn, who was a wazîr of Muḥammad Muẓaffar; according to Takî Kâshî (see A. Sprenger, Catal., p. 18, No. 71) he died A.H. 793 (A.D. 1391); comp. Bodleian Cat., No. 854; Butkhâna, No. 32, ib., col. 200; Âtashkada, No. 623, ib., col. 283; Makhzan-algharâ'ib, No. 490, ib., col. 326; Rieu ii. p. 869[b].

Contents:

A preface in prose, on fol. 496[a], beginning: بسم الله الرّحمٰن الرّحیم و به نستعین جواهر زواهر حمد و سپاس بی حدّ و قیاس الخ.

Kaṣîdas, on fol. 499[a], beginning:

بصحن گلشن گیتی زاعتدال بهار
صبا بساط زمرّد فگنده دیگر بار

Ghazals, on fol. 509[a], beginning:

عاشقان اوّل قدم بر هر دو عالم میزنند
بعد از آن در کوی عشق از عاشقی دم میزنند

Kiṭ'as, on fol. 566[a], beginning: حداوندا توئی کاوراد مدحت الخ.

Rubâ'îs, on fol. 568[a], beginning: ای بارگهت ز چرخ گردون برتر الخ.

Good copy, not dated.

No. 407, margin-column, ff. 496[a]–571[b], ll. 44; illuminated throughout; clear and distinct Nasta'lîk.

1276

Tuḥfa-i-Naṣâ'iḥ (تحفهٔ نصائح).

A didactic poem, in form of a kaṣîdah, on all the various topics of ethics and practical philosophy, somewhat on the lines of Nâṣir bin Khusrau's Rûshanâ'inâma (see No. 904 in this Cat.), by Yûsuf Gadâ (Yûsuf the dervish) or according to the colophon of the following copy, Muḥammad Yûsuf, who intended these admonitions for his son Abû-alfaṭh. The poet's spiritual teacher was Shaikh Maḥmûd (or, with his fuller designation according to the following copy, Shaikh Naṣîr-aldîn Maḥmûd), whom he celebrates, on fol. 2[a]: شیخ معظّم پیرمان محمود الصاحب قران. The poem is divided into forty-five bâbs, and comprises in this copy 786 baits (هفصد هفتاد وشش), in the following one 781 (هفصد هفتاد ویك). As date of composition, there appears both here and in the following copy, A.H. 795 (هفصد نود وپنج), the 10th of Rabî' II = A.D. 1393, February 23, whereas the St. Petersburg MS. (see Cat. des MSS. et Xylographes, p. 440, compare also Rehatsek, Catalogue raisonné, p. 129, No. 11) contains as date, A.H. 752 (A.D. 1351); it is hard to say which of the two is the correct one; if the Shaikh Naṣîr-aldîn Maḥmûd is really identical with the great Shaikh of the Ch̄ishtî order, Naṣîr-aldîn Maḥmûd Ch̄irâgh of Dihlî (who died A.H. 757 = A.D. 1356, see Safinat-alauliyâ, No. 116, col. 287 in this Cat.; and Sawâṭi'-alanwâr, No. 22, col. 331 above), A.H. 752 has decidedly the better chance. An incomplete copy of this poem is also noticed in W. Pertsch, Berlin Cat., pp. 124, 125; it is mentioned besides in Ḥ. Khalfa ii. p. 242, No. 2684. A lithographed edition of it has appeared in Bombay, A.H. 1283. Beginning:

حمدی بگویم بیعدد مر خالق جنّ و بشر
کرده معلّق آسمان هم اختران شمس و قمر

On the margin a great number of Ḳurân verses and traditions are quoted as references for the text.

Dated Jumâdâ-alawwal, A.H. 1173 (A.D. 1759, Dec., to 1760, Jan.), by Nûr-aldîn 'Alî alḥusainî.

College of Fort William, 1825.

No. 2194, ff. 29, 2 coll., each ll. 15; careless Nasta'lîk; size, 8¾ in. by 4¾ in.

1277

Another copy of the same.

Beginning as in the preceding copy. The author's name appears on fol. 2[b], l. 3, and in the colophon, the title, on fol. 2[b], l. 8.

No date. The proper order of ff. 31–39 is: 31, 38, 32–37, 39. College of Fort William, 1825.

No. 2342, ff. 39, 2 coll., each ll. 11; Nasta'lîk; size, 8½ in by 4⅝ in.

Poets who died between A.H. 800 *and* 900.

1278

Dîwân-i-Kamâl Khujandî (دیوان کمال خجندی).

The lyrical poems of Shaikh Kamâl-aldîn Mas'ûd of Khujand in Transoxania, who died in Tabrîz, according to the best authorities, A.H. 803 (A.D. 1400, 1401), see Haft Iḳlîm, No. 1525 (col. 494 in this Cat.). Other, less trustworthy, dates of his death are A.H. 792 (A.D. 1390), according to Daulatshâh, the Safînah, the Âtashkada (see Bodleian Cat., col. 209, No. 41), etc., A.H. 793 (A.D. 1391), see Rosen, Persian MSS., p. 119 and note 2 ib., and A.H. 808 (A.D. 1405, 1406), see Bodleian Cat., Nos. 857, 858; Rieu ii. p. 632; W. Pertsch, Berlin Cat., p. 855; G. Flügel i. p. 557; J. Aumer, p. 27; A. Sprenger, Catal., p. 454; Fleischer, Dresden Cat., p. 7; J. C. Tornberg, p. 103; Ouseley, Biogr. Notices, p. 192; Bland, Century of Ghazals, No. 3, etc.

Contents:
One kaṣîdah, on fol. 1b, beginning:

افتتاح سخن آن به که کنند اهل کمال
به ثنای ملك الملك خدای متعال

Ghazals, in alphabetical order, on fol. 2b, beginning:

جهانی پر ز مقصودست ورای روشن و پیدا
دریغا تشنه لب خواهیم مردن بر لب دریا

The initial ghazal of Sprenger's copy in Cat. Oudh is found here, on fol. 11b.
Kiṭ'as, rubâ'îs, and a few fards, on fol 231a.
Beginning of the kiṭ'as:

چو دیوان کمال افتد بدستت
نویس از شعر او چندانکه خواهی

Beginning of the rubâ'îs, on fol. 235b.

تا فکرت من نهاد بنیاد سخن
آباد شد از من طرب آباد سخن

Dated A.H. 971 (A.D. 1563, 1564), at Marw, by Muḥammad Ḥusain bin Ghiyâth-aldîn 'Alî Jâmî On several pages one or two hemistichs are omitted.

No 906, ff 237, 2 coll., each ll. 14, Nasta'lîk, the first two pages richly illuminated, size, 9¾ in. by 6 in.

1279

Another copy of the same.
This copy of Kamâl's dîwân contains:
Ghazals, in alphabetical order, on fol. 1b, beginning.

ایّها العطشان فی وادی الهوا
جوی جویان جانب دریا بیا

This initial ghazal is found in the preceding copy, on fol. 12a, but there is written ایّها العشّاق instead of ایّها العطشان.
Kiṭ'as, on fol. 206b, and
Rubâ'îs, on fol. 212a, both beginning as in the preceding copy.
Dated the 16th of Rabî'-alawwal, A.H. 1085 (A.D. 1674, June 20), by Shaikh Kâlî.

No 925, ff. 214, 2 coll, each ll, 15; clear Nasta'lîk; size, 9 in. by 5½ in.

1280

An extract from the same dîwân.
Contents:
Ghazals, in alphabetical order, on fol. 572a, beginning:

از تو یك ساعت جدائی خوش نمی آید مرا
با دگر کس آشنائی خوش نمی آید مرا

Rubâ'îs, on fol. 622a, beginning: ای سرو ترا اگرچه طوبی خوانیم الخ.
The initial rubâ'î of No. 1278 is here the fourth.

No. 407, margin-column, ff. 572-623, ll. 44; clear Nasta'lîk; ornamented throughout.

1281

Dîwân-i-Maghribî (دیوان مغربی).
The lyrical poems of Mullâ Muḥammad Shîrîn Maghribî of Nâ'in, in the province of Isfahân, who was a friend of Kamâl Khujandî, and died at Tabrîz, A.H. 809 (A.D. 1406, 1407); comp. Bodleian Cat, No. 859; Rieu ii. p. 633; W. Pertsch, Berlin Cat., pp. 719, 720, and 856; A. Sprenger, Catal., p. 476; Ouseley, Biogr. Notices, p. 106. His dîwân has been printed in Persia, A.H. 1280.
Contents:
A preface in prose, on fol. 1b, beginning: الحمد لله الذی انشاء عروض الکون بسیّ الجسم الثقیل و الروح الخفیف الخ.
Ghazals, in alphabetical order, except the first, preceded by a short mathnawî (dedicated to Shâhrukh).
Beginning of the mathnawî, on fol. 2b:

دس از بینی مرین دیوان اشعار
حرابات و حراباتی و حمّار

Beginning of the first (unalphabetical) poem, the first three baits of which are written in Arabic, on fol. 3 نظرت فی رقمی نظرت فصار فداك الخ.
Beginning of the first alphabetical poem, on fol. 3b:

خورشید رحمت چو گشت پیدا
ذرّات دو کون شد هویدا

Tarji'ât and rubâ'îs, on fol. 74a, beginning:

آفتاب وجود کرد اشراق — نور او سر بسر گرفت آفاق

At the end of the dîwân, on fol 92b, there are some prose-lines, beginning: زیرا که علوم و معارف ایشان ذوقی الخ
Dated the 10th of Shawwâl, A.H. 1151 (A.D. 1739, Jan. 21), by Ghulâm Muḥyî-aldinkhân of Gîlân. Some mathnawî-baits on the fly-leaves.

No. 230, ff. 1-92, 2 coll, each ll 15, Shikasta; size, 8¾ in by 5 in.

1282

Another copy of the same.
This copy, which is somewhat older than the preceding one, contains only ghazals in alphabetical order, except the first, with a few mathnawî-baits and rubâ'îs at the end. Beginning both of the initial (unalphabetical) and the first alphabetical ghazal the same as in the preceding copy. Occasionally various readings on the margin. Dated by Gîsûdâi, the 7th of Rabî'-alawwal, A.H. 1139 (eighth year of Muḥammadshâh's reign)=A.D. 1726, Nov. 2.

No. 254, ff. 277-382, 2 coll., each ll. 12-15; careless Nasta'lîk; size, 8⅞ in. by 4½ in.

1283

An incomplete copy of the same.
Contents:
Ghazals, in alphabetical order, on fol. 1b, beginning:

هیچ دانی که ما کشیم وشما — سایهٔ آفتاب ونور خدا

The first alphabetical poem of the preceding copy is here the *second* (on fol. 2a).

Rubâ'îs, incomplete at the end, on fol. 61b, beginning:

ای گشته عیان رویتو از جام جهان
پیدا شده از نام خوشت نام جهان

The last rubâ'î corresponds to fol. 91b, last two lines, in No. 1281.

No. 1086, ff. 63, 2 coll., each ll. 16; distinct Nasta'lîk; size, 7¼ in. by 4½ in.

1284

Khamsa-i-Jamâliyyah (خمسهٔ جمالیّه).

Five mathnawîs, in imitation of the five famous poems of Nizâmî, composed by a poet with the takhallus *Jamâlî*, who is not mentioned anywhere (his fuller title given in the frontispiece of the first poem is حضرة الجمالیّه الاحمدیّه). He flourished at the end of Timûr's reign, and under his first successors. The *five* poems of this khamsah are:

1. تحفة الابرار, in twenty makâlas, an imitation of the Makhzan-alasrâr, on fol. 1b, beginning:

بسم الله الرّحمٰن الرّحیم ـ هست سر آغاز کتاب کریم

2. مهر ونگار, an imitation of Khusrau and Shîrîn, on fol. 29b, beginning:

بفضل تیّ کران یا ذی المعالی
در توحید بگشا در جمالی

Composed A.H. 805 (A.D. 1402, 1403), see fol. 85b, l. 14.

3. محزون ومحبوب, an imitation of Lailâ and Majnûn, on fol. 86b, beginning:

ای ذات ترا بدایتی نی ـ اوصاف ترا نهایتی نی

Composed A.H. 814 (A.D. 1411, 1412), see fol. 132a, l. 20.

4. هفت اورنگ, an imitation of the Haft Paikar, on fol. 132b, beginning:

ای جهان جمله آفریدهٔ تو ـ سقف افلاک برکشیدهٔ تو

Composed A.H. 820 (A.D. 1417), see fol. 178b, last line but one.

5. Another mathnawî, incomplete at the end; the title of this last poem cannot be made out, as no headings are found, and the only place in which the author himself enumerates his mathnawîs, viz. fol. 134a, ll. 10, 11, occurs already in the beginning of the هفت اورنگ, that is in the fourth poem. Beginning of this mathnawî, on fol. 179b:

الهی ز مه تا بماهی تراست
همه بندگانیم و شاهی تراست

No doubt it is an imitation of the Iskandarnâma. Many leaves are a little injured; the last page is very severely damaged. The second mathnawî is dated the 8th of Ramadân, A.H. 869 (A.D. 1465, May 4), the third in the month Muharram, A.H. 870 (A.D. 1465, Aug.–Sept.). We learn from the colophons of both, that this copy was made in Baghdâd.

No. 138, ff. 210, 4 coll., each ll. 25; Nasta'lîk; illuminated frontispiece at the beginning of each poem; pictures on ff. 14a, 24a, 75a, 101b, 125b, and 205a; size, 12⅝ in. by 7⅝ in.

1285

Dîwân-i-Kâsim-i-Anwâr (دیوان قاسم انوار).

The lyrical poems of Sayyid Mu'in-aldîn 'Alî Kâsim-i-Anwâr, with the two takhallusses Kâsim and Kâsimî, born in Sarâb, near Tabrîz; A.H. 757 (A.D. 1356), died at Kharjird, near Jâm, A.H. 837 (A.D. 1433, 1434), see Haft Iklîm, No. 1314, col. 476 above, and comp. Bodleian Cat., Nos. 862–866; Rieu ii. p. 635 sq., W. Pertsch, p. 101, and Berlin Cat., p. 860 sq., A. Sprenger, Catal., p. 532; G. Flügel i. pp. 558, 559, J. Aumer, p. 28; Bland, Century of Persian Ghazals, No. 6; etc.

Contents:

Daulatshâh's account of Kâsim's life and works (ذکر سیّد قاسم انوار), on fol. 1b, beginning: درّ دریای حقیقت الخ. Daulatshâh is the only biographer who, with his usual inaccuracy, fixes the poet's death in A.H. 835 (A.D. 1431, 1432).

Ghazals, in alphabetical order, except the first two on fol. 9b. Beginning of the initial ghazal:

من بیچارهٔ یسودازده سرگردانم
که باوصاف خداوند سخن چون رانم

Beginning of the first alphabetical ghazal, on fol. 10b:

ای صبح سعادت ز جبین تو هویدا
این حسن چه حسنست تبارک وتعالی

Tarji'bands, kit'as, short mathnawîs, and rubâ'îs, on fol. 209a, beginning:

بیا ای عشق عالمسوز بی غم
قدم بر چشم من نه خیر مقدم

(see No. 863 in the Bodleian Cat.).

This copy is dated the 4th of Jumâdâ-althânî, A.H. 1028 (A.D. 1619, May 19), by 'Abd-allatîf al-'Abbâsî (the learned editor and commentator of Sanâ'î's Hadîkah and Jalâl-aldîn Rûmî's mathnawî, see above, Nos. 923, 924, 1088–1091, 1101, 1102), who wrote it for Mirzâ Muhammad Ashraf.

No. 495, ff. 227, 2 coll., each ll. 11; Nasta'lîk; two small pictures, the first rather effaced, on ff. 18b and 39a; blanks on ff. 140b and 200a; size, 6¾ in. by 3½ in.

1286

Another copy of the same.

This copy seems to be older than the preceding one, but is not dated; it is injured in many places, and has the

first sixty-two leaves in this most bewildering order: ff. 1–20, 29, 22, 23, 30, 21, 24, 25, 47–53, 54, 32–38, 27, 28, 26, 55–60, 39–46, 31, 61, 62.

Contents:

Ghazals, in alphabetical order, except the first two, on fol. 1a. Beginning, both of the initial and of the first alphabetical ghazal, the same as in the preceding copy. At the end of the ghazals, on fol. 163b, four rubâ'is.

One tarji'band, ghazals, kit'as, short mathnawis and rubâ'is, all mixed together, beginning, on fol. 164a: الا ای عشق الخ (see the preceding copy, fol. 209a). The last mathnawî, on fol. 178a, begins:

الا ای شاهباز قدس لاهوت ـ مقیّد مانده در دام ناسوت

(identical with the دیباچهٔ واقعهٔ امیر تیمور گورگان, in No. 862 of the Bodleian Cat.).

No. 2831, ff. 179, 2 coll., each ll. 21; small Nasta'lîk, size, 6½ in. by 4 in.

1287

The same.

This copy is not dated; but a seal, bearing the date A.H. 1174 (A.D. 1760, 1761), appears on fol. 1a.

Contents:

Ghazals, in alphabetical order, except the first two, on fol. 1b; beginning the same as in the preceding copies.

One tarji'band, kit'as, short mathnawis and rubâ'is, on fol. 189b, beginning: یا ای عشق الخ

No. 489, ff. 199, 2 coll., each ll. 15; Nasta'lîk, size 8¼ in. by 5½ in.

1288

The same.

This copy, which has some lacunas after ff. 37, 38, and 39, contains:

Ghazals, in alphabetical order, except the first two, on fol. 1b, with a few rubâ'is at the end.

No date. This MS. came into the library of Khânsâhib Ḥabîb-allâh Khânsâhib Bahâdur, A.H. 1213 (A.D. 1798, 1799).

No. 2577, ff. 160, 2 coll., each ll. 17; Nasta'lîk, the first page supplied later; size, 8¾ in. by 5½ in.

1289

The same.

This very defective copy contains:

Ghazals, in alphabetical order, except the first (which begins in the usual way), on fol. 1b. Between ff. 1 and 2 a lacuna; the abrupt beginning of fol. 2a: زاهد از چشم یقین باز گشاید الخ, corresponds to No. 2831 (1286 in this Cat.), fol. 8b, l. 3. The next complete ghazal on the same page corresponds to fol. 4a, l. 1, in the same copy. This part breaks off, on fol. 169b, with the fourth bait of a ghazal rhyming in ي; the last verse corresponds to fol. 146a, l. 7, in No. 2831.

Kit'as, one tarji'band, and short mathnawis, on fol. 170a, defective both at the beginning and end; the first bait occurring belongs to a kit'ah, corresponding to fol. 169b, l. 9, in No. 2831; the first complete kit'ah on the same page to fol. 172b, l. 4 ab infra, in the same copy.

This part breaks off in a short mathnawî, on fol. 179b.

The right order of ff. 33–42 is: 33, 41, 35–40, 34, 42; and of ff. 73–82: 73, 80, 81, 76–79, 74, 75, 82. A little worm-eaten here and there.

No. 3459, olim 13. J. 15, ff. 179, 2 coll., each ll. 15; careless Nasta'lîk; size, 8⅛ in. by 4⅝ in.

1290

Kulliyyât-i-Kâtibî (کلیّات کاتبی).

Complete poetical works of Shams-aldîn Muḥammad bin 'Abdallâh Kâtibî, who was born in Tarshîz, studied in Nishâpûr, and died at Astarâbâd A.H. 838 or 839 (A.D. 1434–1436), see Haft Iklîm, No. 753, col. 433 in this Cat.; and comp. Bodleian Cat., Nos. 867–870; Rieu ii. pp. 637–639; W. Pertsch, p. 76, and Berlin Cat., p. 862; A. Sprenger, Catal., p. 457; G. Flügel i. p. 561; Cat. Codd. Or. Lugd. Bat. ii. p. 119; Cat. des MSS. et Xylographes, p. 366; J. C. Tornberg, p. 104; H. Khalfa iii. p. 302, No. 5625; Ouseley, Biogr. Notices, p. 188 sq.; Bland, Century of Persian Ghazals, No. 5; etc.

Contents:

Ghazals, arranged alphabetically, on fol. 1b, beginning:

آفاق پر صداست زکوه گناه ما
کوه گناه چند بود سنگ راه ما

Kit'as, on fol. 83b, beginning:

شبی بمجلس میر اردشیر در رقم
ده بنده بود یکی قطعه بهتر از طبعی

Rubâ'is, and some fards, on fol. 90a, beginning:

ای جذبهٔ حسن گلعذاران از تو
وی گریهٔ ابر نوبهاران از تو

This part is dated by the copyist Ni'mat-allâh bin 'Inâyat-allâh the 14th of Rabî'-alawwal, A.H. 1007 (A.D. 1598, Oct. 15).

First mathnawî, the Gulshan-i-Abrâr (گلشن ابرار), or 'Rose-garden of the Pure,' an imitation of Nizâmî's Makhzan-alasrâr, incomplete at the beginning, on fol. 100a. The first bait found here runs thus:

جذبهٔ لطفت چو کمند افگند
هر دو جهانرا ز سمند افگند

This is the 214th bait of the poem, corresponding to fol. 193a, l. 15, in No. 223 (1292 in this Cat.).

Second mathnawî, entitled Sî Nâma (سی نامه), or the 'Thirty Epistles,' on fol. 116b, beginning:

زهی سی نامه ام نامی ز نامت
حدیثم حرفی از جزو کلامت

Copied the 19th of Muḥarram, A.H. 1007 (A.D. 1598, Aug. 22).

Third mathnawî (or risâlah, as it is styled in the colophon), on fol. 152b, entitled Dilrubâi (دلربای), or 'the Charmer,' an allegorical poem, beginning:

زهی روح را رحمتت راحتی ـ کلام مرا حمد تو فاتحه

Fourth mathnawî, entitled Majma'-albaḥrain (مجمع البحرين), or 'Combination of the two seas or metres,' also styled Nâẓir u Manẓûr (ناظر و منظور), on fol. 166b, beginning:

ای شده از قدرت تو ما و طین
لوحهٔ دیباچهٔ دنیا و دین

Fifth mathnawî, entitled Dah bâb (ده باب), or the Ten Chapters,' on fol. 198b, beginning:

ای برحمت عالمی را کارساز
جمله عالم را برحمت کار ساز

This mathnawî is identical with the Tajnîsât (تجنیسات) of W. Pertsch, pp. 76, 77 (comp. A. Sprenger, Catal., p. 458).

Ḳaṣîdas, interspersed with tarji'bands, musaddasât, etc., on fol. 231b, beginning:

سپاس و حمد ترا زیبد ای محقّق برحق
که حامدند ترا مطلقا مقیّد و مطلق

The initial ḳaṣîdah of No. 867 of the Bodleian Cat., of the British Museum copies, Sprenger's copy, etc., is here the second, on fol. 232b. Ff. 22–38 are misplaced, the right order is: 21, 24–30, 22, 23, 32–37, 31, 38.

No. 52, ff. 312, 2 coll., each ll. 19, clear and distinct Nasta'lîk, illuminated frontispieces on ff. 1b, 116b, 152b, 166b, 198b, and 231b, ff. 1b, 2a, 116b, 117a, 152b, 153a, 166b, 167a, 198b, 199a, 231b, and 232a richly adorned, size, 8⅞ in. by 4½ in.

1291

Another copy of the same.

Contents:

Ḳaṣîdas, intermixed with tarji'bands, on fol. 1b, beginning as in all the usual copies: ای گل آدم بخمر الخ (the second poem in the preceding copy, on fol. 232b)

Ghazals, arranged alphabetically, on fol. 78b, beginning as in the preceding copy.

Ḳiṭ'as, on fol. 179a, beginning: ای دل ار خواهی الخ (see Nos. 867 and 868 of the Bodleian Cat.).

Rubâ'îs and riddles, on fol. 186b, beginning: ای وعدهٔ دیدار تو میعاد بهشت الخ.

The five mathnawîs in the following order.

1. Gulshan-i-Abrâr (=1 in the preceding copy), on fol. 190b, beginning:

بسم الله الرّحمٰن الرّحیم — تاج کلامست و کلام قدیم

2. Dah bâb (=5 in the preceding copy), on fol. 211b.

3. Majma'-albaḥrain (=4 in the preceding copy), with a preface in prose, on fol. 249b, beginning: مدام از حضرت مبلغ الهام الخ; the poem itself begins on fol. 251a.

4. Sî Nâma (=2 in the preceding copy), on fol. 285b.

5. Dilrubâi (=3 in the preceding copy), on fol. 330b.

This copy is dated the 15th of Dhû-alḥijjah, A.H. 1087, (A.D. 1677, Feb. 18).

No. 272, ff. 345, 2 coll., each ll. 17; excellent Nasta'lîk; illuminated frontispieces on ff. 1b, 78b, 190b, 211b, 249b, 285b, and 330b; illuminated headings besides throughout, the first two pages richly adorned; a vignette on fol. 1a; size, 8⅜ in. by 4⅞ in.

1292

The same.

Contents:

Ḳaṣîdas, intermixed with tarji'bands, on fol. 1 beginning as in the preceding copy.

Ghazals, arranged alphabetically, on fol. 84b, beginning as in the two preceding copies.

Rubâ'îs, on fol. 180a, beginning: داماد نبی شیر خدا صدر امیں الخ.

Four mathnawîs (the Dilrubâi is wanting in this copy) in the following order.

1. Gulshan-i-Abrâr, on fol. 187b.
2. Majma'-albaḥrain, with the prose-preface, on fol 210b; beginning of the poem on fol 212a.
3. Dah bâb, on fol. 243b.
4. Sî Nâma, on fol. 278b.

No date

No. 223, ff. 316, 2 coll., each ll. 20; beautiful Nasta'lîk illuminated headings, with Kûfic inscriptions, on ff. 1b, 84b, 187b, 210b, 243b, and 278b; size, 8⅜ in by 4¾ in.

1293

Dîwân-i-Shâhî (دیوان شاهی).

Lyrical poems of Âḳâ Malik bin Jamâl-aldîn Amîr Shâhî of Sabzwâr in Khurâsân, belonging to the princely family of the Sarbadârs, who died in Astarâbâd, A.H. 857 (A.D. 1453), see Haft Iḳlîm, No. 771, col 434 in this Cat., and comp. Bodleian Cat., Nos. 875–881 Rieu ii. p. 640, W. Pertsch, Berlin Cat., p 864 A. Sprenger, Catal., p. 563; G. Flügel i. p. 562 sq., Cat Codd Or. Lugd. Bat. ii. p. 119; Cat. des MSS et Xylographes, p 366; Rosen, Persian MSS., pp. 205, 209, and 210, J. C. Tornberg, p. 105; Ouseley, Biogr. Notices pp. 139–143, H. Khalfa iii. p. 286, No. 5480

This copy contains:

A murabba', on fol. 2b, beginning. شکر خداوند که در ابتدا الخ.

Ghazals, in alphabetical order, except the first (which rhymes in ; and begins: یارب دسوز سینهٔ رندان پاکباز الخ corresponding to fol. 27b in the following copy), the second, i.e. the first alphabetical ghazal, on fol. 3b, is the usual one: ای نقش بسته نام خطت با سرشت ما الخ.

At the end a few rubâ'îs.

Ff. 27–42 are misplaced; their right order is: 27 39, 40, 28–38, 41, 42.

Dated A.H. 929 (A.D. 1522, 1523).

No. 3386, olim 13. J. 18, ff. 43, 2 coll., each ll. 14; Nasta'lîk, two pictures on ff. 1b and 2a; illuminated frontispiece on fol. 2b, small gilt headings throughout; size, 8 in. by 4¾ in.

1294

Another copy of the same.

Ghazals, in alphabetical order, beginning like the second poem in the preceding copy; a few rubâ'is at the end.

Dated A.H. 970 (A.D. 1562, 1563).

No. 3479, olim 13. J. 19, ff 50, 2 coll, each ll. 12; clear and distinct Nasta'lîk; illuminated frontispiece; size, 8⅝ in. by 4⅝ in.

1295

The same.

This copy contains only ghazals, in alphabetical order (beginning, on fol. 2a, as in the preceding copy), with a short prose-introduction, on fol. 1b: بزرگان گفته اند بهترین جلبکی و خوشترین ابیسی الخ

Dated in Dhû-alhijjah, A.H. 1017 (A.D. 1609, March–April).

No 3514, olim 2049, ff. 30, 2 coll., each ll 13. Nasta'lîk, size, 9⅝ in. by 5¼ in.

1296

The same.

Ghazals, in alphabetical order, beginning as usual

A few kit'as and rubâ'is at the end.

No date.

No 2707, ff 53, 2 coll, each ll 9–10, distinct Nasta'lîk, illuminated frontispiece, all the margins sprinkled with gold, size, 10 in. by 6⅝ in.

1297

A defective copy of the same.

Ghazals, in alphabetical order, beginning as usual there are two lacunas, one of two leaves after fol. 37 (in the rhyme-letter ز), and the other of one leaf at the end after fol. 43 (in the rhyme-letter ی). The last bait appearing is:

تو خوش باش ای ملامت گو که چون من
دل اندر دست بدخوئی نداری

A great number of leaves are besides more or less injured.

Copied by Cand Muhammad bin Maulânâ Jamâl Muhammad Nausârî, A.H. 1030(?) = A.D. 1621. College of Fort William, 1825.

No. 2108, ff. 1–43, 2 coll., each ll. 13; Nasta'lîk; size, 7¼ in. by 4¾ in.

1298

Sitta-i-Dâ'î (ستهٔ داعی).

Six mathnawis, by Nizâm-aldîn Mahmûd bin al-Hasan al-Husainî of Shîrâz, with the takhallus Dâ'î, who was born A.H. 810 (A.D. 1407, 1408), and collected his complete poetical works for the first time in A.H. 865 (A.D. 1460, 1461), see above, No. 1099, where his commentary on the mathnawî is described and the different dates of his birth are duly weighed; comp. also No. 883 in the Bodleian Cat., where the contents of his Kulliyyât are given in full; Rieu ii. p. 791b, and A. Sprenger, Catal., p. 387. This copy contains only his mathnawîs, viz.:

1. Kitâb-i-Mashâhid (کتاب مشاهد), or 'Book of Assemblies,' on fol. 2b, beginning:

بلبل اگر ناله بر آرد رواست
خاصّه که از طرف گلستان جداست

Composed A.H. 836 (A.D. 1432, 1433).

2. Kitâb-i-Ganj-i-rawân (کتاب گنج روان), or 'Book of the Soul's Treasure,' in ten makâlas, on fol. 29b, beginning:

نخستین که آید قلم در زبان
بحمد خدا به که گردد روان

Composed A.H. 841 (A.D. 1437, 1438).

3. Kitâb-i-Cihil Sabâh (کتاب چهل صباح), or 'Book of the Forty Mornings,' on fol. 63b, beginning:

بنیاد سخن بنام حق نِه — کز هرچه بهست نام حق به

Composed A.H. 843 (A.D. 1439, 1440).

4. Kitâb-i-Câr Câman (کتاب چار چمن), or 'Book of the Four Meadows,' on fol. 97b, beginning:

میوهٔ باغ جان ما سخن است
چه سخن هرچه از خدا سخن است

Composed A.H. 842 (A.D. 1438, 1439).

5. Kitâb-i-Cashma-i-Zindagânî (کتاب چشمهٔ زندگانی), or 'Book of the Fountain of Life,' on fol. 139b, beginning:

ستایش را سزاواری حدایا — که بخشیدی مرا یاری حدایا

Composed A.H. 856 (A.D. 1452).

6. Kitâb-i-'Ishknâma (کتاب عشقنامه), or 'Book of Love,' on fol. 174b, beginning:

از ازل گر گوش داری تا ابد — مثنوی از هر زبان حمد احد

Composed A.H. 856 (A.D. 1452).

To these six mathnawis there is added, on ff. 247b sq., a seventh mathnawî without any title, a kind of Sâkinâma, dealing with the various topics of Sûfism, beginning, on fol. 247b:

الحمد لواهب الانانه — والشكر لمن له الاحاده

It ends on fol. 284b, and is followed by a series of *Tarji'ât*, beginning

عشقم از خویشتن ندامت داد — سرم اندر ره ملامت داد

A short preface in prose, on fol. 1b, opens the *Sittah*.

No-date. An entry, dated A.H. 1059 (A.D. 1649), on the fly-leaf.

No. 1887, ff. 299, 2 coll., each ll. 12; Nasta'lîk; illuminated frontispiece at the beginning of each mathnawî; size, 8½ in. by 4½ in.

1299

Dîwân-i-Riyâdî (دیوان ریاضی).

The lyrical poems of Maulânâ Riyâdî of Samarkand, who was drowned A.H. 884 (A.D. 1479, 1480), comp. Bodleian Cat., Nos. 890 and 891; Rieu iii. p. 1074; W. Pertsch, Berlin Cat., p. 894; A. Sprenger, Catal., p. 20, No. 146; Cat. des MSS. et Xylographes, p. 311.

The dîwân contains only ghazals, in alphabetical order, beginning:

ای پری از رخ بر افگن طرّهٔ طرّار را
تا بکی بر روی مصحف می نهی زنّار را

No. 895, ff. 23, 2 coll., each ll. 14; Nasta'lîk; an illuminated frontispiece; size, 9⅞ in. by 5⅞ in.

Jâmî (Nos. 1300–1389).

1300

Kulliyyât-i-Jâmî (کلّیّات جامی).

A very old, but somewhat defective, copy of the complete *poetical* works of Nûr-aldîn 'Abd-alrahmân Jâmî, usually styled the last great classical poet of Persia, who was born in Kharjird near Jâm the 23rd of Sha'bân, A.H. 817 (A.D. 1414, Nov. 7), and died at Harât the 18th of Muharram, A.H. 898 (A.D. 1492, Nov. 9); see on his life and works, Rosenzweig, Biographische Notizen über Mewlana Abdurrahman Dschami, etc., 1840; Jourdain, Biogr. Universelle, vol. xi. p. 431; De Sacy in Notices et Extraits, vol. xii. p. 287; Journal Asiatique, vi. p. 257, and 5me série, xvii. p. 301, Ouseley, Biogr. Notices, pp. 131–138; W. Nassau Lees, A Biographical Sketch of the mystic philosopher and poet Jâmî (being the preface to his 'Lives of the Mystics'), Calcutta, 1859; E. Fitzgerald, Notice of Jâmî's life, in his English translation of 'Salâmân and Absâl,' London, 1879; S. Robinson, Persian Poetry for English Readers, 1883, p. 511 sq.; Rosen, Persian MSS., pp. 215–261 (where a most elaborate account of the precious autograph of the poet's Kulliyyât is given, and many old errors have for ever been removed); Bodleian Cat., Nos. 894–976; Rieu i. p. 17, and ii. pp. 643–650, W. Pertsch, p. 102, and Berlin Cat., pp. 867–883, A. Sprenger, Catal., pp. 447–451; Cat. des MSS. et Xylographes, p. 369 sq.; G. Flugel i. pp. 564–575, J. Aumer, pp. 30–33, etc. Nearly all collections of Persian MSS. contain a certain number of Jâmî's works (see besides on the printed literature, Zenker ii. pp. 38 and 39).

The present copy, which was written only twenty-five years after the poet's death, contains:

A. *First portion.*

I. Two centre-columns on ff. 1–463.

1. The *first dîwân* (otherwise styled فاتحة الشباب, 'The Beginning of Youth;' the title كتاب ديوان اوّل is here wrongly prefixed to the second part, on fol. 65b), in two parts, viz.:

a. Kasîdas, tarji'ât, marâthî, and short mathnawîs, preceded by the usual preface, which is defective at the beginning, the first leaf being missing; the first words on fol. 1a: كه سيّاحان بحر شعرند جمع ساخته الخ ....., correspond to Rosen, Persian MSS., p. 228, l. 4, and No. 2628 (1301 in this Cat.), fol. 1b, last line; the date of composition, A.H. 884 = A.D. 1479, 1480 (بر روى صدف نهاد يك دانهٔ گهر), appears here on fol. 3b, l. 6. Immediately after that the kasîdas and tarji'bands begin on fol. 3b, l. 8, the first being headed: تحميد خداوند تعالى وتقدّس; the first bait: زان بيش كز مداد دهم خامه را مدد الخ; the mathnawîs begin, on fol. 61a:

بنام خدای كه پست و بلند
ز خورشيد فضلش بود بهره‌مند

b. Ghazals, kit'as, and rubâ'is, beginning, on fol. 65b, with the same six unalphabetical poems as in Rosen, loc. cit., p. 234; first bait:

بسم الله الرّحمٰن الرّحيم — اعظم اسماء عليم حكيم.

The first alphabetical ghazal begins, on fol. 67b:

يا من بدا جمالك فى كلّ ما بدا
فادا هزار جان مقدّس ترا فدا

The proper order of ff. 1–141 is: 1–38, 61–140, 39–60, 141. After ff. 206 and 239 there are lacunas; the first comprises some poems in ن, all in و, and a considerable number in ه (the last bait, on fol. 206b, corresponds to fol. 254b, l. 10, in the following copy and the first, on fol. 207a, to fol. 273a, first line, in the same copy), the second comprises all the baits of the last ghazal in ى, except the first two, and six kit'as (corresponding to fol. 307a, l. 13–fol. 308b, lin. penult. in the following copy); the first kit'ah that appears here begins راى نعمت دنيى كه حاك بر سر آن الخ (=fol. 308a, last line, in the same copy), the rubâ'is on fol. 243a, begin as in Rosen, p. 238, سبحانك لا علم لنا الّا ما الخ. This first dîwân is dated by the transcriber (whose name, Sultân Muhammad of Harât, appears on fol. 463b) the 3rd of Ramadân, A.H. 923 (A.D. 1517, Sept. 19). Printed Constantinople, A.H. 1284. Other copies of this dîwân are noticed in Bodleian Cat. No. 894, 22; No. 895, 24; No. 896, 9 and 10, and Nos. 947–954; Rieu ii. p. 643; W. Pertsch, pp. 102 and 103, and Berlin Cat., Nos. 867–870; A. Sprenger Catal., p. 448, No. 1; Cat. des MSS. et Xylographes No. 422, ff. 407b–570b, centre; A. F. Mehren, p. 41, J. C. Tornberg, p. 106; Cat. Codd. Or. Lugd. Bat. ii. p. 120; Krafft, p. 68; G. Flugel i. pp. 570 and 571, Nos. 595 and 596; J. Aumer, p. 30, etc.

2. The *second dîwân* (كتاب ديوان ثانى, otherwise styled واسطة العقد, 'The Middle of the Chain'), containing:

A preface in prose, on fol. 252b, beginning: بسم الله الرّحمٰن الرّحيم — املى حمد المنّان الكريم الخ, see Rosen, p. 239. The date of composition, A.H. 894 = A.D. 1489 (contained in the ta'rîkh چو تمّمته), appears here on fol. 253a, lin. penult., whereas the wrong date A.H. 884, which has caused so many mistakes, appears in the same page, l. 6; see on the question of this date, Rosen, p. 256.

Kasîdas, on fol. 253b (with *one* tarkîbband, on fol. 260a), beginning as in Rosen, p. 240, with a kasîdah, فى توحيد بارى عزّ اسمه; initial bait: درين صحيفه چو آغاز كردم املى را الخ.

Three unalphabetical ghazals, on fol. 269a, beginning: انّما الله الٰه واحد الخ.

Ghazals, in alphabetical order, on fol. 269b: دی گذشتیم بدان دلبر و کردیم دعا الخ, see Rosen, p. 241. At the end the same musammaṭ as in Rosen, p. 244: سقاك الله الخ, on fol. 375a, last line.

Muḳaṭṭa'ât, on fol. 375b, beginning: جامی سخن در آئنهٔ دل بود چو زنگ الخ.

Rubâ'is, on fol. 379b: تا ما ره تسبیح و ثنا می پویم الخ.

Other copies of this diwân are described in Bodleian Cat., No. 894, 36; No. 896, 11; and No. 955; A. Sprenger, Catal., p. 448, No. 2; Cat. des MSS et Xylographes, No. 422, ff. 407b–537b, margin, etc.; wrong dates of composition are given in Bodleian Cat. and Sprenger, viz. A. H. 884; in Dorn, p. 372, viz. 885, in Krafft, viz. 889, etc.

3. The *third dîwân* (کتاب دیوان ثالث, otherwise styled خاتمة الخیود, 'The Conclusion of Life'), containing.

A short preface, on fol. 383a, beginning

بسم الله الرّحمٰن الرّحیم — طرفه حطابیست زسفر قدیم

The date of composition, A. H. 896 = A. D. 1490, 1491 (در شهور سنهٔ ستّه و تسعین و ثمانمائه), appears here in l. 9 of the same page.

The three introductory poems, noted in Rosen, p. 246 viz. منجات, فی التوحید, and فی نعت النبی (the last without a title here), followed by kasidas, on fol. 383a, last line; first bait. آنکه تسبیح حصا در صدف او آمد گوا الخ.

One tarkîbband (on the death of Khwâjah 'Ubaid-allâh) on fol. 392b, and two ta'rîkhât, see Rosen p. 247.

Ghazals, in alphabetical order, on fol. 395a, preceded by the same two short pieces described in Rosen, viz. فی التوحید (on fol. 394b), and the praise of the prophet

Beginning of the initial ghazal:

بر آمد شاه عشق از طور سینا
وز آنجا زد علم بر دیر مینا

Muḳaṭṭa'ât, on fol. 458a, beginning: درین نشیمن ادبار جامیا کاری الخ, see Rosen, p. 251.

Rubâ'is, on fol. 460b, beginning: معشوق ازل که هر که دل بست بدو الخ.

The two mathnawî-baits (نیست در راه الخ), and the last two baits of the معمّیات (بر حاشیهٔ لوح الخ), described in Rosen, pp. 251 and 252, followed by one bait more, viz. هر کس که ازین جهان دلگیر بجست الخ, are found here on fol. 463a.

This part is dated by the same Sulṭân Muḥammad of Harât (see fol. 252a in this MS.), the last of Muḥarram, A. H. 924 (A. D. 1518, Feb. 11).

Other copies of the third dîwân are described in Bodleian Cat., No. 894, 37, and No. 896, 12; Cat. des MSS. et Xylographes, No. 422, ff. 327b–406b, margin; Mélanges Asiatiques, vi. p. 104; A. Sprenger, Catal., p. 448, 3; W. Pertsch, Berlin Cat., p. 870, No. 873, etc. Selections from the various dîwâns have been translated into German by Rosenzweig, Biogr. Notizen, etc., nebst Proben aus seinen Diwanen (persisch und deutsch), Vienna, 1840; Rückert, in Zeitschrift für die Kunde des Morgenlandes, v. p. 281 sq., and vi. p. 189 sq.; and in Zeitschrift der D. M. G. ii. p. 26 sq., iv. p. 44 sq., v. p. 308 sq., vi. p. 491 sq., xxiv. p. 563 sq., xxv. p. 95 sq., xxvi. p. 461 sq., and xxix. p. 191 sq.; Wickerhauser, Leipzig, 1855, and Vienna, 1858; Selîlechta-Wssehrd (see Zenker ii. 496).

II. Margin-column, on ff. 1b–438b.

4. Tuḥfat-alaḥrâr (تحفة الاحرار), 'The Gift to the Free,' a religious mathnawî, completed A. H. 886 (A. D. 1481); it begins abruptly in the prose-preface, on fol. 1a (the first page missing); the mathnawî itself opens, on fol. 1b:

بسم الله الرّحمٰن الرّحیم — هست صلای سر حوان کرنم

It comprises ff. 1b–38b and 61a–68b (see above on the order of ff. 1–141). Edited by F. Falconer, London, 1848, printed, Lucknow, 1869; extracts in German translation are found in Tholuck's 'Blüthensammlung,' p. 297 sq., see Bodleian Cat., No. 894, 6; No. 895, 19; No. 896, 3; No. 897, 3; No. 898, 3; No. 899, 3; No. 900, 1; No. 901, 3, and Nos. 933–939; Rieu ii. pp. 645, No. 7, and 646–648; A. Sprenger, Catal., p. 449, No. 3; Rosen, Persian MSS., pp. 221, 259, and 260; W. Pertsch, p. 74, No. 44, and Berlin Cat., No. 876, 5; No. 877, 1, and Nos. 883–884a; G. Flügel i. pp. 563, No. 3, and 566, No. 1; Cat. des MSS. et Xylographes, pp. 374 and 375; J. Aumer, p. 31, etc.

5. Subḥat-alabrar (سبحة الابرار), 'The Rosary of the Righteous,' another religious mathnawî, with a prose-preface, on fol. 69b. المنّة لله که بخون گر حقتم بکچید چو غنچه عاقبت شکفتم الخ; the mathnawî itself opens, on fol. 70a:

ابتداء بسم الله الرّحمٰن
الرّحیم المتوال (المتوالی) الاحسان

It comprises ff. 69b–140b and 39a–60a. Printed, Calcutta, 1811 and 1848, lithographed, ib. 1818; it is also included in vol. 6 of the 'Persian Selections,' and vol. 2 of the 'Classic Selections;' see Bodleian Cat., No. 894, 7; No. 895, 20; No. 896, 4; No. 897, 4; No. 898, 4; No. 899, 4; No. 900, 2; No. 901, 2; and Nos. 940–946; Rieu ii. pp. 644, No. 2, and 646–648; A. Sprenger, Catal., p. 450, No. 4; W. Pertsch, p. 104, No. 79, and Berlin Cat., No. 876, 3; No. 877, 2; and Nos. 885–887; Rosen, p. 222; G. Flügel i. pp. 564, 4, 565, 2, and 568; J. Aumer, p. 31, etc.

6. Yûsuf u Zalîkhâ (یوسف و زلیخا), a romantic mathnawî, completed A. H. 888 (A. D. 1483), and beginning, on fol. 60b:

الهی غنچهٔ امّید بگشای — گلی از روضهٔ جاوید بنمای

It comprises ff. 60b and 141a–248a. Two lacunas after

ff. 206 and 239 (see above in the *first* dîwân); the first comprises p. 101, l. 13, to p. 124, l. 5 ab infra in Rosenzweig's edition; the second, p. 170, l. 4 ab infra, to p. 172, l. 8 in the same. Edited with German translation by Rosenzweig, Vienna, 1824; English translations by Ralph T. H. Griffith, London, 1881, and by A. Rogers, London, 1892; the introductory-part of the poem translated into German by H. Barb, 'Die Schönheit,' Vienna, without date. Printed, Calcutta, 1809, A.H. 1244 and 1265; lithographed, ib. 1818; Bombay, 1829 and 1860; Lucknow (with notes), A.H. 1262 and 1879; in Persia, A.H. 1279; in Tabrîz, A.H. 1284, etc.; it is also included in vol. i of the 'Persian Selections,' and vol. i of the 'Classic Selections;' see Bodleian Cat., No. 894, 8; No. 895, 21; No. 896, 5; No. 897, 5; No. 898, 5; No. 899, 7; No. 900, 5; No. 901, 1; No. 902, 2; and Nos. 903–923; Rieu ii. pp. 645, No. 3, 646, 648, and 649; A. Sprenger, Catal., p. 450, No. 5; W. Pertsch, Berlin Cat., No. 876, 4, and Nos. 888–893; G. Flügel i. pp. 565, 5; 566, 3; and 568; J. Aumer, pp. 31 and 32, etc.

7. Lailâ u Majnûn (ليلى و مجنون), another romantic mathnawî, composed A.H. 889 (A.D. 1484), and beginning, on fol. 248b:

اى خاك تو تاج سر بلندان — مجنون تو عقل هوشمندان

Translated into French by Chézy, Paris, 1805; into German by Hartmann, Leipzig, 1807; see Bodleian Cat., No. 894, 10; No. 895, 22; No. 896, 6; No. 897, 6; No. 898, 6; No. 899, 5; No. 900, 4; and No 924, Rieu ii. pp. 645, No. 4, and 646; A. Sprenger, Catal., p. 450, No. 6; Rosen, p. 223; G. Flügel i. pp. 565, 6, and 567, 4; J. Aumer, p. 31, etc

8. Sikandarnâma (سكندرنامه), more correctly styled: خردنامهٔ سكندرى, 'The Wisdom-book of Alexander,' an ethical mathnawî, beginning, on fol. 366b:

الهى كمال الهى تراست — جمال جهان پادشاهى تراست

see Bodleian Cat., No. 894, 13; No. 895, 23; No. 896, 7; No. 897, 7; No. 898, 7; No. 899, 7; No. 900, 3; and No. 925; Rieu ii. pp. 645, No. 5, and 646; A. Sprenger, Catal., p. 451, No. 7; W. Pertsch, Berlin Cat., No. 894; Rosen, p. 224; G. Flügel i. pp. 565, 7, and 567, 5; J. Aumer, p. 31, etc.

B. *Second portion*, containing three centre-columns and one margin-column together, on ff. 464–555:

9. Silsilat-aldhahab (سلسلة الذهب), 'The Golden Chain,' a religious mathnawî, composed A.H. 890 (A.D. 1485), and beginning, on fol. 464b:

لله الحمد قبل كلّ كلام — بصفات الجلال والاكرام.

It is divided into three books or daftars; the *first*, on fol. 464b; the *second*, on fol. 509b; the *third*, on fol. 528a. The contents of this poem are given in Wiener Jahrbücher, tom. 66, Anzeigeblatt, p. 20 sq.; see Bodleian Cat., No. 894, 1; No. 895, 17; No. 896, 1; No. 897, 1; No. 898, 1; No. 899, 1; No. 902, 1; and Nos. 926–932; Rieu, pp. 644, No. 1, 646, and 647; A. Sprenger, Catal., p. 449, No. 1; W. Pertsch, Berlin Cat., No. 876, 1, and Nos. 878–882; Rosen, pp. 218–220; G. Flügel i. pp. 565, No. 1, and 569; J. Aumer, p. 30. This part is dated end of Sha'bân, A.H. 925 (A.D. 1519, Aug. 26).

10. Salâmân u Absâl (سلامان و ابسال), an allegorical mathnawî, beginning, on fol. 541b:

اى بيادت زنده جان عاشقان
زاب لطفت تر زبان عاشقان

Edited by F. Falconer, London, 1850; translated by the same, London, 1856; another English translation by E. Fitzgerald, London, 1879; comp. also Garcin de Tassy, in Journal Asiat., 1850, ii. p. 539 sq.; see Bodleian Cat., No. 894, 5; No. 895, 18; No. 896, 2; No. 897, 2; No. 898, 2; No. 899, 2; No. 901, 4; and No. 902, 3; Rieu ii. pp. 645, No. 6, 646, and 647; A. Sprenger, Catal., p. 449, No. 2; W. Pertsch, Berlin Cat., No. 876, 6; Rosen, p. 220; G. Flügel i. p. 565, 2, etc.

No. 800, ff. 555, 2 centre-coll. on ff. 1–463, 3 centre-coll. on ff. 464b–555, each ll. 19; an additional margin-column on ff 1–438b and 464b–554b, ll. 34; Nasta'lîk; illuminated headings at the beginning of each part; size, 9⅝ in. by 6 in.

1301

Jâmî's *first dîwân*.

Another copy of Jâmî's *first* dîwân, arranged exactly as in the preceding Kulliyyât, and containing:

Preface in prose, on fol. 1b, beginning:

بسم الله الرّحمٰن الرّحيم — نخست صلاى سر خوان كريم

Kaṣîdas, tarji'ât, marâthî, and short mathnawîs, on fol. 5b, beginning: زان پيش كز الخ; the mathnawîs begin, on fol. 54a: بنام خداى كه الخ.

Ghazals, the first six unalphabetical, on fol 59b, beginning both of the initial and the first alphabetical ghazal as in the preceding copy. At the end the same musammaṭ الا اى ماه الخ, as noticed in Rosen, p 238

Muḳaṭṭa'ât, on fol. 307b, beginning:

دلا منشين دريں ويرانه چوں چغد
سوى مرغان قدسى آشيان بر

see Rosen, p. 238.

Rubâ'is, on fol. 312a, beginning: سبحانك لا علم الخ.

This very fine and old copy is not dated; it belonged formerly to Mr. Edw. Galley (ادورد گلّى). Bibliotheca Leydeniana.

No. 2628, ff 323, 2 coll, each ll. 17; illuminated frontispieces on ff. 1b, 5b, and 59b; the first two pages with gold stripes, all the headings in gilt letters, neat and clear Nasta'lîk; good eastern binding; size, 9⅜ in. by 5¾ in.

1302

A defective copy of the same.

This copy of Jâmî's *first* dîwân, in two parts, like the one in No. 1300, but with this peculiar arrangement, that the second part (the ghazals, muḳaṭṭa'ât, and rubâ'is) precedes the first.

Contents:

Ghazals, in alphabetical order, defective at the

beginning; the copy opens abruptly with this final bait: آن سرو سهی قدرا شد خاك قدم جامی الخ, corresponding to fol. 64b, lin. penult., in the preceding copy. Between ff. 221 and 222 seven blank leaves are inserted, but as a comparison with the preceding copy shows, there is *no* lacuna. At the end the musammat: الا ای ماه الخ.

Muḳaṭṭa'ât, on fol. 232b, beginning: دلا منشین الخ.

Rubâ'îs, on fol. 237a, beginning: سبحانك لا علم الخ.

The usual prose-preface of the first diwân, on fol. 249b, beginning:

بسم الله الرّحمن الرّحيم — هست صلای الخ

Ḳaṣîdas, tarji'ât, marâthi, short mathnawis, etc., on fol. 253a, beginning: زان پیش الخ.

No date. Presented by J. H. Peile, Esq., and received Sept. 19, 1818; transferred to Civil College, Aug. 9, 1819.

No. 3359, olim 7. J. 19, ff. 299, 2 coll., each ll. 17. Nasta'lîḳ, illuminated frontispiece on fol. 249b, size, 9¼ in. by 5⅝ in.

1303

The *first* part of Jâmî's *first dîwân*.

Contents:

Prose-preface, on fol. 1b, beginning as usual.

Ḳaṣîdas, etc., on fol. 5b, beginning: زان پیش الخ.

No date.

No. 3360, olim 7. J. 21, ff. 56, 2 coll., each ll. 15, large and clear Nasta'lîḳ, illuminated frontispiece, size, 9⅛ in. by 5⅝ in.

1304

A defective copy of the same *first part*.

The proper order of leaves in this copy is: ff. 16–39, 2–15, 40–50.

Fol. 16a opens at the end of a ḳaṣîdah, corresponding to No. 2628 (1301 in this Cat.), fol. 7b, l. 10; the first complete ḳaṣîdah on the same page begins: تانگ رحل از قافله الخ = No. 2628, fol. 7b, lin. penult.; the mathnawîs begin, on fol. 46b: بنام خدای الخ (= No. 2628, fol. 54a), and go down to the end. The copy comprises therefore fol. 7b, l. 10 to fol. 58b of No. 2628. The first leaf (fol. 1b), written by a more modern hand, contains a repetition of the first nine baits of a ḳaṣîdah, beginning: ای سر از قدر الخ, corresponding to fol. 39b, l. 8 sq. in this copy and to No. 2628, fol. 31b, l. 10 sq.

No date.

No. 884, ff. 50, 2 coll., each ll. 17; distinct Nasta'lîḳ; illuminated frontispiece; size, 10 in. by 6⅝ in.

1305

The *second* part of Jâmî's *first dîwân*.

Contents:

Unalphabetical ghazals, on fol. 1b, beginning: بسم الله الرّحمن الخ.

Alphabetical ghazals, on fol. 3b, beginning: یا من بدا الخ; at the end the usual musammat.

Muḳaṭṭa'ât, on fol. 236b, beginning: دلا منشین الخ.

Rubâ'îs, on fol. 238b, beginning: سبحانك لا الخ.

Dated 1st of Dhû-alḥijjah, A.H. 932 (A.D. 1526, Sept. 8), by Luṭf-allâh bin Ḥasan Ma'âd alḥusaini. College of Fort William, 1825.

No. 2153, ff. 247, 2 coll., each ll. 17; distinct Nasta'lîḳ; illuminated frontispiece; size, 9⅝ in. by 5⅝ in.

1306

The same *second part*.

Contents:

Unalphabetical ghazals, on fol. 1b.

Alphabetical ghazals, on fol. 3b; at the end the usual musammat.

Muḳaṭṭa'ât, on fol. 271b.

Rubâ'îs, on fol. 276b. All the beginnings as usual.

The last six leaves seriously injured.

Dated the 15th of Rajab, A.H. 988 (A.D. 1580, Aug. 26).

No. 3281, olim 7. J. 18, ff. 289, 2 coll., each ll. 15; Nasta'lîḳ; small illuminated frontispiece, size, 10 in. by 5⅝ in.

1307

An *earlier collection* of Jâmî's minor poems, afterwards embodied in the *first dîwân*.

This copy, which is unfortunately defective, is of quite an exceptional value, as it was written ten years before the final redaction of the *first dîwân*, dated, on fol. 219b, the 10th of Sha'bân, A.H. 874 (A.D. 1470, Feb. 12), by Darwîsh 'Alî, known as Waiṣî (درویش علی المعروف بوصی), and must contain therefore that earlier collection of lyrical poems which Jâmî, when about fifty years old, dedicated to Sulṭân Abû Sa'îd, and which he afterwards included in *both parts* of his first dîwân: the usual preface: موزون‌ترین کلامی الخ, is wanting here (see the following two copies), but the contents quite agree with those in the best copies of this earlier collection in Rieu ii. pp. 644 and 646; Bodleian Cat., No. 947 (there incorrectly represented as *first dîwân*), G. Flügel i. pp. 570–572; Cat. des MSS. et Xylographes, p. 379 (No. 439), etc.; see about this collection, Rosen, p. 257.

Contents:

The usual initial ghazal of the *second part* of the first dîwân, on fol. 1b:

بسم الله الرّحمن الرّحيم — اعظم اسماء عليم حكيم

the second poem corresponds to the usual second one; the third is headed: فی نعت نبی الخ, and begins: ای ذات تو الخ, agreeing with fol. 192a, l. 10, in No. 2628 (1301 in this Cat.); with the sixth bait of this poem the copy breaks off, on fol. 2b, in consequence of a lacuna between ff. 2 and 3; on fol. 3a, l. 2, appears the tarji'band: ماه معین چیست الخ, corresponding to fol. 36b, l. 7 ab infra, in No. 2628; the next following

poem, on fol. 6ª, is a kaṣîdah, چو پیوند با دوست الخ, agreeing with fol. 23ª, l. 11, in the same copy; these poems therefore were afterwards included in the *first part* of the first dîwân.

The usual alphabetical ghazals of the *second part* begin here, on fol. 7ᵇ: یا من بدا جمالك الخ.

Another set of tarji'ât and marâthî (later included in the first part), on fol. 202ª, beginning: صبحدم بادهٔ شبانه زدیم الخ; corresponding to fol. 41ª, l. 3 ab infra, in No. 2628; on fol. 209ª the usual musammaṭ of the *second part*: الا ای ماه الخ.

Muḳaṭṭa'ât, on fol. 213ᵇ; the first is not a proper ḳiṭ'ah, but a short ghazal; the second is the initial ḳiṭ'ah of the first dîwân: دلا منشین الخ.

Rubâ'is, on fol. 216ª, beginning: یا من ملکوت کل شیٔ بیده الخ, corresponding to fol. 321ᵇ, l. 4, in No. 2628.

On ff. 1ª, 220ª, and 220ᵇ there are written by the same hand some abrupt pieces in prose and verse, probably belonging to Jâmî also.

No 1624, ff. 220, 2 coll., each ll. 17; Nasta'lîk; size, 8 in by 4½ in.

1308

Another copy of the *earlier collection*.

This copy contains about the same miscellaneous poems as the preceding one (ghazals, tarji'ât, ḳiṭ'as, rubâ'is, etc.), and—in addition to them—the earlier preface with the dedication to Abû Sa'îd, on fol 226ᵇ. موزون‌ترین کلامی که غزال (عرل) سرایان انجمن انس و محبّت وقافیه سنجان الخ.

The usual initial ghazal (as in the preceding copy) on fol. 229ª; the first alphabetical ghazal, on fol 238ª, begins here: هردم افزونی چو گل رخسار آتشناك را الخ, corresponding to fol. 71ª, l. 1, in No. 2628.

The right order of ff. 526–530 is: 526, 529, 528, 527, 530.

No date.

No. 512, margin-column, ff. 226ᵇ–619, ll. 26; Nasta'lîk, illuminated heading on fol. 226ᵇ.

1309

The same.

The second or larger half of this copy represents the same *earlier* collection, but in a shorter form; it begins, on fol. 55ª, with the same prose-preface as the preceding copy: موزون‌ترین کلامی که غزل سرایان الخ, and contains ghazals, tarji'ât, ḳiṭ'as, rubâ'is, etc.

The usual initial ghazal, on fol. 57ᵇ, l. 10; the alphabetical ghazals, on ff. 62ᵇ–174ª.

The first fifty-four leaves of this copy contain miscellaneous pieces in verse and prose, partly taken from Jâmî's *Bahâristân* (see further below, Nos. 1383–1386), as is stated in several places. The whole seventh raudah of that work is found on ff. 33ª, l. 3 ab infra, to 54ᵇ (روضهٔ هفتم در داستان مرغان قافیه سنج سرابستان سخنوری الخ). This miscellaneous portion begins with a kaṣîdah of Sa'dî, on fol. 1ᵇ.

No date. Bibliotheca Leydeniana.

No. 2471, ff. 180, ll. 13–15; Nasta'lîk, in a large, uncouth handwriting; size, 9 in. by 4⅝ in.

1310

Similar selections from *both parts* of the *first dîwân*

Contents:

Three unalphabetical ghazals, on fol. 1ᵇ, beginning سبحان من تحیّر فی ذاته سواه الخ, corresponding to the second ghazal in No. 2628 (1301 in this Cat.), fol. 60ª

Ghazals, in alphabetical order, beginning, on fol. 3ª نکعبه گر بنمای جمال خود مارا الخ, corresponding to fol. 67ª, l. 10, in No 2628

One tarji'band, on fol. 140ᵇ, beginning: صبحدم بادهٔ شبانه زدیم الخ, see No 1624 (1307 in this Cat) fol. 202ª.

A few ḳiṭ'as and rubâ'is, on fol. 148ª (turned upside down), beginning: دلا منشین الخ.

Some leaves are misplaced, viz. fol. 73 must be inserted between ff. 144 and 148.

On the margin of ff. 10ª–16ª appears a کتاب احتلاج ار قول حکیمان, on that of ff 56ᵇ–80ᵇ a series of *'Umar bin Khayyâm's* rubâ'is (see above, Nos. 906 and 907); on that of ff 81ª–86ª a تلخیص البیان فی علامات مهدی آخر الزمان, in four faṣls; and on that of ff 98ª–103ª a tract on the interpretation of dreams (در علم تعبیر).

No date

No 3504, ohm 7 J 17, ff 149, 2 coll, each ll. 14, Nasta'lîk size, 7¾ in by 4¼ in

1311

The same

This copy contains

Ghazals, in *two series*, both arranged in alphabetical order, except the first four ghazals of the first series Beginning of the initial poem of the *first series*, on fol 1ᵇ. ای ذات تو از صفات ما پاك الخ, see No. 1624 (1307 in this Cat.), fol. 2ᵇ, and No. 2628 (1301 in this Cat.), fol. 192ª, l. 10; the first alphabetical ghazal is the usual one: یا من بدا الخ

The *second series* begins, on fol. 120ᵇ: ای عمت تخم شادمانیها الخ, corresponding to No. 2628, fol. 67ª, l. 1

One tarji'band, followed by a few ḳiṭ'as, rubâ'is, etc. beginning of the tarji'band, on fol. 135ᵇ: ای بروی تو چشم جان روشن الخ, corresponding to fol. 44ᵇ, l. 6, in No. 2628; beginning of the rubâ'is, on fol. 139ª یا من ملکوت الخ, see No. 1624 (1307 in this Cat.), fol. 216ª.

No date. The right order of the leaves is: ff. 1–47, 53–57, 48, 58–95, 49–52, 96–145.

No. 1613, ff. 145, 2 coll., each ll. 14; Nasta'lîk; illuminated frontispiece; size, 7⅞ in. by 4¼ in.

1312

Shorter selections from the *first dîwân*.

Contents:

Ghazals, in alphabetical order, on fol. 1b, beginning: يا من بدا جمالك الخ.

Tarji'ât, on fol. 90a, beginning: صحدم نادهٔ الخ.

Dated by Shaikh Ghulâm Naṣîr-aldîn ibn Shaikh Muḥammad Ṣalâḥ Balgrâmî, the 13th of Muharram, in the third year of Shâh 'Âlam's reign (=A.H. 1176, A.D. 1762, Aug. 4).

No. 875, ff. 1–93, 2 coll., each ll. 17, careless Nasta'lîk, size, 10¼ in. by 5⅝ in.

1313

A defective copy of the same.

Ghazals, kasidas, tarji'ât, short mathnawis, and a few rubâ'is, beginning with the usual initial ghazal of the *second part*; there is a lacuna after fol. 2; fol. 2b ends with the sixth bait of the third unalphabetical ghazal (corresponding to No. 2628, fol. 60b, l. 3 ab infra) and fol. 3a begins with the fourth bait of the fifth alphabetical ghazal (=No. 2628, fol. 62b, l. 3 ab infra). Some leaves are misplaced, viz. fol. 17 must be followed by 23, and fol. 23 by 19–21. Sometimes a line or two are omitted.

No date. Copied by Sulṭân 'Alî of Mashhad (who died A.H. 919=A.D. 1513, see Bodleian Cat., No. 1896).

No. 1701, ff. 31, 2 coll., each ll. 17; clear Nasta'lîk, illuminated frontispiece; another highly embellished ornament at the end of the last page; a little worm eaten throughout, size, 10 in. by 5⅝ in.

1314

Jâmî's *second dîwân*.

Another copy of Jâmî's second dîwân, arranged exactly in the same way as in No. 1300, fol. 252b sq.

Preface in prose, on fol. 1b, beginning:

بسم الله الرحمن الرحيم — املى حمد المنّان الكريم الخ

Kasidas, etc., on fol. 2b, beginning: درس صحيفه چو آغاز الخ.

Three unalphabetical ghazals, on fol. 19b, beginning انّما الله اله الخ.

Alphabetical ghazals, on fol. 20a, beginning: دى گذشتم الخ. At the end the usual musammat.

Muḳaṭṭa'ât and rubâ'is, on fol. 115a, beginning: جامى سخن الخ.

No date.

No. 3425, olim 7. J. 20, ff. 1–122, 2 coll., each ll. 18; Nasta'lîk; illuminated frontispieces on ff. 1b and 19b; size, 9 in. by 5½ in.

1315

A defective copy of the same *second dîwân*.

This dîwân is wrongly styled on the fly-leaf ديوان جامى جلد سيوم, as if it was the third dîwân; this mistake is simply due to the first page (fol. 1b) actually containing the beginning of the prose-preface of the third dîwân:

بسم الله الرحمن الرحيم — طرفه خطائيست زصفر(!) قديم.

but this preface breaks off at the end of the same page (corresponding to fol. 123b, l. 4 ab infra in the following copy), in consequence of a lacuna after fol. 1, and all the rest of the MS. contains the *second dîwân*, at least from fol. 2b, last line onwards, where a kasidah begins: چيست آن شاهد الخ, corresponding to fol. 12b, l. 4, in the preceding copy; fol. 2a opens in the middle of a kasidah, having باشد as رديف, which cannot be traced in other copies. The kasidas (with *one* tarkîbband) are continued as far as fol. 9b, l. 3 (ending exactly in the same way as the preceding copy); and on fol. 9b, l. 5 the first of the three unalphabetical ghazals begins: انّما الله الخ.

The alphabetical ghazals begin on fol. 10a: دى گذشتم الخ. At the end the usual musammat.

Muḳaṭṭa'at and rubâ'is, on fol. 128a, beginning: جامى سخن الخ; one half of fol. 3 and the whole of fol. 138a are supplied by a later hand.

No date.

No. 3471, olim 7. J. 16, ff. 138, 2 coll., each ll. 17; Nasta'lîk; illuminated frontispiece, size, 9⅛ in. by 5⅝ in.

1316

Jâmî's *third dîwân*.

Another but rather incomplete, copy of Jâmî's third dîwân, arranged exactly in the same way as in No. 1300 fol. 383a sq.

Preface in prose, on fol. 123b, beginning:

بسم الله الرحمن الرحيم — طرفه خط نسب رسفر قديم

The three introductory poems on fol. 123a, the first beginning آنكه تسبيح حصا الخ, after which the kasidas follow. The tarkîbband, and the two ta'rîkhât, noticed in the above copy, appear here on ff. 129b and 131a respectively.

Ghazals, in alphabetical order, preceded by the same two pieces as in No. 1300, beginning of the initial ghazal, on fol. 132a: بر آمد شاه عشق الخ.

The ghazals end on fol. 196a; of the muḳaṭṭa'ât, which begin on the same page in the usual way, only five are found, the copy breaking off on fol. 196b; besides, the last six leaves are so seriously damaged, that whole portions of the text are torn away.

No. 3425, olim 7. J. 20, ff. 123–196, 2 coll., each ll. 18; Nasta'lîk; illuminated frontispiece; size, 9 in. by 5½ in.

1317

Haft Aurang (هفت اورنگ).

Another excellent, but undated copy of the *seven* mathnawis of Jâmî, with the usual prose-preface, quoted in full in Rosen, pp. 216–218, and beginning, on fol. 1b: حمدًا لربّ جليل من عبد ذليل وسلامًا على حبيب فائق الخ.

The mathnawîs are arranged in the following order:

1. Silsilat-aldhahab, *first* book, on fol. 3b; *second* book, on fol. 89b; *third* book, on fol. 124b.
2. Salâmân u Absâl, on fol. 149b.
3. Tuḥfat-alaḥrâr, on fol. 175b.
4. Subḥat-alabrâr, on fol. 213b margin.
5. Yûsuf u Zalîkhâ, on fol. 277b.
6. Lailâ u Majnûn, on fol. 363b.
7. Khiradnâma-i-Sikandarî, on fol. 445b.

The right order of ff. 439–443 is: 439, 441, 440, 442, 443; fol. 412 is turned upside down.

Complete copies of the Haft Aurang are described in Bodleian Cat., Nos. 897–899; Rieu ii. pp. 645 and 646; A. Sprenger, Catal., pp. 449–451; G. Flügel i. p. 564; Cat. des MSS. et Xylographes, p. 368; J. C. Tornberg, p. 107, etc.

No. 3141, ff. 496, 2 coll., each ll. 12, and a third on the margin, ll. 24 (on a few pages also a fourth column on the margin); beautiful Nasta'lîk; the first two pages luxuriously adorned; an illuminated frontispiece at the beginning of each mathnawî, and also at the beginning of each book of the first poem; size, 10½ in. by 7 in.

318

Another copy of the same.

Another good, but modern copy of the *seven* mathnawîs of Jâmî, beginning with the same prose-preface as the preceding one, on fol. 1b.

1. Silsilat-aldhahab, *first* book, on fol. 3a; *second*, on fol. 56b; *third*, on fol. 81b.
2. Salâmân u Absâl, on fol. 97b.

3–7. The five principal mathnawîs of Jâmî, usually called Jâmî's Khamsah (خمسهٔ جامی), or Jâmî's Panj Ganj (پنج گنج جامی), with a short general preface, on fol. 114b, beginning:

قبلهٔ همّت خدای شناس
هست بر نعمت خدای سپاس الخ

see Rosen, p. 220; Rieu ii. pp. 645b, 646a; G. Flügel i. p. 566, etc. In Bodleian Cat., Nos. 896, 901, etc., and in Rieu ii. p. 645b, No. 7, it is prefixed to the Tuḥfat-alaḥrâr.

3. Tuḥfat-alaḥrâr, with a short prose-preface, on fol. 115a, beginning: حامدًا لمن جعل جنان الخ, see Rieu ii. p. 647b; Rosen, p. 259, and W. Pertsch, Berlin Cat., p. 877. Beginning of the poem itself, on fol. 115b.
4. Subḥat-alabrâr, with the prose-preface, on fol. 139b.
5. Yûsuf u Zalîkhâ, on fol. 181b.
6. Lailâ u Majnûn, on fol. 236b.
7. Khiradnâma-i-Sikandarî, on fol. 288b.

Some pages a little injured, especially the last one. This copy was made for Sir Barry Close, 1810, by Munshî Mîr Ibn 'Alî, at Ḥaidarâbâd.

No. 1317, ff. 319, 4 coll., each ll. 21; Nasta'lîk; an illuminated frontispiece at the beginning of each mathnawî, and also at that of the general preface of the Khamsah; the first two pages richly adorned; fine pictures on ff. 5, 39, 42, 60, 66, 74, 108, 135, 144, 150, 167, 202, 225, 230, 244, 256, 281, 285, 290, and 309; headings are wanting on ff. 27a–29b; size, 9⅞ in. by 6½ in.

1319

Silsilat-aldhahab.

Another copy of the *first* mathnawî of the Haft Aurang, dated A.H. 977 (A.D. 1569, 1570), by Muhammad Ḥusain ibn Khwâjah Saif-aldîn 'Alî. *First* book, on fol. 1b; *second*, on fol. 121b; *third*, on fol. 172b (this last one beginning here as in A. Sprenger, Catal., p. 449, and Rosen, p. 219: حمد ایزد که کار بست ای دل الخ, instead of زکار, as other copies read, for instance, No. 1322 below).

No. 193, ff. 207, 2 coll., each ll. 17; Nasta'lîk; an illuminated frontispiece at the beginning of each book; the first two pages richly adorned; size, 9⅞ in. by 5⅛ in.

1320

The same.

This copy, which is dated A.H. 1051 (A.D. 1641, 1642), has no subdivision into three books; all the headings besides are left blank.

No. 1945, ff. 69b–180, 3 centre-coll., each ll. 17; careless and unequal Nasta'lîk; worm-eaten; size, 9½ in. by 5½ in.

1321

The same.

Contents:

The prose-preface, prefixed to the Haft Aurang in No. 1317 above, beginning, on fol. 1b: حمدًا لرب جليل الخ. This preface is written by a hand different from that which copied the poem itself, and is dated the 10th of Ramadân, A.H. 1144 (A.D. 1732, March 7).

First book, on fol. 4a, *second*, on fol. 96b; *third*, on fol. 135b. No date at the end. The right order of ff. 81–89 is. 81, 88, 82–87, 89. Various readings and additions on the margin.

No. 8429, ohm 13. J. 3, ff. 161, 2 coll., each ll. 22; careless Nasta'lîk; ff. 1–3 supplied by a later hand; size, 8¾ in. by 4¼ in.

1322

The same.

First book, on fol. 1b; *second*, on fol. 84b, preceded here by a special short preface in prose, on fol. 82b, beginning: بزرگان و فیلسوفان و دانایان جهان حسابی الخ; *third* on fol. 118a margin.

No date. An astronomical table on the first fly-leaf at the end of the copy.

No. 231, ff. 141, 2 coll., each ll. 13–14, and a third on the margin, ll. 24; Nasta'lîk, ff. 74b and 93–98 supplied by a more modern hand; size, 8¾ in. by 4¾ in.

1323

The same.

First book, on fol. 1b; according to the colophon this part of the mathnawî was composed already in A.H. 880 (A.D. 1475, 1476); *second* book, on fol. 138b, the colophon here gives the usual date of composition, viz. A.H. 890; *third* book, on fol. 196b.

No date. Many annotations on the margin throughout.

No. 421, ff. 235, 2 coll., each ll. 15; Nasta'lîk; an illuminated frontispiece at the beginning of each book; size, 9½ in. by 5½ in.

1324

The same.

A very good and correct copy, undated.

First book, on fol. 1b; *second*, on fol. 56b; *third*, on fol. 81b.

No. 366, ff. 98, 4 coll, each ll 19; Nasta'lîk; the first two pages splendidly adorned in gold and other colours, illuminated frontispieces at the beginning of the second and third books; five miniature paintings on ff. 23b, 40b, 70b, 75b, and 89b, size, 10¼ in. by 6½ in.

1325

The same.

Contents:

The same prose-preface of the Haft Aurang as in No. 1321 above, on fol. 1b.

First book, on fol. 3a, *second*, on fol 125b; *third* on fol. 176b.

No date Some of the first and last leaves injured by the worms

No 3369, olim 13 J 4, ff 211, 2 coll, each ll 17, good and clear Nasta'lîk; ff 209 and 210 turned upside down, an illuminated frontispiece at the beginning of the preface and of the second and third books; size, 8⅞ in by 5¾ in.

1326

The same.

First book, on fol 1b, *second*, on fol 136b, *third*, on fol. 193b.

No date. Some pages injured. Many marginal and interlinear glosses.

No. 3368, olim 13 J 6, ff 232, 2 coll, each ll 15, clear Nasta'lîk; size, 8⅞ in. by 5 in.

1327

The same.

First book, on ff. 1b–158b, centre-columns, *second* and *third* books (not separated here), on ff. 1b–131b, margin-column.

No date. Copied by Muhyî-aldîn 'Abdallâh. College of Fort William, 1825.

No. 2268, ff. 158, 2 centre-coll., each ll. 13, and a third on the margin of ff. 1–131, ll. 20–24; Nasta'lîk; size, 8½ in by 5 in.

1328

Salâmân u Absâl.

Another copy of the *second* mathnawî of the Haft Aurang, written A. H. 1030 (A. D. 1620, 1621).

No 64, ff. 40b–61, 2 centre-coll., each ll. 17, and a margin-column, ll. 28; Nasta'lîk; size, 8¾ in. by 4¾ in.

1329

The same.

No date. Copied by Muhammad Ṣalâḥ; a great number of the first and some of the last leaves badly injured.

No. 352, ff. 44, 2 coll., each ll. 11; Nasta'lîk; illuminated frontispiece; margin of various colours, sometimes with drawings, arabesques, etc.; size, 11¼ in. by 7 in.

1330

Tuḥfat-alaḥrâr.

Another copy of the *third* mathnawî of the Haft Aurang, with the short prose-preface, beginning: حامدًا لمن جعل جنان الخ (see No. 1318 above), on fol. 1b. Beginning of the poem itself, on fol. 2b. The title, given to this book on the fly-leaf, viz. مطلع الانوار (by Amîr Khusrau), is a glaring mistake.

Dated by Muhammad Ṭâhir of Bukhârâ, A.H. 978 (A.D. 1570, 1571).

No 1368, ff. 1–75, 2 centre-coll., each ll. 12; distinct Nasta'lîk; illuminated frontispiece, size, 8 in. by 4¾ in.

1331

The same.

Beautiful copy, dated the 2nd of Ramaḍân, A.H. 989 (A D 1581, Sept. 30)

Prose-preface, on fol 1b; beginning of the poem, on fol 3b

No 110, ff 79, 2 coll, each ll. 12; Nasta'lîk, written on paper of different colours, the margins of which are ornamented with arabesques, etc.; two miniature paintings on ff. 1b and 2a; illuminated frontispiece on fol. 2b; size, 12⅝ in. by 7⅝ in.

1332

The same

Another copy, with the prose-preface, dated the 27th of Shawwâl, A H 989 (A.D. 1581, Nov. 24), by Maḥmûd bin Aḥmad Zâhidî.

No. 418, ff 244–321, 2 coll, each ll 12, Nasta'lîk, illuminated frontispiece, size, 9½ in by 5¾ in

1333

The same.

Dated Rabî'-althânî, A H 1078 (A D. 1667, Sept.–Oct), in Shâhjahânâbâd

No 1976, ff 59b–122 2 coll, each ll. 13; Nasta'lîk; size, 8¾ in by 5 in

1334

The same.

Dated by Muhammad Salmân in Jumâdâ-althânî, A.H. 1186 (A.D. 1772, September).

Preface, on fol. 1b; beginning of the poem, on fol. 2b.

College of Fort William, 1825.

No. 2053, ff. 1–70, 2 coll., each ll. 13; Nasta'lîk; size, 9 in. by 5¼ in

1335

The same.

No preface. In the colophon appears as date—no doubt of the composition of the poem—the month Ramaḍân, A. H. 886 (A.D. 1481, Oct.–Nov.). The first page and several of the last pages are slightly injured; parts of some baits are torn away.

No. 3421, ff. 23, 4 coll, each ll. 21; small, but clear and distinct Nasta'lîk; size, 10 in. by 6¾ in.

1336

The same.

Preface, on fol. 1b; the poem itself, on fol. 2b.

No date.

No. 1188, ff. 72, 2 coll., each ll. 13; Nasta'lîk; illuminated frontispiece on fol. 2b; size, 9½ in. by 5⅝ in.

1337

The same.

No date. Preface, on fol. 1b; the poem, on fol. 2b.

No. 1461, ff. 61, 2 coll., each ll. 15; Nasta'lîk; illuminated frontispiece; waterspots throughout; size, 9½ in. by 6¼ in.

1338

Subhat-alabrâr.

Another copy of the *fourth* mathnawî of the Haft Aurang, with the short prose-preface, on fol. 1b, beginning: المنّة لله الخ.

Beginning of the poem itself, on fol. 2b.

Dated month Sha'bân, A.H. 975 (A.D. 1568, Febr.), by Rukn-aldîn bin Muhammad Shams-aldîn. College of Fort William, 1825.

No. 2264, ff. 142, 2 centre-coll., each ll 11; Nasta'lîk; illuminated frontispiece; size, 9½ in. by 5½ in.

1339

The same.

No date. Preface, on fol. 1b; beginning of the poem, on fol. 2a.

No. 710, ff. 130, 2 coll., each ll. 13; clear Nasta'lîk; illuminated frontispiece, rather effaced; size, 8⅜ in. by 5½ in.

1340

The same.

No date. Preface, on fol. 1b, beginning of the poem, on fol. 2a. Collated.

No. 709, ff. 91, 2 coll., each ll. 17; Nasta'lîk; size, 8½ in by 4⅝ in.

1341

The same.

No date. Preface, on fol. 1b; beginning of the poem, on fol. 2a. A few various readings and additions on the margin.

No. 3460, olim 13. J. 5, ff. 81, 2 coll., each ll. 19, small Nasta'lîk; a little worm-eaten; size, 8⅜ in. by 4⅝ in.

1342

Yûsuf u Zalîkhâ.

Another very good and correct copy of the *fifth* mathnawî of the Haft Aurang, dated the 24th of Rajab, A.H. 1007 (A.D. 1599, Feb. 20).

No. 737, ff. 150, 2 coll., each ll. 15; very large and distinct Nasta'lîk; a vignette on fol. 1a; large pictures on ff. 1b, 9b, 46a, 57b, 61a, 91a, and 102b; illuminations throughout; almost all the margins adorned with arabesques; size, 14½ in. by 9½ in.

1343

The same.

Dated the 23rd of Rajab, A.H. 1138 (A.D. 1726, March 27), by Shaikh Muhammad ibn Pîr Muhammad Sûfî.

No. 2254, margin-coll., ff. 2b–141a, ll. 30; Nasta'lîk.

1344

The same.

Copied by Muhammad alkiwâm of Shîrâz, without a date. But on fol. 1a there appears a seal of Mîr Abû 'Alîkhân Bahâdur, bearing the date A.H. 1174 (A.D. 1760, 1761).

No. 3426, olim 7. J. 3, ff. 175, 2 coll., each ll. 12–13; clear Nasta'lîk; the first two pages luxuriously illuminated in ultramarine, gold, and other colours; pictures on ff. 37b, 62a, 73b, 117b, and 147b; size, 8¾ in. by 5¼ in.

1345

The same.

Dated the 12th of Muharram in the 4th year of the reign of صاحب قران ثانی عزیز الدین (perhaps Shâh 'Âlam, that would be A.H. 1177 = A.D. 1763, July 23) Various readings on the margin.

No. 624, ff. 142, 2 coll., each ll. 13–16; written very unequally by different hands, partly in careless Nasta'lîk, partly in Shikasta, size, 9 in. by 5⅛ in.

1346

The same

Dated the 15th of Sha'bân, A.H. 1185 (A.D. 1771, Nov. 23), by Muhammad Ramadânî. A little worm-eaten.

No. 3468, olim 7 J 5, ff. 123, 2 coll., each ll. 17; Nasta'lîk size, 8⅜ in. by 4½ in.

1347

The same.

Dated the 17th of Rajab, A.H. 1209 (A.D. 1795, Febr. 7), by Muhammad 'Alî, at Farrukhâbâd.

No. 729, ff. 137, 2 coll., ll 15; Nasta'lîk; size, 7⅛ in by 4½ in

1348

The same.

This copy was purchased by J. H. Peile, March, 1817 presented Sept. 19, 1818, and transferred to Civil College, Aug. 9, 1819.

No date. At the end a few baits from the pen of the transcriber. On the eight fly-leaves miscellaneous verses, excerpted from various dîwâns.

No 3508, olim 7 J. 6, ff. 1–140, 2 coll., each ll. 15; careless Nasta'lîk; occasionally various readings on the margin, size, 7⅞ in. by 4¾ in.

1349

The same.

Another, tolerably old and good copy, undated. It is a little injured and effaced in several places. College of Fort William, 1825.

No 2321, ff. 122, 2 coll., each ll. 17; clear Nasta'lîk; pictures on ff. 19a, 34b, 44a, 46b, 55a, 63b, 79b, 83a, 97a, and 104b; on other pages blanks are left, to be filled in with pictures afterwards size, 8⅜ in. by 5 in.

1350

The same.

Good and correct copy, not dated.

No. 907, ff. 161, 2 coll., each ll. 13; distinct Nasta'lîk illuminated frontispiece; a few other illuminations; most of the headings written in gold, the text also sprinkled with gold; size, 9 in. by 6 in.

1351

The same.

No date. Collated throughout.

No. 3507, olim 7. J. 4, ff. 139, 2 coll., each ll. 15; large Nasta'lîk; the last two leaves supplied later on modern paper, size, 9¾ in. by 5⅝ in.

1352

The same.

No date. The first thirteen verses supplied by a later hand, on ff. 1 and 2. The original MS begins on fol. 3ᵃ. Bibliotheca Leydeniana.

No. 2492, ff. 122, 2 coll., each ll. 17–18; Nasta'lîk, mixed with Shikasta; size, 8⅜ in. by 6 in.

1353

The same.

Modern transcript without date, by Ghulâm 'Alî, on fol. 1ᵃ the following note: بمقابلهٔ اصل رسید و حتّی الوسع صحیح گردید باهتمام احقر الانام غلام حسین الحسینی عفی عنه ربّه الغنی.

No. 3470, olim 7. J. 7, ff. 156, 2 coll., each ll 13, Nasta'lîk, size, 9⅝ in. by 6⅝ in.

1354

The same.

A rather uncouth and soiled copy, the original portion of which, on brown paper, begins on fol. 8ᵃ, and ends on fol. 136ᵇ. Ff. 1–7, 137–141, and fol. 64 are supplied by later hands on white paper. Collated. On ff. 1–7 a number of interlinear paraphrases.

No date. Bibliotheca Leydeniana.

No. 2719, ff. 141, ll. 15 (in the original part); large Nasta'lîk; size, 9⅝–9¾ in. by 5¾ in.

1355

A defective copy of the same.

Another very uncouth copy, soiled and injured in many places, with a lacuna of one leaf after fol. 134, comprising exactly p. 144 of Rosenzweig's edition. Occasionally various readings on the margin.

No date. Bibliotheca Leydeniana.

No. 2832, ff. 1–172, 2 coll., each ll. 12; Nasta'lîk, ff 1–3 and 171–172 added by other hands, the last three pages in Shikasta; size, 7 in. by 4½ in.

1356

A Pushtû translation of the same.

This Pushtû translation of Jâmî's Yûsuf and Zalîkhâ begins:

عنایت ربّ په ماکَرَه — د امّید غنچه مي واکَرَه

Large extracts from this translation are given in Dorn, Chrestomathy of the Pushtû or Afghan language, ff. ١٧٤–١٨٣, corresponding with fol. 11ᵇ, l. 4, to fol. 45, last line; fol. 46ᵇ, first line, to fol. 64ᵇ, l. 3; fol. 68ᵇ, l. 6, to fol. 70, l. 6; fol. 88, last line, to fol. 107ᵇ, l. 5; and fol. 157, l. 4, to fol. 159ᵇ, l. 3; comp. also the preface, ibidem, p. xi.

No date.

No. 2818, ff. 169, 2 coll., each ll. 10–13; Nasta'lîk; size, 8¼ in. by 5¼ in.

1357

A collection of Jâmî's prose-works.

This large and beautifully written collection is introduced by a few preliminary lines, on ff. 2ᵇ and 3ᵃ, beginning: حمدی که لوائح اشعهٔ لمعات معرفتش دل گوشه نشینان الخ, and contains:

1. تفسیر سورة فاتحة الکتاب, a commentary on the first Sûrah of the Kurân, on fol. 3ᵇ, beginning: بسم الله الرّحمٰن الرّحیم ربّ وفّق بالاتمام لحمد لله ربّ العالمین من الاوّلین الاقدمین الخ; see G. Flügel iii. p. 375, No 8.

2. ترجمهٔ منظومهٔ چهل حدیث. A paraphrase in Persian verses, of forty sayings of Muhammad, on fol. 10ᵃ, beginning: صحیح‌ترین حدیثی که راویان مجالس دین الخ. It was composed A.H. 886 (A.D. 1481), see Bodleian Cat., No. 894, 20; No. 895, 14; and Rieu i. p. 17, and ii. p. 828, No. i.

3. رسالهٔ مناسک حجّ, on the rites of the pilgrimage, on fol 12ᵃ, beginning. لحمد لله الذی جعل الکعبة البیت الحرام الخ. Composed A.H. 877 (A.D. 1472, 1473), see Bodleian Cat., No. 894, 26, No. 895, 16; and W. Pertsch, Berlin Cat., p 166, No. 21.

4. رسالهٔ درّ ناجز (or الدرّة الناجرة), usually called رساله فی تحقیق مذهب الصوفیّة, on the definition of Sûfism, on fol. 23ᵇ, beginning: بسم الله الرّحمٰن الرّحیم و به الثقة لحمد لله الذی تجلّی بذاته لذاته الخ; see Bodleian Cat, No. 894, 25; No. 895, 15; G. Flügel iii. p. 409, H. Khalfa iii. p. 207, No. 4952.

5. رساله فی الوجود, with its full title: رسالهٔ وجیزه در تحقیق واثبات واجب الوجود, proof for and definition of the absolute, on fol. 30ᵇ, beginning: الوجود ای ما بانضمامه الی الماهیّات الخ; see Bodleian Cat., No. 894, 24.

6. کتاب شواهد النبوّة, the evidence of Muhammad's divine mission, on fol. 31ᵇ, beginning: بسم الله الرّحمٰن الرّحیم لحمد لله الذی ارسل رسلاً الخ. It is divided into a مقدّمه, seven رکن, and a خاتمه, and composed A.H. 885 (A.D. 1480), see H. Khalfa iv. p. 82, No. 7689; Bodleian Cat., No. 894, 4; No. 895, 2; Nos. 967 and 968; Rieu i. p. 146; W. Pertsch, Berlin Cat., p. 40, No. 13; p. 90, No. 3, and p. 529 sq.; Cat. des MSS. et Xylographes, p. 370, No. 422, 1; J. Aumer, pp. 101–103; Cat. Codd. Or. Lugd. Bat. iv. p. 299 sq.; Turkish translation by Lâmi'î, G. Flügel iii. p. 126.

7. رسالهٔ طریق توجّه خواجها, on the mystic road, on fol. 118ᵇ, beginning: سررشتهٔ دولت ای برادر بکف آر الخ.

This tract is styled in Bodleian Cat., No. 895, 26: رساله در شرائط ذکر, rules for devotion; and in W. Pertsch, Berlin Cat., p. 1052, No. 4: در طریقهٔ نقشبندیّه; see also Rieu ii. pp. 863a, No. xii, and 876a, No. vi.

8. كتاب نفحات الانس, the famous Ṣûfic biographies, on fol. 119b, beginning: بسم الله الرّحمٰن الرّحيم و به نثقتى الحمد لله الذى جعل مراقى قلوب اوليائه الخ. This work contains here 612 biographies; beginning with Abû Hâshim alṣûfî, and ending with an anonymous Persian lady (امراة فارسيّة). Composed A. H. 883 (A. D. 1478), see De Sacy, Notices et Extraits, xii. pp. 287–436; Wiener Jahrbücher, tom. 84, Anzeigeblatt, p. 40; Bodleian Cat., No. 894, 3; No. 895, 3; and Nos. 957–961; Rieu i. p. 349; W. Pertsch, Berlin Cat., p. 40, No. 14; p. 89, No. 2; and p. 558 sq.; Fleischer, Dresden Cat., p. 408; H. Khalfa vi. p. 367, No. 13922. Turkish translation by Lâmi'î, printed in Constantinople; another by Mîr 'Alishîr Nawâ'î, see Rieu, Turkish Cat., p. 274b. Edited by Nassau Lees, Calcutta, 1859.

9. شرح فصوص الحكم, on fol. 278b. A commentary on Ibn al-'Arabî's (died A. H. 638 = A. D. 1240, 1241) mystic work, the فصوص الحكم, see G. Flügel iii. p. 333 sq., where also several commentaries are described, and H. Khalfa iv. p. 424, No. 9073; beginning: بسم الله الرّحمٰن الرّحيم الحمد لله الذى زيّن خواتم قلوب اولى الهمم بفصوص نصوص الخ. Composed A. H. 896 (A. D. 1491).

10. نقد النصوص فى شرح نقش الفصوص, a commentary on the نقش الفصوص, the extract which Ibn al-'Arabî himself made from his فصوص الحكم, on fol. 337b, beginning: بسم الله الرّحمٰن الرّحيم الحمد لله الذى جعل صفائح قلوب ذوى الهمم الخ. Composed A. H. 863 (A. D. 1458, 1459), see H. Khalfa vi. p. 380, No. 13968; Bodleian Cat., No. 894, 9; No. 895, 4; and No. 976; W. Pertsch, Berlin Cat., p. 274, No. 1.

11. كتاب شرح لمعات عراقى, commentary on the لمعات of 'Irâqî (see above, No. 1116), usually styled اشعّة اللمعات, on fol. 448b, beginning: لولا لمعات برق نور القديم الخ. Composed A. H. 886 (A. D. 1481), see H. Khalfa v. p. 335; Bodleian Cat., No. 894, 11; No. 895, 5; and No. 966; Rieu ii. p. 594b; Cat. des MSS. et Xylographes, p. 371, No. 8; W. Pertsch, Berlin Cat., p. 282 sq.

12. رسالهٔ شرح رباعيّات, Jâmî's commentary on some of his own rubâ'îs, on fol. 485b, beginning: حمدًا لاله هو بالحمد حقيق الخ; see Bodleian Cat., No. 894, 15; No. 895, 11; Rieu ii. pp. 827a and 834a; Cat. des MSS. et Xylographes, p. 373, No. 28; A. Sprenger, Catal., p. 452; W. Pertsch, Berlin Cat., p. 280, No. 1.

13. شرح بيتين مثنوى, commentary on the first two baits of Jalâl-aldîn Rûmî's mathnawî, on fol. 496b, beginning: عشق جز نائى و ما جز نى نه ايم الخ; see Bodleian Cat., No. 894, 17; No. 895, 8; Rieu ii. p. 863a, No. xiii; W. Pertsch, Berlin Cat., p. 43, No. 40, and p. 1052, No. 1; Cat. Codd. Or. Lugd. Bat. ii. p. 112; Journal Asiat. 1868, i. p. 477. It is also styled نى نامه.

14. سخنان خواجه پارسا, extracts from the انفاس قدسيّه of Khwâjah Muḥammad Pârsâ al-Bukhârî (died A. H. 822 = A. D. 1419), also styled الحاشية القدسيّة, on fol. 498b, beginning: بعد از گشايش مقال بستايش خجسته الخ; see Bodleian Cat., No. 894, 23; No. 895, 13; and No. 1266; Rieu ii. p. 863a, No. xi; W. Pertsch, Berlin Cat., p. 1052, No. 2.

15. رسالهٔ لوائح, system of Ṣûfic doctrines, on fol. 501b beginning: رب وفقنا للتكميل و التسميم لا احصى ثناء عليك الخ; see Bodleian Cat., No. 894, 16; No. 895, 12, and Nos. 971–975; Rieu i. p. 44; Cat. des MSS. et Xylographes, p. 252, No. 256; W. Pertsch, Berlin Cat., p. 282, No. 3, and p. 284; Rosen, Persian MSS., p. 292, J. Aumer, p. 21, H. Khalfa v. p. 344, No. 11234.

16. شرح قصيدهٔ ميميّهٔ خمريّه, commentary on 'Umar Ibn al-Fârid's (died A. H. 632 = A. D. 1235) 'wine-kasîdah,' on fol. 508b, beginning: سبحانه من جمل ليس الخ. Composed A. H. 875 (A. D. 1470, 1471), it is usually styled لوامع, see Bodleian Cat., No. 894, 12; No. 895, 6; Rieu ii. p. 808b, No. ii, and p. 828b, No. iv; W. Pertsch, Berlin Cat., p. 282; Cat. Codd. Or. Lugd. Bat. ii. p. 72; H. Khalfa iv. p. 537.

17. شرح قصيدهٔ تائيّهٔ فارضيّه, commentary on 'Umar Ibn al-Fârid's kasîdah, rhyming in ت, on fol. 523b, beginning: پاكا خداوندى كه صفحات كائنات الخ. Its proper title is نظم درر, see Bodleian Cat., No. 894, 14; No. 895, 7; compare on Ibn al-Fârid's kasîdah, H. Khalfa ii. p. 85; Loth, Arabic MSS., pp. 199 and 236, G. Flügel i. p. 461 sq.

18. شرح حديث, commentary on a tradition of the prophet, delivered by Abû Dharr al-'ukailî, also styled شرح حديث نبوى, on fol. 530b, beginning: اى پاك زخيّز وسرّا ز مكان الخ; see Bodleian Cat., No. 894, 19, No. 895, 10; Rieu ii. p. 862b, No. viii.

19. شرح بيت امير خسرو, commentary on a verse of Amîr Khusrau Dihlawî (see above, Nos. 1186–1221), on fol. 531b, beginning: يا من لا رب غيره الخ; see Bodleian Cat., No. 894, 18; No. 895, 9; W. Pertsch, Berlin Cat., p. 166, No. 8.

20. رسالهٔ تهليليّه, on the formula 'there is no God but Allâh,' on fol. 532b, beginning: من طلب البرء من الباري الخ. It is also styled رسالهٔ لا اله الّا الله, see A. Sprenger, Catal., p. 448, l. 1.

21. صرف منظوم ومنثور, on Arabic inflexions, on fol. 533b, beginning: صرف اللّسان الخ.

22. شرح كافيهٔ نحو, an Arabic commentary on the كافيه of Ibn-alḥâjib (died A. H. 646 = A. D. 1248, 1249),

usually styled الفوائد الضيائيّة, on fol. 538b, beginning: الحمد لوليّه و الصّلوة على نبيّه الخ. Composed A.H. 897 (A.D. 1492), see Bodleian Cat., No. 894, 2; and No. 970; G. Flügel i. p. 167; Cat. des MSS. et Xylographes, p. 158, No. 64; printed Calcutta, 1818, Constantinople, 1820; lithographed, Lucknow, as شرح ملّا جامى, 1887; the glosses of Muḥarram Efendi to the first part of this commentary, entitled كتاب المحرّم فى حاشية جامى, were printed, Constantinople, A.H. 1226 (A.D. 1811); a حاشية شرح ملّا جامى also appeared, Lucknow, 1879 and 1880. 'Abd-alghafûr al-Lâri's (see below in No. 1362) glosses to Jâmi's commentary are noticed in G. Flügel i. p. 21, and H. Khalfa v. p. 10.

The *first* treatise is dated A.H. 960 (A.D. 1553); the *third*, Rabi'-alawwal, A.H. 968 (A.D. 1560, Nov.-Dec.); the *sixth*, the last of Muḥarram, A.H. 979 (A.D. 1571, June 24); the *eighth*, the 14th of Rajab, A.H. 980 (A.D. 1572, Nov. 20); the *fourteenth*, the 7th of Rabi'-alawwal, A.H. 968 (?perhaps 986?).

No. 842, ff. 613, ll. 27; beautiful Nasta'lîk; two splendid vignettes with the titles of all the treatises on ff. 1b and 2a; ff. 2b and 3a most brilliantly illuminated; illuminated headings at the beginning of each treatise; excellent eastern binding; size, 14 in. by 9 in.

1358

Three prose-treatises by Jâmi.

This copy contains:

1. On fol. 79b: لوامع مولوى جامى در شرح قصيدهٔ حمريّهٔ فارضيّه, the same commentary on Ibn al-Fârid's 'wine-kaṣîdah' as in No. 16 of the preceding copy.

2. On fol. 122b: لوائح مولوى جامى, see No 15 in the preceding copy. Beginning: لا احصى ثناء عليك الخ.

3. On fol. 141b: شرح رباعيّات مولوى جامى, see No. 12 in the preceding copy.

Dated the 22nd of Jumâdâ-althânî, A.H. 1176 (A.D. 1763, Jan. 8).

No. 1234, ff. 79–175, ll. 18; Naskhî; size, 8 in. by 4⅜ in.

1359

Nafaḥât-aluns.

Another very excellent and useful copy of Jâmi's famous 'biographies of Ṣûfis' (see No. 8 in the collection of Jâmi's prose works, No. 1357 above), with valuable marginal glosses and a complete index in alphabetical order, on ff. 443b–453a. This is not the oldest, but the *richest* copy in the India Office Collection, the number of biographies here amounting to 620. It is not dated, but on fol. 1a there are entries from A.H. 1162 (A.D. 1749), A.H. 1183 (A.D. 1769, 1770), and A.H. 1196 (A.D. 1782). Beginning as usual.

No. 2082, ff. 453, ll. 15; splendid Nasta'lîk, small but very distinct; illuminated frontispiece; size, 8½ in. by 5 in.

1360

The same.

A third very full and complete copy, containing, like the one in No. 1357 above, 612 biographies (578 men and 34 women), with copious marginal glosses and additions. There is inserted between the fly-leaves a double index, the first following the order of the biographies in the text, the second arranged alphabetically like that in the preceding copy.

No date.

No. 3118, ff. 419, ll. 15; clear and distinct Nasta'lîk; worm-eaten throughout; size, 10⅝ in. by 5¾ in.

1361

The same.

A fourth excellent copy, containing 611 biographies, according to the detailed index on ff. 1b–9b, with very large additions and highly useful notes and explanations on the margin. Beginning of the text on fol. 10b.

Dated in Jumâdâ-althânî, A.H. 1023 (A.D. 1614, July–August), by Khwâjah Ṭâhir bin Khwâjah Darwish alhiṣârî.

No. 1412, ff. 298, ll. 21; clear and distinct Nasta'lîk; the last pages a little damaged by worms; illuminated frontispiece; size, 10⅞ in. by 7 in.

1362

The same.

A fifth excellent copy of the Nafaḥât-aluns, older than the preceding ones, but without a full index, dated Rabi'-althânî, A.H. 990 (A.D. 1582, April–May), collated by the same hand which wrote the text, and annotated according to a note at the end of the MS. by another hand in A.H. 1042 (A.D. 1632, 1633). These notes, which cover the margin to a great extent, are taken from the حواشى عمريّة or the تكلّمة على نفحات الأنس, that is the commentary compiled by 'Abd-alghafûr al-Lâri, Jâmi's disciple, who died A.H. 912 (A.D. 1506, 1507), see Bodleian Cat., No. 960; Rieu, p. 350 sq.

Ff. 1b–3b contain the fragment of an index to the Nafaḥât-aluns, only going as far as fol. 104a (!).

No 3097, ff 566, ll. 15, clear and distinct Nasta'lîk; illuminated frontispiece; size, 7⅞ in. by 4¾ in.

1363

The same.

A sixth excellent and well written copy, also containing 611 biographies, but no index at all.

Not dated. College of Fort William, 1825.

No. 2160, ff. 400, ll. 18; clear and distinct Nasta'lîk; illuminated frontispiece; size, 9⅝ in. by 5½ in.

1364

The same.

This copy contains, according to the index on ff. 1–16, like No. 1360 above, 612 biographies (not 645, as is stated by mistake at the end of the index), but the last page is missing, and several leaves are slightly injured, others rather effaced. Beginning of the text on fol. 17b.

No date. Collated.

No. 1880, ff. 334, ll. 19; Naskhî; ff. 1–16, 33–43, 144–148, and 333 supplied by other hands in Nasta'lîk and Shikastah, ll. 16–19; size, 8 in. by 5¼ in.

1365

The same.

This otherwise excellent and annotated copy is much smaller than the preceding ones, and contains only 597 biographies; many marginal glosses and additions; all the Arabic quotations are translated into Persian.

Dated A.H. 1065 (A.D. 1654, 1655). Some leaves are misplaced; the right order of ff. 123–126 is: 123, 125, 124, 126; and of ff. 130–135: 130, 134[b], 134[a], 132, 133, 131[b], 131[a], 135.

No. 394, ff. 286, ll. 25; Nasta'lîk; size, 11¾ in. by 6½ in.

1366

The same.

This copy is the oldest of all, dated the 8th of Rabî'-althânî, A.H. 987 (A.D. 1579, June 4), but it contains only 549 biographies, and has no index; besides on ff. 46–50 all the names are omitted. Partly collated. On ff. 1[a] and 1[b] a double repetition of the first twelve or thirteen lines of the preface, which begins on fol. 2[b].

No. 946, ff. 406, ll. 17–18; Nasta'lîk; irregularly written by different hands; size, 8½ in. by 4⅝ in.

1367

A very defective copy of the same.

An incomplete copy of the Nafahât, which breaks off on fol. 355[b] at the end of the biography of تلمذة سرى سقطى (a female disciple of Sarî Sakaṭî), corresponding to No. 1412 (1361 in this Cat.), fol. 292[a], l. 3 ab infra. There are besides a great number of lacunas, usually marked by blank leaves, viz. fol. 267 (comprising ff. 210[a], l. 1 to 210[b], l. 14 in No. 1412), ff. 270 and 271 (comprising ff. 212[a], last line, to 213[a], l. 13 in the same copy), fol. 280 (comprising ff. 219[b], l. 13, to 220[b], l. 3 in the same copy), ff. 284 and 285 (comprising ff. 222[b], last line, to 224[b], l. 4 in the same copy), after fol. 301 (without a blank leaf, comprising ff. 238[a], l. 6 ab infra, to 240[b], l. 7 ab infra in the same copy), after fol. 307 (likewise without a blank leaf, comprising ff. 245[a], lin. penult., to 246[a], l. 7 in the same copy), and fol. 354 (the largest of all lacunas, comprising ff. 277[b], l. 7, to 291[b], l. 7 in No. 1412). Ff. 326–328 must besides be inserted after fol. 288. Parts of several pages are torn away, others are injured by worms.

No. 1597, ff. 355, ll. 17; Nasta'lîk; ff. 1, 3–6, 88, 160, 161, 168, 210, 244, and 245 supplied by a later hand; size, 8½ in. by 4⅞ in.

1368

Lawâ'iḥ.

Another copy of Jâmî's Lawâ'iḥ (see Nos. 15 and 2 in Nos. 1357 and 1358 above respectively), with its full title: لوائح در بيان معارف و معانى, beginning: لا أحصى ثناء عليك الخ.

Dated A.H. 978 (A.D. 1570, 1571), by Muḥammad Ṭâhir of Bukhârâ.

No. 1388, ff. 76[b]–105[b], ll. 12; distinct Nasta'lîk; illuminated frontispiece; size, 8 in. by 4¼ in.

1369

The same.

Dated 9th of Dhû-alḥijjah, A.H. 1111 (A.D. 1700, May 28), by Abd-alra'uf; many marginal annotations and interlinear glosses.

No. 652, ff. 23, ll. 13; Nasta'lîk; illuminated frontispiece; size, 9 in. by 4¾ in.

1370

The same.

Dated the 8th of Muḥarram, A.H. 1167 (A.D. 1753, Nov. 5), by Sirâj-aldîn Shaikh Walî-allâh 'Abbâsî.

No. 1994, ff. 1–58[b], ll. 11; Nasta'lîk; size, 7½ in. by 3½ in.

1371

The same.

No date. Some marginal glosses on the first page.

No. 2354, ff. 1–50, ll. 10; Naskhî; size, 6 in. by 4 in.

1372

A commentary on the Lawâ'iḥ.

A short Persian commentary on the principal topics of Jâmî's لوائح, styled كلمات فى بيان بعض معانى اللوائح, by Muḥammad bin Shaikh Muḥammad Faḍl-allâh, and beginning: الحمد لله ..... و بعد يقول العبد المذنب المحتاج الى شفاعة النبىّ الخ.

It is collated. After the conclusion, on fol. 106[b], a short appendix in Arabic follows, probably by the same scholar, dealing with the same topics, and beginning: اقول مدار الكلام الصوفيّة على خمسة احرف الخ. It is written by the same hand as the commentary itself. Another, considerably extensive, commentary on the لوائح, with the title اشعّة اللوائح, by 'Abd-almalik ibn 'Abd-alghafûr alansârî, is noticed in W. Pertsch, Berlin Cat., pp. 284 and 285.

No. 1994, ff. 59[b]–110, ll. 11; clear Nasta'lîk; size, 7½ in. by 3½ in.

1373

Glosses on the Lawâ'iḥ.

Glosses on the same Lawâ'iḥ (حاشية لوائح), beginning:

اى از تو عيان لوائح نور قدم
يك لائحه زان لوائح آمد عالم
گر نور وجود تو نگشتى لائح
ظاهر نشدى حقائق از كتم عدم الخ

As author is named, on fol. 1[a] and also on the back of the binding, Mullâ 'Imâd; in the work itself no name is mentioned.

No. 704, ff. 1–43, ll. 17 (diagonal lines); Nasta'lîk; size, 6½ in. by 4½ in.

1374

Shawâhid-alnubuwwat.

Another copy of the شواهد النبوّة, or evidences of Muhammad's divine mission, see No. 6 in the large collection of Jâmî's prose-works (No. 1357 above); beginning: الحمد لله الذى ارسل رسلًا مبشّرين و منذرين الخ. The headings of the مقدّمه, the seven ركن, and the خاتمه are as follows:

مقدّمه در بيان معنىٔ نبى و رسول و آنچه تعلّق بدان دارد, on fol. 4a.

ركن اوّل در شواهد و دلائل كه پيش از ولادت آنحضرت ظاهر شده است, on fol. 6a.

ركن ثانى در بيان آنچه از مولد تا مبعث واقع شده است, on fol. 16a.

ركن ثالث در بيان آنچه از بعثت تا هجرت ظاهر شده است, on fol. 32a.

ركن رابع در بيان آنچه از هجرت تا وفات ظاهر شده است, on fol. 46b, in two kisms.

ركن خامس در بيان آنچه خصوصيّت بيكى ازين اوقات نداشته باشد يا معلوم نباشد و در بيان آنچه دلالت آن بعد از وفات ظاهر شده باشد, on fol. 90a, in two kisms.

ركن سادس در شواهد و دلائلى كه از صحبت كرام و ائمهٔ عظام رضى الله عنهم بظهور آمده است, on fol. 100b.

ركن سابع در ذكر شواهد و دلائلى كه از تابعين و تبع تابعين تا طبقهٔ صوفيّه رحمهم الله تعالى ظاهر شده است, on fol. 167a.

خاتمه در عقوبات اعدا, on fol. 179a.

No date. An entry from A.H. 1031 (A.D. 1621, 1622), on fol. 1a.

No. 1154, ff. 183, ll. 17; clear Nasta'lîk; illuminated frontispiece; size, 9¾ in. by 5¾ in.

1375

Ashi"at-allama'ât.

Another copy of Jâmî's commentary on 'Irâkî's لمعات, see No. 11 in the collection of Jâmî's prose-works (No. 1357 above), beginning: لولا لمعات برق نور القدم الخ. It is styled here حاشية لمعات.

No date.

No. 704, ff. 44–141, ll. 17 (diagonal lines); Nasta'lîk; size, 6⅞ in. by 4⅜ in.

1376

Risâla-i-tarîk-i-tawajjuh-i-khwâjahâ.

Another copy of the tract on the 'mystic road, or the 'rules for devotion,' here styled رساله در مراقبه وابواب ذكر, see No. 7 in the collection of Jâmî's prose-works (No. 1357 above). Beginning: اى سر رشتهٔ دولت سر برادر بكف آر الخ. On ff. 71a, 75b, and 76a–78a, some prayers and traditions of renowned Sûfic Shaikhs are added by the transcriber, Abû Tâlib alhusainî, who copied this treatise, A.H. 1173 (A.D. 1759, 1760).

No. 1234, ff. 71–78a, ll. 15; Nasta'lîk; size, 8 in. by 4⅝ in.

1377

Sharh-i-rubâ'iyyât.

Another copy of Jâmî's commentary on some of his own rubâ'is, see No. 12 in the collection of Jâmî's prose-works (No. 1357 above). It begins: حمدًا لاله هو بالحمد حقيق الخ.

Dated the 4th of Sha'bân, A.H. 968 (A.D. 1561, April 20).

No. 1093, ff. 41b–82b, ll. 15; distinct Nasta'lîk; size, 5½ in by 3½ in.

1378

Hilyat alhulal (حلية الحلل).

The fourth and largest treatise on riddles, also styled رسالهٔ كبرى در معمّا, extracted from the work حلل المطرّز of Sharaf-aldîn al-Yazdî (who died A.H. 858 = A.D. 1454), by Jâmî (*not* included in No. 1357 above), beginning (with the same words as No. 14 in the collection of his prose-works):

بعد از گشايش مقال ـ بستايش خجسته مآل الخ

See Bodleian Cat., No. 894, 32; No. 895, 28; No. 896, 13; and No. 1345, W. Pertsch, Berlin Cat., p. 81, No. 2, and p. 131, No. 1; H. Khalfa iii. p. 108; v p 638; ii. p. 108; J. Aumer, p. 44, Nos. 134 and 135, i; G. Flügel iii. p. 542, No. 3; Cat. des MSS. et Xylographes, p. 372, No. 19. This copy is by the author's *own* hand, with numerous marginal additions, and dated A.H. 856 = A.D. 1452 (i.e. two years before Sharaf-aldîn Yazdî's death), see the colophon and also the remark on fol. 1a: اين رسالهٔ تصنيف حضرت مولوى جامى بدستخط خاص.

No 3212, ff. 51, ll. 13; neat and small Nasta'lîk; small illuminated frontispiece; size, 4¼ in. by 6¼ in.

1379

Muntakhab-i-Hilyat-alhulal (منتخب حلية الحلل).

An extract from Jâmî's largest treatise on riddles, styled كتاب حلية الحلل, made (before A.H. 879 = A.D. 1474, 1475) by the poet himself, comp. J. Aumer, pp. 44 and 45; H. Khalfa v. p. 683, No. 12429.

Beginning:

اى اسم تو گنج هر طلسمى
قانع زتو هر كسى باسمى الخ

Dated the 28th of Ramadân, A.H. 1133 (A.D. 1721, July 23).

No. 1474, ff. 76–100, ll. 14; Nasta'lîk; illuminated frontispiece; size, 6⅞ in. by 3⅞ in.

1380

Risâla-i-'arûd (رسالهٔ عروض).

Jâmî's well-known treatise on prosody and metre (likewise *not* included in No. 1357 above), usually

called رسالة في العروض, beginning: سپاس وافر قادری را که حرکات سریع دوائر افلاك را بسبب الخ; see Bodleian Cat., No. 894, 33; No. 895, 33; No. 896, 17; and No. 969; G. Flügel iii. p. 543, No. 6; W. Pertsch, Berlin Cat., p. 186, No. 4.

Dated the 14th of Ṣafar, A.H. 1073 (A.D. 1662, Sept. 28), by Ibn Sayyid Abdallâh bin Sayyid Pir Muḥammad.

No. 1968, ff. 18, ll. 17; distinct Nasta'lîk; size, 8¾ in. by 5 in.

1381

Aḳâ'id-i-Jâmî (عقائد جامی).

A short theosophical mathnawî by Jâmî, an exposition of the Muḥammadan creed, also styled اعتقاد نامه, beginning:

بعد حمد حدا ونعت رسول
بشنو ادن نکته را بسمع قبول الخ

see Rieu ii. p. 827ᵃ, No. viii. It is not found in the usual collections of Jâmî's prose-works.

Dated the 8th of Dhû-alḥijjah, A.H. 1143 (A.D. 1731, June 14).

No. 1621, ff. 11, 2 coll., each ll. 13; careless Nasta'lîk, size, 7½ in. by 4¾ in.

1382

Another copy of the same.

Dated the 5th of Shawwâl, A.H. 1209 (A.D. 1795, April 25).

No. 1345, ff. 45ᵇ–55ᵃ, 2 coll., each ll. 13, Nasta'lîk, size, 7½ in. by 4⅝ in.

1383

Bahâristân (بهارستان).

Jâmî's spring-garden, in eight raudas, a collection of moral anecdotes in prose and verse, in imitation of Sa'dî's Gulistân, with an anthology of Persian poets in the seventh raudah (see a copy of it in No. 1309 above), composed A.H. 892 (A.D. 1487), and beginning:

چو مرغ امر ذی بالی ز آغاز
نه از نیروی حمد آید بپرواز الخ

Another title of it is: روضة الاخیار و تحفة الابرار; the date of composition (نهصد زهشت) appears on fol. 74ᵇ, first line; comp. on this work, Bodleian Cat., No. 894, 27; No. 895, 27; No. 896, 19; and Nos. 962–964; Rieu ii. p. 755; W. Pertsch, Berlin Cat., pp. 882, 883, and 885; G. Flügel i. p. 574, and iii. p. 542; J. Aumer, p. 52; Rosen, Persian MSS., pp. 260, 261, and 293; and Grangeret de Lagrange, in Journal Asiat., tom. vi (1825), pp. 257–267. Parts of it have been published in the 'Wiener Anthologie,' in Wilken's 'Chrestomathie,' p. 172 sq., and in Spiegel's 'Chrestomathia Persica,' Leipzig, 1846, pp. 1–23; extracts in German translation are found in Tholuck's 'Blüthensammlung,' p. 301 sq.; the full Persian text, with German translation, by Schlechta-Wssehrd, appeared, 1846, in Vienna; a literal English translation of the whole work was published by the Kama Shastra Society, Benares, 1887; an English version of the sixth raudah, under the title, 'Persian Wit and Humour,' by C. E. Wilson (see Trübner's Record, Nos. 187–190, p. 68ᵇ). Eastern editions: Lucknow (without date), Constantinople, A.H. 1252 (with the Turkish commentary of Shâkir Efendî) and A.H. 1295. The Turkish commentary of Sham'î on the Bahâristân has been noticed in Rieu ii. p. 755ᵇ, and Turkish Cat., p. 159; W. Pertsch, p. 107, and Berlin Cat., p. 883; G. Flügel i. p. 574, and J. Aumer, p. 52; Cat. Codd. Or. Lugd Bat. i. p. 357.

The present copy is dated A.H. 1007 (as it seems) = A.D. 1598, 1599. At the end, on ff. 74ᵇ–75ᵇ a kaṣîdah is added, beginning: ای حدای بجز از تو ملك العرش ندانم الخ.

No 1474, ff. 1–75, ll. 15; Nasta'lîk; illuminated frontispiece size, 6⅛ in. by 3⅜ in.

1384

Another copy of the same.

Dated the 26th of Jumâdâ-althânî, A.H. 1081 (A.D. 1670, Nov. 10), at Akbarâbâd, by Muḥammad Amîn alhusainî of Ḳandahâr. Bibliotheca Leydeniana.

No 2486, ff. 1–91, ll. 15; Nasta'lîk; size, 8¼ in. by 5 in.

1385

The same.

Dated in the month Shawwâl, A.H. 1098 (A.D. 1687 Aug.–Sept.), by Muḥammad Husain bin Mihr 'Alî.

No. 74, ff. 92, ll. 14; Nasta'lîk; size, 8⅜ in. by 4⅞ in.

1386

The same.

A modern, undated copy, excellently written, which was originally in the possession of Mr. Henry George Keene (1803), and bought of him (together with Juwainî's Nigâristân, bound together with this MS. see No. 756 above), for four guineas, by Mr Adam Clarke, 1817. It was received into the library, April 10, 1877.

No 3188 ff 1–61, ll 17, large and distinct Nasta'lîk, size 11⅝ in. by 6⅞ in.

1387

Ruḳa'ât i-Jâmî (رقعات جامی).

Jâmî's standard-letters and specimens of refined prose-writings, beginning: بعد از انشاء صحائف ثنا و محمدت لله الذی انزل علی عبده الکتاب الخ, see Bodleian Cat., No. 894, 35; No. 895, 35; No. 896, 20 and No. 965; G. Flügel i. pp. 264 and 265, and iii. p. 542; Cat. des MSS. et Xylographes, p. 371, No. 7. These letters have been edited in the 'Selections for the Use of the Students of the Persian Class,' vol. vi Calcutta, 1811. This collection also bears the title of انشاء جامی, منشئات جامی, and sometimes دیوان الرسائل. The present copy, which contains a great number of interlinear glosses and paraphrases, is dated the 12th of Dhû-alḳa'dah, A.H. 1039 (A.D. 1630, June 23).

No. 1691, ff. 121, ll. 11; Nasta'lîk; size, 8¼ in. by 4¾ in.

1388

A slightly defective copy of the same.

This copy begins abruptly with the last words of the introduction: . . . داده آمد شاید که بدین وسیله بر خاطر الخ, corresponding to fol. 2a, l. 4 in the preceding copy.

Dated the 24th of Jumâdâ-alawwal in the 48th year of 'Âlamgîr's reign (=A.H. 1116, A.D. 1704, Sept. 24), by 'Abd-alnabî ibn Shaikh Ibrâhîm bin Muhammad Murâd. Some pages slightly injured.

No. 497, ff. 85, ll 14–15; Nasta'lîk; size, 8 in by 5½ in.

1389

A still more defective copy of the same.

This copy is defective both at the beginning and end, it opens abruptly, just five words before the beginning of the preceding copy: . جمع کرده شد و ترتیب داده آمد الخ and breaks off on fol. 82b. The exact words, with which this copy ends, cannot be traced in the two preceding copies, as the arrangement of letters differs in some points, but fol. 82a, l. 8, corresponds to fol 78a, l. 3 in the preceding copy. Many pages are slightly injured. The proper order of the leaves is: ff 1–15, 17–20, 16, 21–82; there are besides lacunas after ff 6 and 15. Bibliotheca Leydeniana.

No. 2484, ff 1–82, ll. 13, Nasta'lîk, size, 8½ in by 4⅝ in.

Poets who died between A.H. 900 *and* 1000.

1390

Bâgh-i-Iram (باغ ارم).

The garden of Iram, or the story of Bahrâm and Bihrûz, an epic poem by Maulânâ Kamâl-aldîn Bannâ'î of Harât, who was killed in the massacre of Shâh Isma'îl at Samarkand, A.H. 918 (A.D. 1512, 1513), comp on the poet's life and works Bodleian Cat., No. 987; A. Sprenger, Catal., p. 372; A. F. Mehren, p 41; Notices et Extraits iv. p. 289; see also Haft Iklîm, No. 635 (col. 424 in this Cat.); Safînah, No. 35 (col. 213 in the Bodleian Cat.); Âtashkada, No. 291 (ib. col. 273), etc. The poem is usually styled بهرام و بهروز (see also Rieu i. p. 351b); but the genuine title appears here, on fol. 33a, l. 6:

نام او شد نهال باغ ارم — تازه وشن کند چراغ ارم

(the word نهال being an apparent misspelling for نهاده, as the Bodleian copy has); in his lyrical poems Bannâ'î used Hâlî as takhallus (see Âtashkada and Sprenger, loc cit.). Beginning of the poem, on fol. 1b:

ای وجود تو اصل کل وجود — هستی وبودهٔ وخواهی نود

(an initial bait which has been closely imitated by Hilâlî in his شاه و گدا, see further below, Nos. 1426–1429); on fol. 1a, the author is called by mistake Thanâ'î instead of Bannâ'î. The right order of ff. 262–265 is: 262, 264, 263, 265.

No. 273, ff. 269, 2 coll., each ll. 15; Nasta'lîk; collated throughout; size, 8⅛ in. by 4⅜ in.

1391

A fragment of the same.

This fragment of the باغ ارم, which is by mistake inserted in a copy of three mathnawis by Sanâ'î (see No. 915 above), comprises fol. 93b, l. 6, to fol. 116a, l. 2 of the preceding copy.

First bait:

هرکجا فتنهٔ شدی پیدا — دود چون فتنه در میان دریا

Last bait

هرکه او از خدای ترسان نیست
شك میاور دریر که انسان نیست

How the mistake of this insertion came about is easily explained. On fol. 1a of the present MS. the name of Sanâ'î appears as Thanâ'î, and as the same error is sometimes committed with regard to the author of the باغ ارم (see the preceding copy), the transcriber of this copy must have assumed that all the various extracts collected in this volume belonged to one and the same poet

Dated A.H. 1061 (A.D. 1651).

No 1991, ff 316 331a, 2 coll, each ll 19, Nasta'lîk, size, 9⅛ in by 4⅝ in

1392

Ghazaliyyât-i Fighânî (غزلیات فغانی).

Ghazals by Bâbâ Fighânî of Shîrâz, who had originally the takhallus of Sakkâkî, and died in Khurâsan A.H. 922 or 925 (A.D. 1516 or 1519); the former date is found in the Lubb-altawârîkh, the latter in Sâm Mirzâ (see Notices et Extraits iv. p 305), the Haft Iklîm, No 212 (col 394 in this Cat.), the Butkhâna, No 38 (col. 200 in the Bodleian Cat.), etc, comp also Bodleian Cat., Nos. 992–994; Rieu ii p 651, W Pertsch, Berlin Cat., pp. 886 and 887 A. Sprenger, Catal., p. 21, No. 176, and pp. 403–404 Cat. des MSS. et Xylographes, p. 384; Cat. Codd. Or Lugd. Bat ii. p. 122; J. Aumer, p. 34; Bland, Century of Persian Ghazals, No. 9. Wrong dates of his death are A.H. 911 (A.D. 1505, 1506) in Safînah, No. 3 (col. 212 in the Bodleian Cat.), and A.H. 915 (A.D. 1509, 1510) in the Khulâsat-alafkar, No. 198 (ib. col. 309) He was a court-poet of Sultân Ya'kûb; compare on his poetical style and the great number of imitators he found, the Makhzan-algharâ'ib, No. 1869 (col. 359 in the Bodleian Cat.). The ghazals are arranged alphabetically and begin:

ای سر نامه نام تو عقل گره گشایرا
ذکر تو مطلع سخن عشق غزل سرایرا

Dated A.H. 1051 (A.D. 1641, 1642)

No. 1945, margin-column, ff. 129–164a, ll 32 36, careless Nasta'lîk

1393

Dîwân-i-Âṣafî (ديوان آصفى).

The lyrical poems of Khwâjah Aṣafî, the son of Muḳîm-aldîn Ni'mat-allâh of Kuhistân, who was a pupil of Jâmî, friend of Mîr 'Alîshîr, and flourished under Sulṭân Ḥusain Mîrzâ; he died, according to the best authorities, A.H. 923 (A.D. 1517), at Harât, see Haft Iḳlîm, No. 832 (col. 438 in this Cat.), and Safînah, No. 34 (col. 213 in the Bodleian Cat.); other dates of his death are A.H. 920 (A.D. 1514), see Âtashkada, No. 289 (col. 272 in the Bodleian Cat.), and A.H. 928 (A.D. 1522), see the Khulâṣat-alafkâr, No. 22 (ib. col. 303), and the Makhzan-alghara'ib, No. 61 (ib. col. 318); comp. also Bodleian Cat., Nos. 990 and 991; Rieu ii. p. 651 sq.; A. Sprenger, Catal., pp. 20, 78, and 310; G. Flügel i. p. 577; W. Pertsch, p. 74, and Berlin Cat., pp. 893 and 894; Cat. des MSS. et Xylographes, p. 385; A. F. Mehren, p. 41; J. Aumer, p. 34. This copy contains chiefly ghazals in alphabetical order, with a few ḳiṭ'as and rubâ'îs at the end; and although undated, it must take precedence over the following copies, as it is larger than those and has a number of various readings and glosses on the margin. Beginning of the first ghazal:

ساز آباد خدایا دل ویرانی را
یا مده مهر بتان هیچ مسلمانی را

No. 3381, olim 13. J. 11, ff. 86, 2 coll., each ll. 15; Nasta'lîḳ; size, 8¼ in. by 5¾ in.

1394

Another copy of the same.

This collection of Âṣafî's lyrical poems is somewhat smaller than the preceding one, and not so well written; it is dated the 16th of Jumâdâ-althânî, A.H. 1157 (the 26th year of Muḥammadshâh's reign) = A.D. 1744, July 27, at Shâhjahânâbâd. Beginning the same as in the preceding copy.

No. 2093, ff. 263–318, 2 colls., each ll. 10–14, and besides one or two diagonal lines in every page, each containing two baits; Shikasta; size, 8¼ in. by 5 in.

1395

The same.

This copy, not dated, contains, like the two preceding ones, at the end of the ghazals a few ḳiṭ'as, but only one rubâ'î; the remaining rubâ'îs are missing. Beginning as usual. A very large number of glosses on the margin of the first fifty-two leaves.

No. 3374, olim 13. J. 10, ff. 78, 2 coll., each ll. 15; large Nasta'lîḳ; size, 8¾ by 6 in.

1396

The same.

This copy contains the ghazals only, with the usual beginning. A few various readings and short glosses on the margin of the first leaves.

No date.

No. 3461, olim 13. J. 12, ff. 75, 2 coll., each ll. 10–18, written in unequal Nasta'lîḳ by at least three different hands; size, 7⅞ in. by 4¾ in.

1397

The same.

A shorter collection of Âṣafî's ghazals, dated A.H. 1051 (A.D. 1641, 1642). Beginning as usual.

No. 1945, margin-column, ff. 181ᵃ–206ᵇ, ll. 28–36, and 3 centre-columns on ff. 204ᵇ and 205ᵃ, each ll. 17; careless Nasta'lîḳ; size, 9½ in. by 5½ in.

Hâtifî (Nos. 1398–1416).

1398

Lailâ u-Majnûn (ليلى و مجنون).

The loves of Lailâ and Majnûn, an epic poem by Maulânâ 'Abdallâh Hâtifî of Jâm, Jâmî's nephew, who died A.H. 927 (A.D. 1521), according to the ta'rîkhs شاعر شهان and شه شاعران, quoted in the Makhzan-alghara'ib, No. 3036 (col. 393 in the Bodleian Library), which may serve as corrective for the slight error in A. Sprenger, Catal., p. 87, ll. 22 and 23. This mathnawî is the first of his projected Khamsah, of which, however, only four poems are extant, viz. the present one, the تيمور نامه (Nos. 1410–1416 below), the هفت منظر and شيرين و خسرو (or خسرو و شيرين); see Haft Iḳlîm, No. 671 (col. 427 in this Cat.); Safînah, No. 45 (col. 213 in the Bodleian Cat.); Âtashkada, No. 158 (ib. col. 267); Khulâṣat-alkalâm, No. 76 (ib. col. 301), etc.; comp. on Hâtifî and his poems, Bodleian Cat., Nos. 996–1016; Rieu ii. p. 652 sq.; W. Pertsch, p. 107, and Berlin Cat., pp. 888–893; A. Sprenger, Catal., p. 421 sq.; Ouseley, Biogr. Notices, p. 143; G. Flügel i. pp. 581 and 582; Cat. Codd. Or. Lugd. Bat. ii. p. 121, etc. This poem was edited by Sir W. Jones, Calcutta, 1788; lithographed, Lucknow, A.H. 1279 (A.D. 1862).

Beginning:

اين نامه كه خامه كرد بنياد — توقيع قبول روزيش باد

Dated the 16th of Rabî'-althânî, A.H. 1078 (A.D. 1667, Oct. 5).

No. 1446, ff. 69, 2 coll., each ll. 15; Nasta'lîḳ; size, 9¼ in. by 5⅝ in.

1399

Another copy of the same.

Beginning as in the preceding copy.

Dated by Sayyid Faiḍ-allâh ibn Sayyid 'Itâb-allâh ibn Sayyid 'Azmat-allâh Nahrwânî (نهروانى) the 13th of Dhû-alḥijjah, A.H. 1108 (A.D. 1697, July 3).

This copy belonged formerly to Sir Barry Close.

No. 1465, ff. 21ᵇ–102, 2 coll., each ll. 13; Nasta'lîḳ; size, 6⅝ in. by 4½ in.

1400

The same.

This very good copy was finished the 25th of Ramaḍân in the forty-eighth year of 'Âlamgîr's reign (A.H. 1116 = A.D. 1705, Jan. 21).

No. 1066, ff. 79, 2 coll., each ll. 13; Nasta'lîḳ; size, 8½ in. by 5¼ in.

1401

The same.

Dated the 2nd of Dhû-alka'dah, A.H. 1193 (A.D. 1779, Nov. 11).

No. 3083, ff. 49–118, 2 coll., each ll. 15; Nasta'lîk; size, 7¾ in. by 5⅜ in.

1402

The same.

Modern copy, dated the 6th of Muharram, A.H. 1210 (A.D. 1795, July 23).

No. 1722, ff. 82, 2 coll., each ll. 13; large Nasta'lîk; size, 8⅝ in. by 4⅞ in.

1403

The same.

Another modern copy, dated by Munshî Muhammad Hanîf the 21st of Dhû-alhijjah, A.H. 1221 (A.D. 1807, Feb. 28, or March 1), and acquired by Sir Barry Close, the 14th of May, 1813. The poem, which begins on fol. 5b in the usual way, is here preceded by a prose-preface on Hâtifî's life and works, beginning, on fol. 1b: ملّا هاتفی جامی نامش عبد الله و خواهر زادهٔ ملّا عبد الرّحمٰن جامیست در نظم و نثر الخ.

No. 1076, ff. 102, 2 coll., each ll. 11; large Nasta'lîk; two illuminated frontispieces on ff. 1b and 5b; gilt ornaments on ff. 1b, 2a, 5b, and 6a; size, 8⅝ in. by 6½ in.

1404

The same.

A third modern copy, written by the same Munshî Muhammad Hanîf, and dated the 22nd of Sha'bân, A.H. 1222 (correctly 1223, as the Christian date 1808, Oct. 15, proves). The poem, which begins on fol 7b, is preceded, (*a*) on fol. 1b sq., by a part of the usual preface of Jâmî's هفت اورنگ (see Nos. 1317 and 1318 in this Cat.), on the metres of his seven mathnawîs, beginning here: مولوی عبد الرّحمٰن جامی در کتاب خویش یعنی مجموعهٔ جامی میفرماید که اوزان کتب تصنیفات خود بر طبق وزن کتب شعرای مقدّمین بدین نهج بعمل عروض آورده اند و تفصیل آن که تصنیف فرمودند اینست مثنوی اوّل کتاب سلسلة الذهب است و وزن آن از مزاحفات بحر خفیف است الخ (the last words quoted here correspond to p. 216, last line, and p. 217, first line, in Rosen, Persian MSS.; the end of the text, in the present copy, to p. 217, l. 3 ab infra in the same Cat.). (*b*) On fol. 3b sq., by the same prose-preface as in the preceding copy, beginning: ملّا هاتفی جامی نامش الخ.

No 561, ff. 91, 2 coll., each ll. 13; large and distinct Nasta'lîk, splendid eastern binding; size, 12⅝ in. by 7⅝ in.

1405

The same.

Another copy of Hâtifî's Laylâ u Majnûn, without a date (only the 15th of Sha'bân is mentioned in the colophon).

No. 1173, ff. 79, 2 coll., each ll. 13; large Nasta'lîk; size, 8⅝ in. by 4⅝ in.

1406

The same.

No date. Sir Barry Close acquired this copy the 14th of May, 1813.

No. 1061, ff. 97, 2 coll., each ll. 11; Nasta'lîk, apparently written by two different hands, a careful one, and a more careless one; size, 7⅜ in. by 4 in.

1407

The same.

No date (only the 24th of Safar is mentioned in the colophon).

Quite modern copy.

No. 2752, ff. 55, 2 coll., each ll. 17; Nasta'lîk; size, 9 in. by 6 in.

1408

A defective copy of the same.

There are two lacunas in this copy, the first after fol. 1, comprising fol. 2a, l. 4, to fol. 3a, l. 2 in No. 561 (1404 in this Cat.); the second after fol. 7, comprising fol. 14b, l. 4, to fol. 15b, l. 1 in the same copy; there are besides four baits missing at the end; the last verse here corresponds to fol. 90b, l. 4 ab infra in No. 561.

No. 2843, ff 84, 2 coll., each ll. 12; Nasta'lîk; size, 5¼ in. by 3¼ in.

1409

A fragment of the same.

This fragment, beginning with the usual initial bait, comprises fol. 1b to fol. 9a, last line, fol. 9b, last line, to fol. 10a, l. 8, fol. 9b, l. 1, to fol. 9b, lin. penult.; fol. 10a, l. 9, to fol. 34a, lin. penult.; and fol. 34b, l. 6, to fol. 37a, l. 8, in No 561 (1404 in this Cat.). It was copied in or after A.H. 1103 (A.D. 1691, 1692).

No. 3106, margin-column, ff 1–28b, 9–13 baits in a page; Shikasta.

1410

Timûrnâma (تیمورنامه).

Hatifî's famous mathnawî on the warlike exploits of Timûr, an imitation of Nizâmî's Iskandarnâma, styled تیمورنامه (or rather, to suit the metre, تیمُرنامه), also sometimes ظفرنامهٔ تیموری (see Haft Iklîm, No. 671), or ظفرنامهٔ منظوم (see Zeitschrift der D. M. G. xiii. p. 340, No. 252, and W. Pertsch, Berlin Cat., p. 891, No. 908 and note 2), or simply ظفرنامه (see H. Khalfa iv. p. 176, No. 8017, and fol. 1a in the present copy, probably on account of the verse in the khâtimah of the poem itself, fol. 115b, l. 9, ظفرنامهٔ بی دروغ ختم, where the ظفرنامه, however, clearly refers to Sharaf-aldîn 'Alî Yazdî's well-known history of that title, Nos. 173–187 in this Cat.), or even, with an allusion to Nizâmî's poem, اسکندرنامهٔ تیموری (so in the Raudat-alsafâ, see W. Pertsch, Berlin Cat., p. 892, note 2); see, besides the general references given above in No. 1398, H. Khalfa ii. p. 489, No. 3820; and iv. p. 176, No. 8017; Cat. des MSS. et Xylographes, p. 381; and J. Aumer, p. 34; the Hamburg collection also contains several excellent

copies of this mathnawî; and there is one copy in the Library of the D. M. G. (Pers. 23). Lithographed in Lucknow, 1869, under the title of ظفرنامهٔ هاتفی.

Beginning:

بنام خدائی که فکر و خرد ـ نیارد که تا کُنهِ او پی برد

This oldest copy of all extant was finished in the very year of Hâtifî's death, viz. A.H. 927, the 15th of Shawwâl (A.D. 1521, Sept. 18), by Kamâl Nîshâpûrî Nûrbakhshî. Bibliotheca Leydeniana.

No. 2668, ff. 117, 2 coll., each ll. 13; excellent Nasta'lîk; illuminated frontispiece; size, 9½ in. by 5⅝ in.

1411

Another copy of the same.

Beginning:

بنام خداوند فکر و خرد ـ نیارد که با کُنهِ او پی برد

Dated A.H. 999 (A.D. 1590, 1591) by 'Arab Muhammad bin Muhammad tarsûnî alsamarkandî.

No. 233, ff. 133, 2 coll., each ll. 15; excellent Nasta'lîk; illuminated frontispiece, the first two pages splendidly adorned; size, 9 in. by 5½ in.

1412

The same.

This copy is dated at Ahmadâbâd the 18th of Sha'bân, A.H. 1027 (موافق تاریخ ۱۸ شمسی ماه امرداد الهی سنهٔ ۱۳, i.e. the 13th solar year of Jahângîr's reign) = A.D. 1618, Aug. 10. Worm-eaten. Bibliotheca Leydeniana.

No. 2833, ff. 150, 2 coll., each ll. 16; small, but distinct Nasta'lîk, size, 7¾ in. by 4½ in.

1413

The same.

Another, extremely injured, copy of the same, dated in the colophon (which, however, is written by another hand) the first of Rabî'-alawwal, A.H. 1038 (A.D. 1628, Oct. 29). Many pages are torn, others less damaged; blanks on ff. 58b, 158b, and 161b.

No. 2766, ff. 167, 2 coll., each ll. 14, Nasta'lîk, size, 9 in. by 5¼ in.

1414

The same.

No date; the last pages injured.

No. 234, ff. 145, 2 coll., each ll. 12; Nasta'lîk; illuminated frontispiece; size, 9 in. by 5⅝ in.

1415

The same.

No date. The transcriber was Muhammad alkiwâm alkâtib of Shirâz. The first page is rather injured. College of Fort William, 1825.

No. 2140, margin-column, ff. 2b–195b, ll. 18 (9 baits); clear and distinct Nasta'lîk.

1416

The same.

This copy, undated like the two preceding ones, lacks some baits at the end; a comparison, moreover, with No. 2568 (1410 in this Cat.) shows, that the last sixteen verses appearing here, are quite different from those in that copy; the last bait, that is the same in both copies, is

فسونی دمیدم زبان بندرا ـ ببستم زبان حاسدی چندرا

on fol. 185a, l. 6 in the present copy, and on fol. 116b, l. 6 in No. 2568.

College of Fort William, 1825.

No. 2293, ff. 185, 2 coll., each ll. 11; clear and distinct Nasta'lîk; illuminated frontispiece; size, 8 in. by 4⅛ in.

1417

Futûh-alharamain (فتوح الحرمین).

A poetical description of the two holy cities, Makkah and Madînah, and of the observances during the pilgrimage, by Muhyî Lârî, one of the pupils of the learned Dawânî (who died A.H. 908 = A.D. 1502, 1503, see Haft Iklîm, No. 167, col. 390 in this Cat.). A. Sprenger, Catal., p. 451, ascribes this poem wrongly to Jâmî (see on the origin of this mistake Rieu ii. p. 655), and the same has been done on fol. 1a of No. 887 (1420 in this Cat.). According to the Vienna copy (G. Flügel ii. p. 122) it was composed A.H. 911 (A.D. 1505, 1506), the poet died A.H. 933 (A.D. 1526, 1527); see Haft Iklîm, No. 268 (col. 398 in this Cat.), and Ḥ. Khalfa iv. p. 385, No. 8922; comp. also for further details on Muhyî and his work, Rieu ii. p. 655; W. Pertsch, Berlin Cat., pp. 260 and 261; Wiener Jahrbücher, vol. 71, Anzeigeblatt, p. 49, and Schefer, Sefer Nameh, Paris, 1881, Introd., pp. 57 and 58. It has been lithographed at Lucknow, A.H. 1292.

Beginning:

ای همه کس را بدرت التجا ـ کعبهٔ دل را زتو نور وصفا

The author's name, Muhyî, appears on fol. 3b, l. 2. In an entry, on fol. 1a, this poem is incorrectly styled مناسك الحج. It is dated the 10th of Sha'bân, A.H. 1006 (A.D. 1598, March 18), at Makkah, by Imâm Kulî Kandarî (Kunduzî?) bin Daulatkadam; it was bought of Sayyid Husain at Mîlâpûr the 11th of Rabî'-alawwal, A.H. 1187 (A.D. 1773, June 2). College of Fort William, 1825.

No. 2344, ff. 41, 2 coll., each ll. 17; Nasta'lîk, ff. 1–4 supplied by a more modern hand on white paper; many leaves of the older part greatly injured, half of fol. 5 being torn away besides; illustrations on ff. 20b, 22a, 23a, 24a, 24b, 26a, 26b, 27b, 28a, 31a, 32a, 34a, 36b, 39a, 39b, 40b, and 41a; size, 7⅞ in. by 4⅜ in.

1418

Another copy of the same.

Beginning the same as in the preceding copy; the poem concludes on fol. 56b, and is followed, on ff. 57b–73b, by the same anonymous prose-treatise on the holy places of Makkah, which is noticed in No. 426 of the Bodleian Cat., beginning here: بدان ایّدك الله بنیل هذه السّعادات والکرامات که این کلمهٔ چند مسطور شده در بیان ذراع حرم مکّهٔ معظّمه حرّمها الله تعالی عن

الآفات و البلیّات و مساحت مسجد الحرام که عبارتست از حرم کعبهٔ معظّمهٔ مشرّفه زاد الله تعالی تعظیمًا و تشریفًا. امّا قبل از شروع بدانکه الخ. Both the poem and the prose-treatise are written A.H. 1070 (A.D. 1659, 1660) by Nûr Muhammad, the author of a تلمید خواجه حافظ (see No. 1273 in this Cat.), who may be himself perhaps the compiler of the latter.

No. 208, ff. 1–73, ll. 12 (2 coll. on ff. 1–56); Nasta'lîk; illuminated frontispiece; illustrations on ff. 24a, 24b, 27a, 27b, 31a, 32a, 33a, 33b, 38a, 39b, 42b, 48b, 51a, 53a, 53b, 55a, and 55b; fol. 54b left blank; many pages damped with wet; size, 9½ in. by 5½ in.

1419

The same.

This very clear and distinct copy is dated the 10th of Jumâdâ-althânî, A.H. 1185 (A.D. 1771, Sept. 20).

Beginning as in the preceding copies. College of Fort William, 1825.

No. 2251, ff. 36, 2 coll., each ll. 13; distinct Nasta'lîk; illuminated frontispiece, illustrations on ff. 11b, 13a, 13b, 14b, 15b, 16b, 17b, 18a, 20b, 22a, 23b, 24b, 27b, 30b, 33a, 34a, 35a, and 35b; size, 6⅞ in. by 5⅜ in.

1420

The same.

This copy is wrongly styled, on fol. 1a, فتوح الحرمین تصنیف جامی (see No. 1417 above); but on fol. 1b the proper statement appears, کتاب فتوح الحرمین مولانا محیی. The beginning is different here from that in the preceding copies, the first bait runs thus:

ای دو جهان عرقهٔ آلای تو — کون و مکان قطرهٔ دریای تو

(corresponding to the initial bait in the Berlin copy, and to the twenty-second verse in the preceding copy, No. 2251, fol. 2b, l. 1). The author's name appears here, on ff. 4a, l. 12, 43a, l. 4, and 54a, l. 3.

No date.

No. 887, ff. 55, 2 coll., each ll. 14; clear Nasta'lîk; illustrations on ff. 14a, 25b, 27a, 27b, 32a, 36b, 38a, 39b, 46b, 49a, 51a, 51b, 52a, 52b, 54b, and 55a; size, 9¾ in. by 5⅞ in.

1421

Nazm-aldurar (نظم الدرر).

A didactic mathnawî, illustrating, like Sanâ'î's Ḥadîkah, Sa'dî's Bûstân, and similar poems, various moral and religious maxims, interspersed with short tales, by a poet with the name of Muwâlî (see, for instance, fol. 47b, l. 10, fol. 48a, lin. penult., fol. 122a, l. 6, etc.). According to the ta'rîkh at the end, on fol. 123a, گشت فیض الهیش تاریخ, it was composed A.H. 936 (A.D. 1529, 1530); it is dedicated to Shâh Ṭahmâsp, see fol. 48b, l. 8, and fol. 122b, l. 2. The author is probably identical with Muwâlî Tûnî, who died, according to Taḳî Kâshî (A. Sprenger, Catal., p. 45, No. 649), A.H. 949 or 959 (A.D. 1542, 1543, or 1552); the same poet is mentioned in Haft Iklîm, No. 817 (col. 437 in this Cat.). Another Muwâlî, viz. Muwâlî Lârî, a great admirer of Hâfiẓ, is quoted Haft Iklîm, No. 269 (col. 398 in this Cat.); Safînah, No. 31 (col. 213 in the Bodleian Cat.), and Âtashkada, No. 693 (ib. col. 285, where he is said to have been called Khurâsânkhân); a third Muwâlî or rather Muwwâlî, a Turkmân under Shâh 'Abbâs II, is quoted in W. Pertsch, Turkish Cat., No. 168, and Berlin Cat., p. 701 (No. 41).

This copy, the only one hitherto known, is unfortunately defective both in the beginning and in the middle. It opens abruptly with this bait:

این نگارندهٔ سپید و سیاه — هر دو عالم بهستیّ تو گواه

(there seems to be *one* page missing).

A lacuna of two leaves, besides, after fol. 90.

The title of the work appears on fol. 47b, l. 14:

خواستم نام این کتاب از غیب
گشت نظم الدرر خطاب از غیب

Dated by Ḥand Muhammad bin Jamâl Muhammad Nausârî, the 22nd of Jumâdâ-alawwal, A.H. 1030 (?) (A.D. 1621, April 14); comp. No. 1297 in this Cat.

No. 2108, ff. 46–123, 2 coll., each ll. 13; Nasta'lîk; size, 7¼ in. by 4¾ in.

1422

Mirât-alḥaḳâ'iḳ (مرآة الحقائق).

The mirror of truth, another short didactic poem in the form of a ḳasîdah, by the same Muwâlî, beginning:

سخن را ابتدا کردم بنام حیّ متّانش
علیم عالمش میدانم و قیّوم رحمانش

The title occurs in the last bait but one, on fol. 128a:

بمرآت الحقائق شد مسمّی این کلام من
خداوندا بکن نامی زفرط و فضل احسانش

Dated by the same transcriber, on the same day in the same year, as the preceding نظم الدرر, and concluded by a few baits from the copyist's pen.

No. 2108, ff. 123b–128a, ll. 13; Nasta'lîk; size, 7¼ in. by 4¾ in.

Hilâlî (Nos. 1423–1431).

1423

Diwân-i-Hilâlî (دیوان هلالی).

Lyrical poems of Maulânâ Badr-aldîn Hilâlî of Astarâbâd, who was put to death by order of 'Abdallâhkhân (so in the Âtashkada and Sprenger, correctly 'Ubaidallâhkhân) Uzbeg at Harât, A.H. 939 (A.D. 1532, 1533); this date is given by the poet's intimate friend Sâm Mirzâ, and in the Âtashkada, No. 81 (col. 265 in the Bodleian Cat.), comp. also Haft Iklîm, No. 1170 (col. 466 in this Cat.). Almost all the other tadhkiras fix Hilâlî's death in A.H. 936 (A.D. 1529, 1530); see, for instance, Safînah, No. 60 (col. 213 in the Bodleian Cat.); Khazâna-i-âmirah, No. 131 (ib. col. 260); Khulâṣat-alkalâm, No. 77 (ib. col. 301), etc.; and comp. Rosen, Persian MSS., p. 126, l. 4 ab infra. Other copies are described in Bodleian Cat., Nos. 1019–

1021; Rieu ii. p. 656; A. Sprenger, Catal., p. 426; W. Pertsch, Berlin Cat., pp. 147, No. 3, and 701, No. 38; G. Flügel i. pp. 563, 578, and 579; J. Aumer, p. 35.

Lithographed, Lucknow, A.H. 1263 and 1281; Cawnpore, A.H. 1281.

Hilâli's dîwân consists of ghazals, arranged alphabetically, and a few kiṭ'as and rubâ'is at the end.

Beginning of the ghazals, on fol. 1b:

ای نور خدا در نظر از روی تو مارا
بگذار که در روی تو بینیم خدارا

Beginning of the kiṭ'as, on fol. 91b:

ای سیه نامه گر برای نجات
حرف از باب رحمتش طلبی

No date.

No. 1198, ff. 94, 2 coll., each ll. 13; Nasta'lîk, size, 8½ in. by 4½ in.

1424

Another copy of the same.

This copy, considerably smaller than the preceding one, also contains alphabetical ghazals, with a few kiṭ'as and rubâ'is at the end; the latter, however, are incomplete. Beginning the same: ای نور خدا الخ.

No date.

No. 1082, ff. 69, 2 coll., each ll. 13; Nasta'lîk, the first page supplied later; size, 8⅝ in. by 4⅝ in.

1425

The same.

This copy, still smaller than the preceding one, is defective at the beginning. It opens with the following ghazal, rhyming in ا:

نمی توان سخنا قطع دوستداری ما
که از جفای تو بیش است با تو یاری ما

The second ghazal corresponds to fol. 3a, l. 3 ab infra in the preceding copy.

After the alphabetical ghazals there follow, on ff. 107a–110a, three kiṭ'as and a series of rubâ'is. Bibliotheca Leydeniana.

No. 2834, ff. 52–110, 2 coll., each ll. 11; Nasta'lîk; size, 6⅝ in. by 4 in.

1426

Shâh u Gadâ (شاه و گدا).

King and beggar, also styled شاه و درویش, king and dervish, a mystical mathnawî by the same Hilâlî, beginning:

ای وجود تو اصل هر موجود
هستی وبودهٔ و خواهی بود

It has been translated into German verse by H. Ethé (Morgenländische Studien, Leipzig, 1870, pp. 197–282); see also Ethé, 'Ueber persische Tenzonen,' in 'Abhandlungen des fünften internationalen Orientalisten-Congresses,' Berlin, 1882, vol. ii. pp. 130–135. Other copies are described in Bodleian Cat., Nos. 1022–1025; Rieu ii. p. 656; W. Pertsch, Berlin Cat., pp. 36, No. 1; 711, No. 6, and 895; a fragment of the same poem, ib. p. 2, No. 6; A. Sprenger, Catal., p. 427; Cat. Codd. Or. Lugd. Bat. ii. p. 122; Cat. des MSS. et Xylographes, p. 389; J. Aumer, p. 35.

This copy is dated the 20th of Muḥarram, A.H. 1036 (A.D. 1626, Oct. 11); some extracts from Persian poets on the fly-leaves.

No. 2092, ff. 53, 2 coll., each ll. 13; Nasta'lîk; a little worm-eaten; size, 7¼ in. by 4⅜ in.

1427

Another copy of the same.

Beginning:

ای وجود تو اصل هر موجود
هستی وبودی و تو خواهی بود

According to the colophon in the matn of this copy (see No. 743 in this Cat.), the copy was made in Jumâdâ I, A.H. 1069 (A.D. 1659, Jan., Feb.).

No. 8496, olim 8. J. 26, margin-column, ff. 199b–239b, ll. 32.

1428

The same.

No date.

Beginning:

ای وجود تو اصل هر موجود
هستی وبودی و خواهی بود

No. 1079, ff. 44, 2 coll., each ll. 13–16, with an occasional margin-column on several pages; Nasta'lîk, written by different hands, the first leaves in a very careless way; size, 7½ in. by 4 in.

1429

A slightly defective copy of the same.

This copy which, according to a note on fol. 1a, was finished the 4th of Muḥarram, A.H. 1148 (A.D. 1735 May 27), is a little incomplete at the end; the last bait appearing here corresponds to fol. 52b, l. 10, in No. 2092 (1426 in this Cat.).

No. 1191, ff. 46, 2 coll., each ll. 13–18; Nasta'lîk, written by two different hands (on ff. 1–21 and 22–46 respectively); size, 8¾ in. by 4⅝ in.

1430

Ṣifât-al'âshiḳîn (صفات العاشقين).

Another mathnawî of ethical contents, styled 'the qualities of lovers,' by the same Hilâlî; as the date of a copy of this poem, noticed in A. Sprenger, Catal., p. 427, proves, it must have been composed before A.H. 913 (A.D. 1507, 1508); comp. besides, Bodleian Cat., No. 1026; W. Pertsch, Berlin Cat., pp. 64, No. 9, c, and 895; G. Flügel i. p. 580; Cat. des MSS. et Xylographes, p. 390.

Beginning:

خداوندا دری از غیب بگشای
جمال شاهد لا ریب بنمای

Dated by Zain-aldîn 'Alî, the 15th of Ramaḍân, A.H. 977 (A.D. 1570, Feb. 21). Fol. 40 is left blank.

No. 239, ff. 55, 2 coll., each ll. 12; clear and distinct Nasta'lîk; illuminated frontispiece; size, 8⅜ in. by 4⅞ in.

1431

Another copy of the same.

Beginning as in the preceding copy. No date. As title appears, on fol. 1b, ديوان ميمونه, in the colophon نسخهٔ ميمونهٔ صفات العاشقين.

No. 1220, ff. 56, 2 coll., each ll. 11; distinct Nasta'lîk; size, 6½ in by 4⅜ in.

1432

Kulliyyât-i-Ahlî Shîrâzî (كلّيّات اهلى شيرازى).

An extremely valuable MS., the *original copy* of the poetical works of Maulânâ Ahlî of Shîrâz, who died in his native town, A.H. 942 (A.D. 1535, 1536), written by the poet himself for his patron Sulṭân Isma'îl Ṣafawî, A.H. 920 (A.D. 1514), see the colophon: قد كتبه الفقير المتخلّص بالاهلى هذه الكلّيّات للسّلطان اسمعيل الصّفوى فى سنة عشرين و تسع مائة هجرى, and a second one of the same contents on the margin. Ahlî Shîrâzî must not be confounded with Ahlî Tûrânî, a pupil of Jâmî, who died A.H. 902 (A.D. 1496, 1497), see Safînah, No. 4 (col. 212 in the Bodleian Cat.), or Ahlî Khurâsânî, who died A.H. 934 (A.D. 1527, 1528), see A. Sprenger, Catal., pp. 319 and 320, or Ahlî of Îrân, who flourished under Tahmâsp, see Safînah, No. 75 (col. 214 in the Bodleian Cat.). On Ahlî Shîrâzî and copies of his poems comp. Bodleian Cat., Nos. 1027 and 1028, and col. 769, Rieu ii. p. 657 sq., A. Sprenger, Catal., p. 320 sq.; G. Flügel i. pp. 585–587; Cat. des MSS. et Xylographes, p. 391; W. Pertsch, Berlin Cat., p. 57 (No. 2), Bland, Century of Persian Ghazals, No. 7, and Erdmann in Zeitschrift der D. M. G. xv. pp. 775–785; see also Haft Iklîm, No. 213 (col. 394 in this Cat.), and Âtashkada, No. 644 (col. 284 in the Bodleian Cat.), the only tadhkirah which gives a wrong date for the poet's death, viz. A.H. 933 (A.D. 1526, 1527).

The present autograph contains:

I. *Centre-columns:*

1. Kaṣâ'id-i-maṣnû' (قصائد مصنوع), three highly artificial kaṣîdas in honour of Mîr 'Alîshîr, Sulṭân Isma'îl Ṣafawî, and Sulṭân Ya'kûb Âk-koyunlû (who died A.H. 896 = A.D. 1491), or rather, as Rieu states, Ya'kûb's brother, Yûsufshâh, respectively; they are very close imitations of the artificial kaṣîdah of Salmân of Sâwa, described in detail in No. 1241 above; see for a full explanation of the manner of taushîh, practised in these three kaṣîdas, Bodleian Cat., coll. 652 and 653. Each of the three kasîdas is preceded by a dîbâcha in prose.

Beginning of the first dîbâcha, on fol. 3b: بسم الله الرّحمن الرّحيم حمدى از حدّ افزون و سپاسى از قياس بيرون سزاوار صانع بيچون الخ.

Beginning of the first kaṣîdah (مصنوع قصيدهٔ اولى), on fol. 6b:

نسيم كاكل مشكين كراست چون تو نگار
شميم سنبل پر چين كجاست (in the Bodleian copies)
كراست مشك تتار (again)

Beginning of the second dîbâcha (the third in the Bodleian copies), on fol. 19a: حمد و سپاس بى قياس صانعى را كه فهرست قصيدهٔ موجودات و ديباچهٔ جريدهٔ الخ.

Beginning of the second kaṣîdah (مصنوع قصيدهٔ ثانى), the third in the Bodleian copies), on fol. 21a:

هواى گلشن كويت نسيم باد بهار
گداى خرمن مويت شميم مشك تتار.

Beginning of the third dîbâcha (the second in the Bodleian copies), on fol. 35b: بعد از حمد بيحدّ و سپاس بيقياس مر حضرت عزّت را جلّت نعماؤه و عظمت كبرياؤه الخ.

Beginning of the third kaṣîdah (مصنوع قصيدهٔ ثالث), the second in the Bodleian copies), on fol. 36b:

هواى جنّت كويت نسيم عنبر بار
فداى نكهت مويت شميم مشك تتار

2. Kaṣîdas and tarji'bands, without any order, beginning, on fol. 50b:

الهى بسر دفتر حكمت الله — بنى آدم آئينهٔ قدرت الله

3. Sâḳînâma (ساقى نامه), a series of rubâ'îs; with a dîbâcha in prose; beginning of the dîbâcha, on fol. 187b: بعد از حمد و ثناى جان‌آفرين و درود بر روان سيّد المرسلين وآله الطّيّبين الخ.

Beginning of the Sâḳînâma itself, on fol. 188b:

ساقى قدحى كه كارسازست خدا
وز رحمت خود بندهٔ نوازست خدا

4. Risâla-i-muḳaṭṭa'ât (رسالهٔ مقطّعات), a series of kit'as and ta'rîkhât, beginning on fol. 203b:

اى دل زخود بميز كه گردى خلاص از آنك
تا زندهٔ مقيّد اين دام ماندهٔ

5. Rubâ'iyyât-i-ganjîfa (رباعيّات گنجفه), another series of rubâ'îs, written for a pack of cards, with a dîbâcha in prose; beginning of the dîbâcha, on fol. 229b: بسم الله تيمّنا بذكره الاعلى پوشيده نماند بر ارباب صورت و معنى كه اين بندهٔ كم‌بضاعت اهلى الشيرازى روزى برسم خدمت در صحبت صاحبدلان بود و يكى از اجلّهٔ آن قوم گنجفهٔ در كمال تكلّف ترتيب داده بود الخ.

Beginning of the first rubâ'î, on fol. 231a:

اى سرو بهى خان رهت وقت خرام
كى صورت مه بوده چو حسن تو تمام

II. *Margin-columns:*

6. Siḥr-i-ḥalâl (سحر حلال), or lawful sorcery, the wonderful mathnawî which has a double rhyme, and can be read in two different metres, a clever combination of the two artifices, practised separately in Kâtibî's مجمع البحرين and ذو باب or تجنيسات (see above, Nos. 1290–1292); it contains the love-story of prince Jam and princess Gul, and has a short dîbâcha in prose.

Beginning of the dîbâća, on fol. 4b: حمد نا محدود و شکر نا معدود سزاوار صانعیست که بیك امر کن نسخهٔ دو کون برداخت الخ.

Beginning of the mathnawî, on fol. 5a:

ای همه عالم بر تو بی شکوه
رفعت خاك در تو بیش کوه

At the end, on fol. 17a, a ghazal.

7. Shamʿ u Parwâna (شمع و پروانه), or candle and moth, another mathnawî, composed A.H. 894 (A.D. 1489), and dedicated to Sulṭân Yaʿḳûb Âḳ-ḳoyûnlû; it begins, on fol. 17b:

بنام آنکه ما را از عنایت ــ دهد پروانهٔ شمع هدایت

8. Short poems, partly in the form of ḳaṣîdas, partly in that of mathnawîs; the first, on fol. 40a, is styled کتاب خیمهٔ همایون, and begins:

ای همایون خیمه یا رب روضهٔ از جنّت است
یا نموداری مگر از کارگاه قدرت است

9. A series of riddles, on the names of Muḥammad and the twelve Imâms (معمّا باسم دوازده امام اسدا صلوة بر محمّد), on fol. 44b.

Beginning:

آب حیوان خوش بود آن لعل لب زان خوشتر است
در صفا آن لعل باش از جوهر جان خوشتر است

10. Kitâb-i-ghazaliyyat (کتاب غزلیّات), the book of ghazals, in alphabetical order, beginning, on fol. 50b:

ای حرف صفات تو بند زبان ما
انگشت حیرتست زبان در دهان ما

11. Rubâʿiyyât (رباعیّات), a third series of rubâʿîs, beginning, on fol. 257b:

درد تو کشیم و از دوا محرومیم
خلقی همه محرمند و ما محرومیم

This copy was purchased for 300 rupees.

No. 550, ff. 277, 2 centre-coll., each ll. 8–10, and 2 margin-coll., each ll. 24, Nastaʿlîḳ; this copy is throughout illuminated and adorned in the most magnificent manner; splendid vignettes in gold, red, blue, and other colours, on ff. 1b, 2a, 3b, and 4a; two large pictures on ff. 2b and 3a; the first 4 centre-columns written on gilt ground; all the other pages highly embellished with beautiful margin-corners, ornamental headings, miniature paintings, etc.; rich Eastern binding with pictures on the inner sides; size, 14 in. by 9¼ in.

1433

Another copy of the same.

This copy of Ahlî's Kulliyyât contains:

1. Siḥr-i-ḥalâl, beginning on fol. 2a; it is preceded, on fol. 1b, by the usual dîbâća, the first words of which run here thus: حمد بیحدّ و ثنای نامحدود و شکر نا معدود سزاوار الخ.

2. Shamʿ u Parwâna, on fol. 12b.

3. Ḳaṣîdas and tarjîʿbands, on fol. 31b, beginning as on fol. 50b in the preceding copy.

4. Muḳaṭṭaʿât, on fol. 81a, beginning as on fol. 203b in the preceding copy.

5. Ghazaliyyât, in alphabetical order, on fol. 91b, beginning as on fol. 50b margin in the preceding copy; a mukhammas, on fol. 160a.

6. Rubâʿiyyât-i-Sâḳînâma (رباعیّات ساقی نامه), on fol. 278a, preceded by the usual dîbâća, on fol. 277b margin; beginning of both the same as in the preceding copy.

7. Rubâʿiyyât-i-ganjîfa, on fol. 284a, preceded by the usual dîbâća, on fol. 283b margin.

8. Riddles (معمّات), on fol. 314a, beginning as usual.

9. Ḳaṣâʿid-i-maṣnûʿ, the same three highly artificial ḳaṣîdas as in the preceding copy, but in the order of the Bodleian copies, i. e. the second ḳaṣîdah here corresponds to the third in No. 1432, and vice versa.

First dîbâća, on fol. 317b, beginning: حمدی از حدّ افزون الخ.

First ḳaṣîdah, on fol. 318b.

Second dîbâća, on fol. 332b, beginning حمد بیحدّ و سپاس بی قیاس مر حضرت عزّت را جلّت نعماؤه الخ

Second ḳaṣîdah, on fol. 333b, beginning: هوی حسّت کوست نسیم عنبر بار الخ.

Third dîbâća, on fol. 348b, beginning حمد وسپاس بی قیاس صانعی را که فهرست الخ.

Third ḳaṣîdah, on fol. 349b, beginning: هوای گلشن کوست نسیم باد بهار الخ.

Nos. 8 and 11 of the preceding copy are wanting here.

Dated Shaʿbân, A.H. 1049 (A.D. 1639, Nov.–Dec.) by Saʿîd bin Fakhr-aldîn Aḥmad of Shîraz.

No. 365; ff. 363, 2 coll., each ll. 21, and a third on the margin ll. 12, Nastaʿlîḳ, illuminated frontispieces on ff. 1b, 12b, 31b, 91b, and 317b; rich ornaments and arabesques in gold on ff. 1b, 2a, 12b, 13, 31b, 32a, 91b, 92a, 317b, and 318a; size, 10¾ in. by 6 in.

1434

Mathnawî-i-Ahlî (مثنوی اهلی).

A didactic mathnawî on good morals and a life of humility and devotion to God, by a poet with the name of Ahlî (see this takhallus twice, on fol. 48b, l. 4, and fol. 58a, l. 2); but whether Ahlî Shîrâzî, Ahlî Khurasânî, Ahlî Tûrânî, or Ahlî Îrânî is the author, it is impossible to decide, since no date is given in the poem nor any allusions made to contemporary personages; comp. A. Sprenger, Catal., p. 323.

Beginning:

بنام خداوند لوح و قلم ــ که بر دیبستی زد هستی رقم

Dated A.H. 1000 (A.D. 1591, 1592).

No. 2360, ff. 43–58, 2 coll., each ll. 12–13; Nastaʿlîḳ, illuminated frontispiece, some pages a little injured, size, 7 in. by 4 in.

1435

Dîwân-i-Ḥairatî (دیوان حیرتی).

Ghazals by Maulânâ Muḥammad Taḳî-aldîn Ḥairatî of Tûn, who flourished under Shâh Ṭahmâsp, and died

in Kâshân, A.H. 961 (A.D. 1554), comp. Haft Iklîm, No. 816 (col. 437 in this Cat.), and Khazâna-i-'âmirah, No. 30 (col. 256 in the Bodleian Cat.); only the Âtashkada, No. 148, and the Safînah, No. 253 (ib. col. 267 and coll. 219 and 220), fix the poet's death at later dates, viz. A.H. 970 (A.D. 1562, 1563) and A.H. 989 (A.D. 1581), during a journey to Kashmîr in Akbar's reign, respectively. The Muntakhab-alash'âr, No. 166 (ib. col. 243), makes the poet a native of Transoxania, and the Makhzan-algharâ'ib, No. 572 (ib. col. 327), fixes distinctly Bukhârâ as his birthplace; the Â'in-i-Akbarî (English translation by Blochmann, Calcutta, 1873, vol. i. p. 187) calls him Samarkandî, but see the foot-note on the same page; other tadhkiras, for instance, Ilâhî's خزینهٔ گنج (A. Sprenger, Catal., p. 75), style him Hairatî Marwî. For other copies see Bodleian Cat., No. 1031, Rieu ii. p. 874, and A. Sprenger, Catal., p. 424. The ghazals in this copy are arranged alphabetically, but only go down to the letter ع

Beginning.

روز جزا مگر کند مرحمتی حدای ما
ورنه کجا روا نوذ طاعت ناروای ما

No date. XI–XII century of the Hijrah. Bibliotheca Leydeniana.

No. 2511*, ff. 1–32, 2 coll., each ll. 15, small, but distinct Nasta'lîk; illuminated frontispiece; size, 8⅝ in. by 5⅝ in.

1436

Dîwân-i-Sakkâ (دیوان سقّا).

The lyrical poems of Darwîsh Bahram Sakkâ of Bukhârâ (also called Caghatâ'î on account of his Turkish extraction), who died on his way to Sarândîb or Ceylon, A.H. 962 (A.D. 1554, 1555); see A. Sprenger, Catal., pp. 59, ll. 18–21, 78, ll. 4–6, 559 and 560; comp. also Safînah, No. 221 (col. 218 in the Bodleian Cat.), and W. Pertsch, Berlin Cat., p. 645, No. 157.

Contents.

Ghazals, in alphabetical order, except the first three, beginning of the initial-ghazal, on fol. 1b (as in No. 365 of the Asiatic Society of Bengal, see A. Sprenger, Catal., p. 560):

یا ز سر کرده براه طلبش حرامم
که من مطره کجا و هوس عمّامم

Beginning of the first alphabetical ghazal, on fol. 2b:
الا یا ایّها السّاقی بده آن بادهٔ حمرا الخ.

Musaddasât, mukhammasât, kit'as, a series of rubâ'is, arranged alphabetically, and fards, on fol. 104a, beginning: السّلام ای روضه اب بر اهل دین دار السّلام الخ.

Tarji'bands, kasîdas, and mathnawîs, on fol. 167b.

The last thirty leaves are damaged at the bottom; the right order of ff. 88–145 is: 88, 105–144, 89–103, 104, 145. There appear two dates, on fol. 161b and at the end, viz. 19th of Rabî'-althânî, A.H. 1058 (A.D. 1648, May 13), and 2nd of Jumâdâ-althânî in the same year (A.D. 1648, June 24); the name of the copyist is Shaikh Mansûr, who transcribed this MS. at Bardawân (بردوان).

No. 1822, ff. 221, 2 coll., each ll. 18–19; Nasta'lîk; size, 9⅞ in. by 5⅜ in.

1437

Khamsa-i-Kâsimî (خمسهٔ قاسمی).

The five epic poems of Mirzâ Muhammad Kâsim alhusainî of Gûnâbâd (or Junâbid) in Khurâsân, with the takhallus Kâsimî, who flourished under Shâh Tahmâsp (A.H. 930–984 = A.D. 1524–1576); the date of his death is not absolutely fixed; as he is spoken of as still alive in the Nafâ'is-almaâthir (compiled between A.H. 973 and 979 = A.D. 1565–1571, 1572, see A. Sprenger, Catal., p. 52), he cannot have died before A.H. 979, comp. Bodleian Cat., Nos. 513–517; Rieu ii. pp. 660 and 661; G. Flugel i. pp. 602 and 603; A. Sprenger, Catal., pp. 44, 83, and 534–535; Cat. des MSS et Xylographes, pp. 387 and 388; Dorn, Das Asiatische Museum, p. 375; Mohl, Le Livre des Rois, vol. i. préface, p. lxxvii, note; Notices et Extraits iv. p. 297; H. Khalfa iv. p. 43, No. 7409; see also Haft Iklîm, No. 809 (coll. 436 and 437 in this Cat.); Safînah, No. 80 (col. 214 in the Bodleian Cat.); Âtashkada, No. 163 (ib. col. 268); Khulâsat-alkalâm, No. 58 (ib. col. 300), and Khulâsat-alafkâr, No. 216 (ib. col. 309).

This copy contains:

A short preface in prose, by the author himself, beginning, on fol. 1b: بعد از حمد و سپاس الهی و درود بی قیاس بر حضرت رسالت پناهی صلّی الله علیه وآله نموده می آید الخ

The *five* mathnawîs in the following order:

1. Shahnâma or Shahnâma (شاهنامه or شهنامه), also styled اسمعیل نامه, شاهنامهٔ اسمعیل (so in No. 515 of the Bodleian Cat.), شاهنشاه نامه (so in Takî Kâshî, A. Sprenger, Catal., p. 44, No. 609, and in No. 514 of the Bodleian Cat.), شاهانشاه نامه (so in Ilâhî, ib. p. 83). It contains a poetical history of Shâh Isma'îl Safawî and was completed A.H. 940 (A.D. 1533, 1534), see Rieu ii. p. 661a.

Beginning, on fol. 3b.

خداوند بیچون خدائی تراست
بر اقلیم جان پادشائی تراست

The continuation or second daftar of this epopee, containing the poetical history of the greater part of Shâh Tahmâsp's reign, seems to be really extant only in one copy of the British Museum Collection (see Rieu ii. p. 661b). According to Ilâhî, loc. cit., both parts of this epopee, together with the شاهرخ نامه (No. 5 below), formed one great historical mathnawî in three كتاب.

2. Laila u Majnûn (لیلی و مجنون), beginning, on fol. 58b:

ای نامه بنام تو مسجّل ـ مجنون ره تو عقل اوّل

3. Gûi u Caugân (گوی و چوگان), or 'the ball and the bat,' also styled Kârnâma (کارنامه), beginning, on fol. 92b:

این نامه که هست خسب حالی
طغرائش بنام ذو الجلالی

4. Khusrau u Shîrîn (خسرو و شیرین), composed A.H. 950 (A.D. 1543, 1544), beginning, on fol. 106b:

الهی قاسمی را دیده‌ور ساز
بروی گلرخانش کن نظر باز

5. Shâhrukhnâma (شاهرخ نامه), a poetical history of Sulṭân Shâhrukh (A.H. 807–850=A.D. 1405–1447), composed in the same year, A.H. 950, but *after* the preceding mathnawî, since both that and Lailâ and Majnûn are mentioned as previous poetical achievements by the author in the preface of this work. Beginning, on fol. 146b:

الهی بحق پادشائی تراست
همه بنده ایم و خدائی تراست

No date.

No 888, ff. 202, 4 coll., each ll. 21; Nasta'lîk; illuminated frontispiece at the beginning of the preface and of each mathnawî; miniature paintings on ff. 6b, 16a, 18b, 19a, 22b, 25a, 28a, 29b, 34a, 35b, 37a, 38b, 40b, 42a, 43b, 51b, 65b, 68a, 71a, 73b, 76b, 78b, 79b, 81a, 98a, 109b, 115b, 124b, 131b, 133b, 135b, 140b, 159b, 162a, 164b, 166a, 168a, 169b, 173a, 175a, 177a, 178b, 186a, 193a, 194b, and 197a; size, 9½ in. by 6¾ in.

1438

Another copy of Kâsimî's Shâhnâma

No date; some pages injured; beginning as in the preceding copy. The transcriber was Muḥammad alkiwâm of Shirâz. College of Fort William, 1825

No. 2140, ff 216, 2 centre-coll., each ll. 9, with a third on the margin of ff. 196–216, ll 18; the first two pages richly illuminated, but rather effaced, like the text of the first baits, clear and distinct Nasta'lîk; size, 9⅛ in. by 6⅛ in

1439

Diwân-i-Rahâ'î (دیوان رهائی).

The lyrical poems of Shaikh Sa'd-aldîn Rahâ'î of Khwâf (or, as the Muntakhab-alash'âr, No 258, col. 245 in the Bodleian Cat., states, of Harât), a descendant of the famous saint Zain-aldîn Khwâfî (who died in the beginning of Shawwâl, A.H. 838=A.D. 1435, last of April, see Blochmann, Â'în-i-Akbarî, English translation, vol. i. p. 592 and note; another Zain-aldîn Khwâfî was the oldest translator of Bâbar's memoirs, and died A.H. 940=A.D. 1533, 1534, see No. 215 in this Cat.); he came to India under Akbar and spent his life in the emperor's service; he was still alive A.H. 983 (A.D. 1575, 1576), as the chronogram at the end of this copy

سال اتمام آن اگر جوئی — رشتهٔ جان چاك الخ

(the end of the second hemistich is injured) proves; consequently the date of his death, as given in the Nafâ'is-almaâthir and in Badâ'ûnî (A. Sprenger, Catal., p. 49, l. 3 ab infra, and p. 58, l. 7 ab infra), must needs be wrong; comp. on this poet, Bodleian Cat., No. 1037 (a much fuller collection of poetical works by Rahâ'î); A. Sprenger, Catal., p. 545; Safînah, No. 398 (col. 225 in the Bodleian Cat., where he is said to have written an imitation of Nizâmî's Khamsah); Âtashkada, No. 173 (ib. col. 268), and Makhzan-alghara'ib, No. 833 (ib. col. 333); see also Blochmann, Â'în-i-Akbarî, vol. i. p. 592.

This copy, in which the proper order of leaves is as follows: ff. 1, 113–119, 2, 4, 6, 5, 3, 7–17, 25, 19–24, 18, 26–112, 120, contains:

Ghazals, in alphabetical order (except a few poems on the first pages), on fol. 1b, beginning:

اوّلیّت نیست کس را جز خدا — زانست نامش اوّل هر ابتدا

Tarji'ât, on fol. 86b, beginning: ای وجود تو الخ

Kiṭ'as and rubâ'is, on fol. 97a, beginning: هر که با خلق دوستی دارد الخ.

No date. Slight injuries in several pages.

No. 467, ff 120, ll. 15; Nasta'lîk; illuminated frontispiece size, 9⅛ in. by 5⅝ in.

1440

Diwân-i-Hijrî Râzî (دیوان هجری رازی).

Lyrical poems of Khwâjah Muḥammad Sharîf (according to the Makhzan-alghara'ib, Yûsuf) Hijrî of Rai, who was first wazîr of Khurâsân, later on under Shâh Ṭahmâsp, of Yazd and Abarkûh, and finally of Iṣfahân; he was a nephew of the poet Umîdî (see Haft Iklîm, Nos. 1112 and 1114, col. 461 in this Cat.), and the father both of Khwâjah Ghiyâth-aldîn Muḥammad (better known as I'timâd-aldaulah, wazîr of the emperor Jahângîr and father of Jahângîr's wife, Nûrjahân) and of the poet Muḥammad Ṭâhir Wahîd (ib. Nos 1115 and 1116). Hijrî died A.H. 984 (A.D. 1576, 1577), comp. besides the Haft Iklîm, loc. cit., Taki Kashî No 57 (A. Sprenger, Catal., p. 42), Nafâ'is-almaâthir (ib p 55 l. 3); Ilâhî (ib. p 87, l. 8 ab infra); Safînah, No 19[illegible] (col. 217 in the Bodleian Cat.), Makhzan-alghara'ib No 3051 (ib col. 394), and Rieu i p. 335b According to the Âtashkada, No. 461 (col. 279 in the Bodleian Cat the poet died A.H. 982 (A.D. 1574, 1575) in Yazd

This diwân contains:

Haftband (هفت بند) in praise of 'Alî, an imitation of the Haftband of Mullâ Ḥasan Kâshî (see on this poem, likewise in praise of 'Alî, in seven stanzas A. Sprenger, Catal., p. 457), beginning, on fol. 1b

السّلام ای برتو مهرب حراغ راه دین
آفتاب مطلع ایمان امیر المؤمنین

This peculiar kind of tarji' is followed, on fol 4b, by other tarji'bands, kaṣîdas, and kiṭ'as.

Ghazals, in alphabetical order, beginning, on fol 18b

ای دُر فشان بشکر عطایت زمان ما
درجست پر ز گوهر شکرب دهان ما

Rubâ'is and fards, beginning, on fol 56b

زاهد که نماز وروزه اش عادت و خوست
میخواره که دستگیر او جام و سبوست

Dated the 24th of Shawwâl, A.H. 1069 (A.D 1659 July 15), by 'Abd-alraḳîb.

No. 328, ff. 1–60, 2 coll., each ll. 15; distinct Nasta'lîk; size 10½ in. by 5¾ in.

1441

Dîwân-i-Hijrî (دیوان هجری).

The lyrical poems of another poet, with the same takhallus, Hijrî, who was, as the contents of this dîwân prove, one of the court-poets of the emperor Akbar, and is probably identical with the Khwâjah Hijrî, mentioned by Badâ'ûnî (A. Sprenger, Catal., p. 65, ll. 5 and 4 ab' infra) as a descendant of Shaikh Aḥmad-i-Jâm Nâmaḳî (see the Safînat-alauliyâ, No. 308, col. 305 in this Cat.), comp. also Makhzan-algharâ'ib, No. 3047 (col. 394 in the Bodleian Cat.), and Safînah, No. 189 (ib. col. 217), where he is called Hijrî of Farghâna, and stated to have been in Akbar's service.

This dîwân contains:

Ḳasîdas and tarkîbbands, mostly in honour of the emperor Akbar, beginning, on fol. 1b

ملك هندوستان كه پر خوبان زنگی پیکر است
اصل آن خاك و زمین کویا زمشك و عنبر است

This first poem is introduced by a rubâ'î, beginning:

این نسخه که وصف ملك هندوستانست
دورس چمن پر از گل و ریحانست

Similar headings in form of rubâ'îs and even of ḳit'as are given to most of the poems. At the end of this part is a ta'rîkh for the death of the emperor Humâyûn حیف زان بادشه عارف دانای حکیم = A.H. 963 (A.D. 1556).

Ghazals, without any order, beginning, on fol. 29b

رسید آن تازه اتامی که کل در بوستان آید
زشاخ سنبل تر بوی زلف دلستان آید

Mukaṭṭa'ât and rubâ'îs, beginning, on fol. 34a (not on fol. 34b, where the heading is placed by mistake):

شها و شهریارا در تو یا رب ـ مبارك مقدم فرخنده بادا

No date; among the many entries and notes on fol. 1a, the oldest appears to be A.H. 1015, 19th of Jumâdâ-alawwal = A.D. 1606, Sept. 22. This copy belonged formerly to Mr. Richard Johnson.

No. 791, ff. 40, 2 coll., each ll. 17; clear and distinct Nasta'lîk, illuminated frontispiece; size, 9½ in. by 6 in.

1442

Dîwân-i-Ḥuḍûrî (دیوان حضوری).

A large collection of ghazals, by Mîr Azîz-allâh Ḥuḍûrî of Kumm, the son of Mîr Sayyid 'Alî Muḥtasib, in alphabetical order. The poet flourished under Shâh Tahmâsp and Shâh Isma'îl II, spent thirty years of his life in Mashhad, and was a brother of Mîr Shikîb. comp. Haft Iḳlîm, No. 997 (col. 450 in this Cat.), Safînah, No. 259 (col. 220 in the Bodleian Cat.), Âtashkada, No. 481 (ib. col. 279), and Makhzan-algharâ'ib, No. 596 (ib. col. 328); see also A. Sprenger, Catal., p. 30, No. 348. The date of his death is not known; at any rate it must have taken place after A.H. 984 (A.D. 1576, 1577).

Beginning:

الهی بوی معنی ده گل طرز بیانم را
کرامت کن زبان حال گلبرگ زبانم را

No date. Much worm-eaten and injured.

No. 659, ff. 242, 2 coll., each ll. 15–19; written very unequally, partly in Nasta'lîk, partly in Shikasta; size, 8¾ in. by 5¾ in.

1443

Dîwân-i-Kâshifî (دیوان کاشفی).

The lyrical poems of Maulânâ Kâshifî of Badakhshân, who came to India in Akbar's reign, see Makhzan-algharâ'ib, No. 2177 (col. 368 in the Bodleian Cat.), and W. Pertsch, Berlin Cat., p. 655, No. 54. They consist of ghazals only, arranged in alphabetical order.

Beginning: از هر طرف بگوش می آید همین ندا الخ.

No date.

No. 687, ff. 93, 2 coll., each ll. 9–15; written partly in careless Nasta'lîk, partly in Shikasta; ff. 50 and 58 left blank; size, 7⅞ in. by 4⅞ in.

1444

Kulliyyât-i-Waḥshî (کلیات وحشی).

The complete poetical works of Mullâ Waḥshî Bâfiḳî, who was born in Bâfiḳ in Kirmân, but spent his life in Yazd and died there A.H. 991 or 992 (A.D. 1583 or 1584), comp. Safînah, No. 198 (col. 217 in the Bodleian Cat.), Âtashkada, No. 256 (ib. col. 271), Khulaṣat-alkalâm, No. 74 (ib. col. 301), and Taḳî Kâshî, No. 453 (p. 35 in A. Sprenger, Catal.). Other copies of Wahshî's complete works are described in Rieu ii. p. 663 sq.; G. Flügel i. pp. 576 and 577; A. Sprenger, Catal., pp. 586 and 587.

This copy of the Kulliyyât, in which, however, *one* short mathnawî, the حلد برین (edited by W. Nassau Lees, Calcutta, 1861), is wanting, contains:

1. Nâẓir u Manẓûr (ناظر و منظور), a love-story in mathnawî-baits, composed A.H. 966 (A.D. 1558, 1559), on fol. 1b, beginning:

زهی نام تو سر دیوان هستی
ترا بر جمله هستی پیشدستی

See Ḥ. Khalfa vi. p. 291, No. 13521; the تأریخ کتاب ناظر و منظور is quoted Rieu ii. p. 664a, and also noticed in W. Pertsch, Berlin Cat., p. 723, No. 4.

2. Farhâd u Shîrîn (فرهاد و شیرین), incorrectly styled خسرو و شیرین in Ḥ. Khalfa iii. p. 138, and in G. Flügel, loc. cit., another mathnawî, on fol. 54b, beginning:

الهی سینهٔ ده آتش افروز
در آن سینه جلی وان دل همه سوز

comp. Bodleian Cat., Nos. 1039–1042, 1209, 4a and col. 769; W. Pertsch, Berlin Cat., p. 65, No. 6; p. 98, No. 2; p. 711, No. 3, and p. 898. Lithographed, Calcutta, A.H. 1249, Bombay, A.H. 1265, and Ṭahrân, A.H. 1270.

3. Tarji'-i-Sâḳînâma (ترجیع ساقی نامه), on fol. 98b, followed by a musaddas and a murabba'. Other copies

of this musaddas are found in Bodleian Cat., No. 1043, and W. Pertsch, Berlin Cat., p. 697, No. 14.

4. Kaṣîdas, tarkîbbands, kiṭ'as, and chronograms, on fol. 106b, beginning, as in Rieu's first copy: راحت اگر بایدت خلوت عشقا طلب الخ (in Sprenger's copy عزلت is substituted for خلوت); some kaṣîdas of Wahshî are also found in W. Pertsch, Berlin Cat., p. 723, No. 5, and p. 724, No. 13.

5. Ghazals, in alphabetical order, on fol. 169b, beginning as in Sprenger (but with a considerable modification in the wording): ای از تو سرخ گشته بخون رنگ زرد ما الخ.

6. Rubâ'îs, on fol. 240b.

Dated A.H. 1091 (A.D. 1680).

No. 451, ff. 245, 2 coll., each ll. 18; Nasta'lîk; size, 8⅜ in. by 4⅝ in.

1445

Another copy of Wahshî's Farhâd u Shîrîn.

Beginning the same as in the preceding copy.

Dated A.H. 1010, 23rd of Rabî'-althânî (A.D. 1601, Oct. 21), on fol. 27a; some Arabic prayers, on ff. 1a and 28b; some Persian verses, on fol. 27b.

College of Fort William, 1825.

No. 2338, ff. 28, 2 coll., each ll. 17, and an additional margin column on ff. 18b–27a, ll. 24–26; Nasta'lîk; size, 8⅞ in by 4⅝ in.

1446

Dîwân-i-Mushfiqî (دیوان مشفقی).

The *first dîwân* of Mullâ Mushfiqî of Bukhârâ, who went twice to India under Akbar, but returned again to Bukhârâ where he died, comp. Blochmann, Â'in-i-Akbarî, English translation, vol. i. p 583. He was born A.H. 945 (A.D. 1538, 1539), and died A.H. 994 (A.D. 1586); his family was of Marw, see also A. Sprenger, Catal., p. 64, ll. 1 and 2; Safînah, No. 310 (col. 221 in the Bodleian Cat.), and Makhzan-algharâ'ib, No. 2374 (ib. col. 375).

This *first* collection of his lyrical poems was made, according to the ta'rîkh at the end (اتمام یافت), A.H. 973 (A.D. 1565, 1566), and contains chiefly ghazals in alphabetical order, with a few kiṭ'as, a muthallath, and a short series of rubâ'is at the end. Beginning:

صراحی را زبان باده صیقل شد بمحفلها
بیا ساقی ببر زنگ غم از آئینهٔ دلها

A copy of the *second dîwân* of Mushfiqî, collected A.H. 983 (A.D. 1575, 1576), is described in the Bodleian Cat., No. 1044; and in A. Sprenger, Catal., pp. 508 and 509.

No date.

No. 914, ff. 79, 2 coll., each ll. 15; clear Nasta'lîk; illuminated frontispiece; a few other illuminations on the first two pages; size, 9⅜ in. by 5½ in.

1447

Dîwân-i-Muhtasham (دیوان محتشم).

A defective copy of the complete lyrical poems of Maulânâ Muhtasham Kâshî, the teacher and friend of Taqî-aldîn Kâshî, the author of the famous tadhkirah, he flourished under the Shâhs Tahmâsp, Isma'îl II, and Muhammad Khudâbanda, and died A.H. 996 (A.D. 1588), see Rieu ii. pp. 665 and 666; G. Flügel i. p. 591; A. Sprenger, Catal., pp. 23 and 500; Bodleian Cat., Nos. 1050 and 1239, 45; W. Pertsch, Berlin Cat., p. 35, No. 13 (where a تاریخ on the accession of Shâh Isma'îl II is noticed), pp. 101, No. 12, and 543 (a مرثیه on the death of Hasan and Husain), p. 723, No. 8 (Kaṣîdas), and p. 724, No. 10 (another مرثیه); and H. Khalfa iii. p. 312, No. 5655. The Khulâṣat-alafkâr, No. 250 (col. 311 in the Bodleian Cat.), fixes the poet's death wrongly in A.H. 1000 (A.D. 1591, 1592).

This copy contains:

Kaṣîdas, on fol. 1a, beginning:

بصر مرغ سحر خوان چو شد بلند صدا
برید زاغ شب از روی بیضهٔ بیضا

Ghazals, *first* series, in alphabetical order, on fol 43b, beginning:

ای گوهر نام تو تاج سر دیوانها
ذکر تو بصد عنوان آرایش عنوانها

This series breaks off in the letter م, on fol. 87b, in consequence of a large lacuna after fol. 87; the last bait appearing here, corresponds to fol. 114b, l 4 ab infra, margin-column, in the following copy, being there the last bait but one of the ghazal in question.

Ghazals, *second* series, likewise in alphabetical order on fol. 88a, beginning: تا همّتم بدست طلب زد در بلا الخ

This second series breaks off in the letter د, on fol 116b, in consequence of another large lacuna.

Risâla-i Jalâliyyah (رسالهٔ جلالیّه), on fol. 117a, defective at the beginning, comp. on this series of sixty-four ghazals with a preface in prose and aesthetic remarks at the head of each, Bodleian Cat., No. 1050, and A. Sprenger, Catal., p. 500. The remark in the latter work, that this series was composed A.H. 997, must be an error, as the poet died A.H. 996. The first ghazal here begins: نودی در چمن ای کعبهٔ حاجتمندان الخ

No date. The copy was received into the Library Oct. 29, 1838, presented by Mr. Hawkins.

No. 2601, ff. 139, 2 coll., each ll. 14; clear Nasta'lîk; size 9⅝ in by 6⅝ in.

1448

Ghazaliyyât-i-Muhtasham (غزلیّات محتشم).

Another copy of Muhtasham's ghazals, in alphabetical order, beginning in the same way as the *first* series in the preceding copy: ای گوهر نام تو الخ.

Dated the 27th of Safar, A.H. 1051 (A.D. 1641 June 7).

No. 1945, margin-column, ff. 70a–129a, ll. 32–36; careless Nasta'lîk.

1449

Dîwân-i-Thanâ'î (دیوان ثنائی).

The lyrical poems of Khwâjah Husain Thanâ'î of

Mashhad, who came to India under Akbar, was the teacher and friend of Faiḍî, and died in the same year as Muḥtasham, viz. A.H. 996 (A.D. 1588), see Bodleian Cat., Nos. 1045–1049; A. Sprenger, Catal., pp. 43, 57, 120, and 578; Blochmann, Â'in-i-Akbarî, p. 563, note 2 (where, however, the wrong date, A.H. 1000, is given for the poet's death), and W. Pertsch, Berlin Cat., pp. 57, No. 4; 722, No. 2, and 899–900; see also Safînah, No. 271 (col. 220 in the Bodleian Cat.); Âtashkada, No. 204 (ib. col. 269); Khulâṣat-alkalâm, No. 16 (ib. col. 296), and Khulâṣat-alafkâr, No. 59 (ib col. 304).

This copy contains:

Ḳaṣîdas, in alphabetical order, on fol. 10b, beginning:

در روش حسن و ناز هست بسی خوش نما

(in other copies عمره نطرز ستم عشوه برنگ حیا (جفا

Ghazals, likewise in alphabetical order, on fol 105b, beginning:

رانده نحشم از در جود ای پسر مرا

صد حار حسرتست ارین در جگر مرا

Ḳiṭ'as, with a few rubâ'îs at the end, on fol. 123a, beginning:

در دوستان سرای تو امّد و نم را

ماند گل رنگ و نوا حانه حرّمست

On ff. 1–6 there is written by another hand a story of 'Umar bin Mas'ûd, the wazîr of the Khalîf Ma'mûn (A.H. 198–218 = A.D. 813–833), told by himself and not connected with this dîwân at all. Beginning of the story: عمر ابن مسعود گوید- در ابتدای زورگار وزیر مأمون بودم الخ.

No date.

No. 206, ff. 1–130, 2 coll., each ll. 11–14; the first six leaves written in Shikasta âmiz, the rest in Nasta'lîk by another hand, ff 7–9 are left blank; size, 9½ in. by 5½ in

1450

Another copy of Thanâ'î's dîwân.

Contents:

Ḳaṣîdas, in alphabetical order, on fol. 1b, beginning as in the preceding copy.

Ghazals, in alphabetical order, interspersed with a few rubâ'îs, ḳiṭ'as, and fards, on fol. 83a, likewise beginning as in the preceding copy.

Ḳiṭ'as, in alphabetical order, on fol. 102b, beginning:

شهریارا بخان درگه تو ـ که خدایش نیافرید سما

Rubâ'îs, in two alphabetical collections, the second of which begins, on fol. 116a, with an inserted fard, rhyming in د. Beginning of the initial rubâ'î of the first collection, on fol. 106a:

فریاد که دیده غرق خون کرد مرا

دل از ره عقل و دین برون کرد مرا

No date. The takhallus is always omitted in the ghazals here, and the dîwân is wrongly ascribed to سنائی, on fol. 1a.

No. 2185, ff. 119, 2 coll., each ll. 15; careless Nasta'lîk; size, 9½ in. by 5 in.

Urfî (Nos. 1451–1463).

1451

Kulliyyât-i-'Urfî (کلّیات عرفی).

Complete poetical works of Maulânâ Sayyid (or Sayyidî) Muḥammad, the son of Khwâjah Zain-aldîn 'Alî bin Jamâl-aldîn (so in the Safînah; according to W. Pertsch, Berlin Cat., p 902, last line, his father's name was simply Khwâjah Balawî) of Shîrâz, with the takhallus 'Urfî, who came to India A.H. 994 (A.D. 1586), and died at Lâhur in Shawwâl, A.H. 999 (A.D. 1591, July, August), not 1002, as Taḳî Kâshî wrongly asserts (see A. Sprenger, Catal., p. 37, No. 494); comp. Bodleian Cat., Nos. 1051–1054, and No. 1991; Rieu ii pp. 667 sq., 738b (where a special tarjî', styled گلشن راز, is noticed), and 845b; W. Pertsch, Berlin Cat., pp. 901–905; A. Sprenger, Catal., pp. 112, 113, 528, and 529; G. Flügel i. p. 592 sq.; J. C. Tornberg, p. 110; Rosen, Persian MSS., pp. 261–263; J. Aumer, p 36; and Blochmann, Â'in-i-Akbarî, vol. i. pp. 569–571; see also Safînah, No. 273 (col. 220 in the Bodleian Cat.); Âtashkada, No. 662 (ib. col. 284); Ḥ. Khalîfa iii. p 295, No. 5556; iv. pp. 253 and 254, No. 8297, and vi p 596, Nos. 14802–14804; Notices et Extraits, iv p 272, etc.

This copy contains:

1. Ḳaṣîdas, on fol 1b, beginning (as in the British Museum, Bodleian, and Berlin copies):

ای متاع درد در بازار جان انداخته

گوهر هر سود در جیب زیان انداخته

The second ḳaṣîdah, on fol 2b, اقبال کرم الخ, is the initial poem of the following two copies and of that in A. Sprenger's Catal

Special collections of these ḳaṣîdas are noticed in W. Pertsch, p. 65, No 11; p. 696, No. 3, and p. 714, No. 1 in 686; one particular ḳaṣîdah, styled همراس مماس, is mentioned, ib. p 74, No. 3, and p. 79, No. 3. Persian commentaries on 'Urfî's ḳaṣîdas by Munîr, Mirzâ Jân (the latter styled مفتاح النّكات, and completed A.H. 1073 = A.D. 1662, 1663), Ḳuṭb-aldîn (A.H. 1101 = A.D. 1689, 1690), and Râjû 'ulwî (styled نگارنامهٔ فیضی, A.H. 1111 = A.D. 1699, 1700), are described in No. 1054 of the Bodleian Cat.; in Rieu ii. p. 668b; and in A. Sprenger, Catal., pp. 529 and 530 respectively; five different Turkish commentaries on certain ḳaṣîdas and muḳaṭṭa'ât in G. Flügel i. pp. 594 and 595. The ḳaṣîdas have been printed in Calcutta, A.H. 1254 (A.D. 1839), with a commentary by Aḥmad ibn 'Abd-alraḥîm (also noticed in A. Sprenger, Catal., p. 530); and (with some muḳaṭṭa'ât and tarjî's) in Lucknow, without a date; a شرح قصائد عرفی and a دیوان عرفی also appeared in Lucknow, 1880; an English translation of selected ḳaṣîdas of 'Urfî was published in Calcutta, 1887.

2. Ghazals, in alphabetical order, on fol. 55b, beginning:

تحفهٔ مرهم نگیرد خاطر (سینهٔ) افگار ما (other copies)

سایهٔ گل بر نتابد گوشهٔ دستار ما

comp. A. Sprenger, Catal., p. 529, l. 3, and Nos. 1052 and 1053 in the Bodleian Cat.; other collections of 'Urfi's ghazals are noticed in W. Pertsch, Berlin Cat., p. 62, No. 3, b; and p. 701, No. 40.

3. Ḳiṭ'as, on fol. 151b, beginning: ای که در آئینه ام خودرا سیه رو دیدهٔ الخ.

The usual initial poem of this part ای دل راهزن الخ is found here, on fol. 152a, l. 4 ab infra.

4. Rubâ'îs, on fol. 160b, beginning:

یا رب نفسی ده که ثنا پردازم
وین نغمه بآهنگ سزا پردازم

see No. 1052 in the Bodleian Cat.

5. Majma'-alabkâr (مجمع الابکار), a mathnawi in imitation of Nizâmî's Makhzan-alasrâr (but not with the same title, as is wrongly stated in A. Sprenger, Catal., p. 529), on fol. 176b, beginning:

بسم الله الرّحمٰن الرّحیم — موج نخستست زبحر قدیم

see H. Khalfa v. p. 389, No. 11416; Krafft, p. 69; and an additional copy in W. Pertsch, Berlin Cat., p. 64, No 8. c

6. Farhâd u Shîrîn (فرهاد و شیرین), or, as it is styled in the colophon of the following copy: Khusrau u Shîrîn, خسرو و شیرین, another mathnawi, on fol 215b, beginning:

خداوندا دلم بی نور تنگست
دل من سنگ و کوه طور سنگست

Both the prose-preface and the Sâkînâma (see the following copies) are wanting in this collection.

Dated by Shaikh Muhammad Sa'îd of Bukhârâ, A. H. 1021 (A. D. 1612, 1613); at the end of this copy there appears the same chronogram, which is noticed in G. Flügel i. p 593, in A. Sprenger, Catal., p 529, and in Rosen, p 263, viz.:

اس درج (other copies طرفه) نکات سحری واعجازی
چون گشت مکمّل زرقم (other copies برقم) برداری
مجموعه طراز قدس تأریخش گفت (other copies یافت)
اوّل دیوان عرفیٔ شیرازی

which gives as date for the completion of this collection, A. H. 996 (A. D. 1588), not 986, as Sprenger erroneously states, nor 995, as Flügel asserts, nor 997 or 998, as the transcriber of this copy and the copyist of No. 85 in Rosen's MSS. add. The number of the kaṣîdas is expressed in this ta'rîkh by the units, viz. 1, 6, 4, 6, 1, 1, and 7=26; the number of the ghazals by the tens, viz. 30, 10, 50, 70, 80, 10, 10, and 10 = 270; the number of the rubâ'îs and ḳiṭ'as by the hundreds, viz. 200, 300, and 200 = 700 (i.e. 380 rubâ'îs and 320 ḳiṭ'as). The further remark of the transcriber of this copy, that this ta'rîkh also gives the date of the poet's death, is wrong; the proper chronograms for his decease, viz. 999, are استاد البشر (see A. Sprenger, Cat., p. 112, last line) and عرفی جوانمرگ شدی (quoted in Badâ'ûnî, see Rieu ii. p. 667a).

No. 1484, ff. 227, 3 coll., the first and third ll. 13, the middle one ll. 11; Nasta'lîk; illuminated frontispieces on ff. 1b, 55b, 176b, and 215b; size, 7 in. by 4⅝ in.

1452

Another copy of the same Kulliyyât:

This copy contains:

1. A prose-preface, usually styled رسالهٔ نفس نفیس (see W. Pertsch, Berlin Cat., p. 901, and Rosen, Persian MSS., p. 261), on fol. 1b, beginning: حمدی که از نهایت شایستگی منزّه از شائبهٔ تعیّن و تخصیص آمده الخ.

This preface is found in No. 1053 of the Bodleian Cat. too.

2. Majma'-alabkâr, on fol. 7b, beginning as in the preceding copy.

3. Khusrau u Shîrîn, or rather Farhâd u Shîrîn, on fol. 50b, likewise beginning as in the preceding copy.

4. Ḳasîdas, on fol. 64b, beginning: اقبال کرم میگزد (ارباب همم را الخ), see the remark in the preceding copy

5. Ḳiṭ'as, on fol. 134b, beginning, as most copies of (see the preceding copy):

ای دل راهزن که از عرشم — تحضیض ثری فرستادی

6. Ghazals, in alphabetical order, except the first two; beginning of the initial ghazal, on fol 144b

ای ده فلك ز حوشهٔ صنع تو دانهٔ
وز مصر کبریای تو عرش آشیانهٔ

Beginning of the first alphabetical ghazal the same as in the preceding copy

7. Rubâ'îs, on fol. 208b

Dated the 3rd of Jumâdâ-alawwal, A. H. 1066 (A. D. 1656, Feb. 28).

No 2783, ff. 226, 2 coll., each ll. 16, Nasta'lîk, illuminated frontispieces on ff 1b, 7b, 50b, 64b, and 144b, size, 7¼ in by 4⅜ in

1453

A defective copy of the same Kulliyyat

Contents

1. Ḳasîdas, on fol 1b, beginning: اقبال کرم الخ

2. Ḳiṭ'as, on fol. 64b, beginning: ای دل راهزن الخ

3. Ghazals in alphabetical order, on fol. 7, beginning: تحفهٔ مرهم الخ; there is a lacuna after fol. 106; the last bait, on fol. 106b, corresponds to fol. 78b, first column, ll. 7 and 8, in No. 1484 (1451 in this Cat.), the first ghazal, on fol. 107a, is found in No. 1484 on the same page, third column, first line the second, on fol. 79b, middle column, l 5

4. Rubâ'îs, on fol. 177a, beginning as in No 1484

5. Majma'-alabkâr, on fol. 193b, beginning as usual it is slightly defective at the end, in consequence of a lacuna after fol. 238; the last bait, that appears here corresponds to No. 1484, fol. 214a, third column, ll 9 and 10.

6. Sâkînâma (ساقینامه), on fol. 239a, beginning

ما ساقی این تشنگی را بسنج — پس از آرزوی دل ما مرنج

This mathnawi, not found in the other copies of 'Urfi's works in the India Office Collection, is noticed in W Pertsch, Berlin Cat., p. 65, first line, and p. 901, No. 4 in Rosen, Persian MSS., p. 262, No. 5; and in No. 1052 of the Bodleian Cat.

7. Farhâd u Shîrîn, on fol. 241b, beginning as usual.

No date; the first thirty-seven leaves partly collated; many baits slightly damaged both at the beginning and end.

No. 1745, ff. 255, 2 coll., each ll. 15; Nasta'lîk; illuminated frontispieces on ff. 1b, 73b, and 193b; size, 8¼ in. by 4¾ in.

1454

Dîwân-i-'Urfî (ديوان عرفى).

'Urfî's lyrical poems, viz.:

1. Kaṣîdas, on fol. 1b, beginning: اى متاع درد الخ.

2. Ghazals, in alphabetical order, except the first two, on fol. 90b, beginning: اى ذه فلك الخ.

At the end (on fol. 210 sq.) some kiṭ'as.

3 Rubâ'îs, on fol. 218b, beginning: يا رب نفسى الخ.

Dated the 6th of Sha'bân, A.H. 1098 (A.D. 1687, June 17), by Amân-allâh Suhrawardî, at Patna. The right order of ff. 72–81 is: 72, 80, 74–79, 73, 81.

No. 162, ff. 235, 2 coll., each ll. 15, large Nasta'lîk; size, 10¾ in by 6¼ in.

1455

A slightly defective copy of the same dîwân

Contents:

1 Kaṣîdas, with a few kiṭ'as at the end, on fol. 1b, beginning: اقبال كرم الخ.

2 Ghazals, in alphabetical order, on fol 70a, beginning:

كوى عشقست و همه ذانه دوامست اينجا
جلوهٔ مردم آزاده حرامست اينجا

corresponding to No. 1428 (1451 in this Cat.), fol. 56b, first column, first line.

3. Rubâ'îs, on fol. 128b, beginning: يا رب نفسى الخ, this part is defective at the end; the last rubâ'î, appearing here and beginning: اى چهرهٔ كرم الخ, is found in No. 1484, on fol. 165a, middle column, l. 5.

No. 105, ff. 141, 2 coll., each ll. 15; Nasta'lîk, the first pages greatly injured; size, 6½ in. by 3¾ in.

1456

Another very defective copy of the same.

Contents:

1. Kaṣîdas, on fol. 1a, beginning: اى متاع درد الخ.

A large lacuna of six leaves after fol. 9; the last bait, on fol. 9b, corresponds to fol. 9a, lin. penult. in the preceding copy; the first bait, on fol. 10a, to fol. 14b, 5 in the same.

2. Kiṭ'as, on fol. 38a (Arabic paging ٣٤), beginning: اى دل راهزن الخ.

3. Ghazals, in alphabetical order, on fol. 44b (=٥٠), beginning: تحفهٔ مرهم الخ.

Two large lacunas, of ten leaves each, after ff. 57 (٥٣) and 104 (١٠٤); the last bait of fol. 57b corresponds to fol. 81a, l. 10 in the preceding copy; the first complete ghazal, on fol. 58a, to fol. 79b, middle column, l. 5 in No. 1484 (1451 in this Cat.); the last bait, on fol. 104b, is found on fol. 116b, l. 5 in the preceding copy; the first complete ghazal, on fol. 105a, corresponds to fol. 126b, l. 4 in the same.

4. Rubâ'îs, on fol. 106a (١٠٦), beginning: يا رب نفسى الخ.

Dated A.H. 1137 (A.D. 1724, 1725), in Muḥammadshâh's reign. A part of the last leaf is torn away; a few various readings on the margin.

No. 2399, ff. 108, partly 2, partly 3 and even 4 coll., ll. 14–17; careless and irregular Nasta'lîk; size, 9 in. by 6⅝ in.

1457

'Urfî's kaṣîdas.

Beginning: اى متاع درد در بازار الخ.

Dated the 9th of Rabî'-alawwal, A.H. 1073 (A.D. 1662, Oct. 22). Collated throughout.

No. 3012, ff. 71, 2 coll, each ll. 17; Nasta'lîk; the first page supplied by another hand; size, 10 in. by 5¼ in.

1458

Another copy of the same.

Beginning the same as in the preceding copy; a few kiṭ'as at the end.

Dated the 6th of Jumâdâ-alawwal, A.H. 1085 (called the eighteenth year of 'Âlamgîr's reign, correctly the seventeenth) = A.D. 1674, August 8.

No. 3372, olim 13 J 7, ff. 83, 2 coll., each ll. 17; written very unequally by different hands in careless Nasta'lîk and Shikasta, size, 9⅛ in by 5 in

1459

The same.

Beginning as usual; some tarji'bands and kiṭ'as in addition to the kaṣîdas.

Dated the 18th of Ramaḍân, in the seventh year of Muḥammadshâh's reign (= A.H. 1138, A.D. 1726, May 20), at Aḥmadâbâd. Various readings and additions on the margin.

No. 683, ff 25–114, 2 coll., each ll. 16–19; Shikasta; size, 8⅜ in. by 4⅝ in.

1460

The same.

Beginning as usual, the kaṣîdas are interspersed with a few kiṭ'as.

No date. Some pages injured by damp.

No. 3371, olim 13. J. 8, ff. 2–97, 2 coll., each ll. 12; written unequally, partly in careless Nasta'lîk, partly in Shikasta; size, 9⅛ in. by 4⅝ in.

1461

The same.

A smaller collection of kaṣîdas only, with four rubâ'îs at the end. Beginning as usual.

No date.

No. 1364, ff. 1–49, 2 coll., each ll. 15; careless Nasta'lîk; size, 8¼ in. by 4⅞ in.

1462

'Urfî's ghazals and rubâ'îs.

Ghazals, on fol. 1b, beginning: تحفهٔ مرهم الخ.

Rubâ'îs, on fol. 155b, beginning: یا رب نفسی الخ.

The copy is extremely worm-eaten throughout.

No date.

No. 3514, ff. 177, 2 coll., each ll. 15; Nasta'lîk; size, 7¾ in. by 4¾ in.

1463

'Urfî's Majma'-alabkâr.

Another copy of 'Urfî's mathnawî Majma'-alabkâr, see above, Nos. 1451–1453. Beginning the same as there. This copy is in a very bad state, severely damaged throughout by damp.

No. 3371, olim 13. J. 8, ff. 97b–156, 2 coll., each ll. 12; careless Nasta'lîk; size, 9½ in. by 4¾ in.

Poets who died between A. H. 1000 *and* 1100.

Faiḍî (Nos. 1464–1479).

1464

Dîwân-i-Faiḍî (دیوان فیضی).

A very large copy of the lyrical poems of Shaikh Abû-alfaiḍ with the double takhallus of Faiḍî and Fayyâḍî, the eldest son of Shaikh Mubârak of Nâgûr (who died A.H. 1001, the 17th of Dhû-alka'dah = A.D. 1593, Aug. 15), and brother of Akbar's prime-minister Abû-alfaḍl, the author of the Akbarnâma, the Â'in-i-Akbarî, the Mukâtabât-i-'allâmî, the Ruka'at-i-Shaikh Abû-alfaḍl, the 'Iyâr-i-dânish etc. (see above, Nos. 235–287 and 767–777), who died A.H. 1011 (A.D. 1602). Shaikh Faiḍî was born A.H. 954 (A.D. 1547) in Âgra, and died the 10th of Ṣafar, A.H. 1004 (A.D. 1595, Oct. 15), comp. on the poet's life and works Blochmann, Â'in-i-Akbarî, pp. 490 sq. and 548 sq.; Rieu ii. pp. 450 and 670 sq.; Bodleian Cat., Nos. 1057–1062 and 1992; A. Sprenger, Catal., pp. 62, 127, and 401–402; Ouseley, Biographical Notices, pp. 171–175; Elliot, Bibliographical Index, i. p. 255; Haft Iḳlîm, No. 398 (col. 405 in this Cat.); Safînah, No. 317 (col. 221 in the Bodleian Cat.), etc.; copies of his dîwân are noticed besides in J. Aumer, p. 37; W. Pertsch, Berlin Cat., p. 906; Rosen, Persian MSS., p. 263 (a short selection), etc.

Contents:

A preface in prose, by the author himself, on fol. 1b, beginning:

بسم الله الرحمن الرحیم

گنج ازل راست طلسم قدیم الخ

This verse is identical with the initial bait of Faiḍî's mathnawî, مرکز ادوار (written in imitation of Nizâmî's مخزن الاسرار, A.H. 993=A.D. 1585), which is not found in the India Office Collection.

Ḳasîdas, tarji's, and marâthîs, without any order, on fol. 4b, beginning:

یا ازلی الظهور یا ابدی الخفا

نورك فوق النظر حسنك فوق الثنا

A series of unfinished kasîdas (قصائد ناتمام) begins on fol. 87a.

Ghazals, in alphabetical order, on fol. 112b, beginning,

مستانهٔ سخن مپرسد از دل بلب ما

عشق است که بر بسته زبان ادب ما

A few poetical pieces, without any diacritical points (الاشعار الغیر المنقوطة), on fol. 274a, beginning:

الحمد للمهم الکلام الصاعد — وهو المحمود اوّلا والحامد

Ḳiṭ'as, chronograms, and a few rubâ'îs, on fol. 275a, beginning: سطعت نسخة مقدّسة الخ.

Mathnawî-baits, fards, and riddles, on fol. 297a beginning: بسم الله ای قلم ز شکّاف سخن گشا الخ

Among these is found, on fol. 302b sq., the معمّاى بود و نه بام, or riddles on the ninety-nine names of God, noticed in J. Aumer, loc. cit.

Rubâ'îs, on fol. 310a, beginning:

الله اکبر زهی خدای متعال

حورشید جمالش ایمن از بیم زوال

On several pages some of the first hemistichs of verses are missing; fol. 291b is entirely left blank.

No date.

No. 3155, ff. 335, 2 coll., each ll. 15; clear and distinct Nasta'lîk, splendid binding in red and gold, size, 8¾ in. by 5½ in.

1465

Another copy of the same dîwân.

Contents:

Ghazals, in alphabetical order, on fol. 1b, beginning

مطرب بلند ساز کن امشب ترانه را

ور شعر من بخوان غزل عاشقانه را

corresponding to the third ghazal in the preceding copy (fol. 113a). At the end of the ghazals, the last of which is unalphabetical and rhymes in l, there are found one ḳasîdah and two short mathnawîs. Beginning of the first mathnawî, on fol. 100a:

این منم امروز درین بوستان

مرغ شکر خوارهٔ هندوستان

Ḳiṭ'as, on fol. 106a, beginning:

بحمد الله که این سلك جواهر

شد از کلك گهر افشان فیضی

At the end, one ghazal.

Rubâ'îs, on fol. 111a, beginning:

تا هست بلند شمع کافوری ماه

تابان زرواق این منقش خرگاه

This rubâ'î is found on fol. 322b, ll. 3 and 4 in the preceding copy.

Kasidas, and a few tarji's, on fol. 119a, beginning:

بر سفرهٔ ارباب تحمّل بنشینیم
حوان کرم و بانگ صلا را نشناسیم

At the end one rubâ'î.

The last pages from fol. 158a down to the end contain mere repetitions of former parts of the copy, viz. the rubâ'îs (ff. 111a–118b), the kit'as (ff. 106a–110b), and the second mathnawî (fol. 105).

No date.

No 952, ff. 171, 2 coll., each ll. 15; Nasta'lîk, size, 8 in by 5 in

1466

A slightly defective copy of the same

Contents:

Kasîdas, mixed with tarji's and short mathnawîs, on fol. 1b, beginning: يا ازلیّ الظّهور الخ.

Ghazals, in alphabetical order, on fol 37b, beginning مستانه سخن میرسد الخ.

Kit'as, on fol. 132a, beginning: يا ناظرا فی هذه الصّفحات حد الخ; corresponding to fol. 275a, l 8 sq., in No. 3155 (1464 in this Cat.).

Rubâ'îs, on fol. 141b, beginning: الله اکبر زهی الخ

This part, although larger than in the preceding copies, is incomplete at the end; the last rubâ'î, of which the first bait is found here, on fol. 189b, corresponds to the last rubâ'î in No. 3155, but as the order of the poems is not the same in both copies, it is impossible to say whether only one page, or a number of pages, are missing at the end.

Some blanks on ff. 9a and 97b.

No. 185, ff. 189, 2 coll., each ll. 15; excellent Nasta'lîk; two illuminated frontispieces on ff. 1b and 37b, size, 9⅝ in. by 5½ in.

1467

Faidî's kasîdas.

A selection of Faidî's kasîdas and tarji's, beginning, on fol. 1b: يا ازلیّ الظّهور الخ.

This small copy is a little worm-eaten throughout; the second leaf is badly injured.

No date.

No. 689, ff. 49, 2 coll., each ll. 15; clear Nasta'lîk; illuminated frontispiece; size, 7⅞ in. by 5 in.

1468

Nal u Daman (نل و دمن).

Faidî's famous mathnawî, Nal and Daman, a free Persian adaptation of the episode of Nala and Damayantî in the Indian Mahâbhârata, and composed A.H. 1003 = A.D. 1594, 1595 (comp. Blochmann, Â'în-i-Akbarî, p. 106, note 4 etc.). Beginning:

ای در تگ و پوی تو زآغاز — عنقای نظر بلند پرواز

Lithographed, Calcutta, 1831, and Lucknow, A.H. 263; a part of it is printed in Spiegel's Chrestomathia Persica, Leipzig, 1846, pp. 131–150. Copies of this mathnawî are also noticed in W. Pertsch, Berlin Cat., p. 905; A. Sprenger, Catal., p. 402; J. Aumer, p. 38; A. F. Mehren, p. 42, etc. This copy is dated the first of Sha'bân, A.H. 1069 (A.D. 1659, April 24); the last pages a little injured.

No. 269, ff. 142, 2 coll., each ll. 15; ff. 1 and 2 supplied by a more modern hand; Nasta'lîk; size, 7¾ in. by 4 in.

1469

Another copy of the same.

Beginning as usual. Marginal and interlinear glosses throughout. Dated by 'Abd-alrahîm ibn Maulawî Shaikh-i-'allâm Muhammad the 5th of Ramadân, A.H. 1118 (here called the fifty-first year of 'Âlamgîr's reign) = A.D. 1706, Dec. 11. It was copied for Ghulâm Husain, commonly called Walî Muhammad (برای خواندن قرّة العین غلام حسین عرف ولی محمّد تحریر نموده شد).

No 1059, ff. 141, 2 coll., each ll. 15; Nasta'lîk; size, 8¾ in. by 5 in.

1470

The same.

Excellent copy, dated the last of Rajab, A.H. 1188 (A.D. 1774, Oct. 6)

No 266, ff 142, 2 coll, each ll. 15; Nasta'lîk; size, 8 in. by 5¼ in.

1471

The same

Modern copy, dated the 25th of Jumâdâ-althânî, A.H. 1210 (Fasli era 1203) = A.D. 1796, Jan. 6. An entry, dated Calcutta, March, 1806, on the fly-leaf at the back. Bibliotheca Leydeniana.

No. 2724, ff 149, 2 coll., each ll. 15; Nasta'lîk; illustrations on ff 10b, 48b, 65a, 70b, 72b, 82b, 92b, 96a, 97a, 109a, 113b, 114b, 125a, 128b, 131a, and 136b; size, 9⅝ in. by 5⅞ in.

1472

The same.

Another modern copy, dated the 5th of Rajab, A.H. 1210 (A.D. 1796, Jan. 15), at Seringapatam; it was written for Tipû Sultân. Bibliotheca Leydeniana.

No. 2501, ff. 190, 2 coll., each ll. 11 (on fol. 180a, ll. 13; on ff. 180b–190b, ll. 12); Nasta'lîk, mixed with Shikasta; size, 7¾ in. by 5⅝ in.

1473

The same.

Another copy, not dated. The poem concludes on fol. 126a; ff. 126b–127b contain some short stories, the first of which is written by the same scribe as the mathnawî, viz. by Lâla Câman La'lî, and begins: حکایت آورده اند که فرمان بر مهتر یوسف آمد که ای یوسف الخ.

No. 189, ff. 127, 2 coll., each ll. 12; Nasta'lîk, written half on white, half on brown paper; size, 9⅝ in. by 5½ in.

1474

The same.

No date. The first thirty-eight leaves collated.

No. 268, ff. 130, 2 coll., each ll. 15–16; ff. 1, 2, 8–16, and 128–130 supplied by another hand; Nasta'lîk; size, 7½ in. by 4 in.

1475

The same.

A well-written copy, without date.

No. 1864, ff. 143, 2 coll., each ll. 15; clear and distinct Nasta'lîk; size, 9½ in. by 5¾ in.

1476

The same.

No date.

No. 1848, ff. 143, 2 coll., each ll. 15; small, but clear Nasta'lîk; illuminated frontispiece; all the pages throughout sprinkled with gold; size, 9 in. by 5¾ in.

1477

The same.

No date. Occasional glosses, both marginal and interlinear.

No. 936, ff. 131, 2 coll., each ll. 16; Nasta'lîk; many leaves severely injured by the worms; size, 8⅞ in. by 5½ in.

1478

The same.

Modern copy, without a date. The right order of ff. 7–14 is: 7, 10, 9, 8, 13, 12, 11, 14, and of ff. 182–187: 182, 184, 183, 186, 185, 187.

No. 418, ff. 225, 2 coll., each ll. 9, large Nasta'lîk, size 8⅞ in. by 5⅞ in.

1479

Laṭîfa-i-Fayyâḍî (لطيفهٔ فيّاضى).

The correspondence of Faiḍî, collected by Nûr-aldîn Muḥammad, the son of Ḥakîm 'Ain-almulk and nephew of the poet (see fol. 3b, l. 13 sq.), A.H. 1035 (A.D. 1625, 1626), see Rieu iii. p. 792, iii. p. 984, etc., Elliot, History of India, vi. pp. 147–149. It is styled here simply انشاء فيضى; the proper title, as given above, is a chronogram for the date of the collection. Ḥakîm 'Ain-almulk of Shîrâz, the father of the collector, died the 27th of Dhû-alḥijjah, A.H. 1003 (A.D. 1595, Sept. 2), see his biography in Blochmann, Â'în-i-Akbarî, pp. 480 and 481; he had married a sister of Faiḍî and Abû-alfaḍl.

The work is divided into five chapters, called لطيفه, viz.:

1. Letters addressed to the Emperor Akbar (عرائض فيّاضى بوالا درگاه خلائق پناه ظلّ الهى شاهنشاه جلال الدّين والدّنيا اكبر پادشاه), on fol. 7b.

2. Letters addressed to 'Ulamâs and Ṣûfîe Shaikhs (مفاوضات فيضى بشرفاى عظام و علماى علّام وعرفاى معرفت انتظام), on fol. 51b.

3. Letters addressed to contemporary physicians (مفاوضات كه بحكماء معاصر قلمى شده), on fol. 93b.

4. Letters addressed to Amîrs, Khâns, etc. (بامراء عظام و خوانين الكرام), on fol. 116a.

5. Letters addressed to his father, brothers, and other relatives (رقائمى كه بوالد بزرگوار واخوان و اقارب قلمى شده), on fol. 129a; the last letters are all addressed to his brother Abû-alfaḍl. Another brother of his was Abû-alkhair. The five laṭîfas are preceded by Faiḍî's preface to his dîwân (see No. 1464 above), beginning here with the initial bait of the first ḳaṣîdah: يا ازلىّ الظّهور يا ابدىّ الخفا الخ.

The three manṭûḳas and the khâtimah which, according to Faiḍî's own statement, were to follow after the five laṭîfas, are wanting in this copy, just as in Rieu's.

Dated the 22nd of Shawwâl, in the fourth year of 'Âlamgîr's reign (= A.H. 1072, A.D. 1662, June 10).

No. 1064, ff. 136, ll. 17; Nasta'lîk; size, 7⅞ in. by 4¼ in.

1480

Rubâ'iyyât-i-Saḥâbî (رباعيّات سحابى).

654 rubâ'îs (besides some additional ones on the margin) by Maulânâ Saḥâbî of Astarâbâd (according to Taḳî Auḥadî of Shûshtar), usually called Najafî, because he had settled in Najaf, who died A.H. 1010 (A.D. 1601, 1602); comp. Bodleian Cat., No. 1063; Rieu ii. p. 672; A. Sprenger, Catal., pp. 42 (No. 587) and 552, 553; see also Haft Iklîm, No. 1171 (col. 467 in this Cat.), Khulâṣat-alafkâr, No. 130 (col. 307 in the Bodleian Cat.), and W. Pertsch, Berlin Cat., pp. 925 and 926 (where, by a mistake, the patron of the poet is called Shâh 'Abbâs II, instead of 'Abbâs I or the Great). In A. Sprenger, loc. cit., the collection of Saḥâbî's rubâ'îs is styled حقائق معنوى.

The quatrains are arranged alphabetically, and begin:

معنى فعل اسب هر ند و بيكورا
در پردهٔ قول كرده پنهان اورا

The initial rubâ'î of Sprenger's and Rieu's copies not found in this selection. Bibliotheca Leydeniana.

No. 2486, ff. 92–157a, five rubâ'îs in a page; Nasta'lîk, size 8¼ in. by 5 in.

1481

Dîwân-i-Walî (ديوان ولى).

The lyrical poems of Walî, who is, according to the Makhzan-algharâ'ib (No. 2947, col. 390, last line, in the Bodleian Cat.), which quotes several of the ghazals found in this and the following copy (for instance, that on fol. 98b, l. 5 sq.; fol. 69a, lin. penult., in the following copy), identical with Maulânâ Walî of Dasht-i-bayâḍ (in Khurâsân, or as the Safînah states, No. 356, col. 223 in the Bodleian Cat., in Kûhistân), who was contemporary with Ḥusain Thanâ'î of Mashhad (see Nos. 1449 and 1450 in this Cat.) and Mailî of Harât (who died about A.H. 1000 = A.D. 1591, 1592, see Rieu ii. p. 666, and Blochmann, Â'în-i-Akbarî, pp. 571 and 572), flourished in the reigns of Shâh Ṭahmâsp and Shâh 'Abbâs the Great, and was killed, according to the Safînah, loc. cit., A.H. 1012 (A.D. 1603, 1604); see another copy of his dîwân in A. Sprenger, Catal.,

p 589; comp. also Muntakhab-alash'âr, No. 705 (col. 254 in the Bodleian Cat.).

Contents:

Kasîdas and kit'as, without any order, intermixed with a few ghazals, on fol. 1b, beginning:

ای حریمت کعبهٔ حاجت روای جبرئیل
نقش نعلین تو محراب دعای جبرئیل

Ghazals and rubâ'îs, in alphabetical order, on fol. 97b, beginning:

شب نوید قرب در زد بندهٔ درگاه را
خوش اثرها بود در نی نالهٔ جانکاه را

A great number of lines throughout the copy are rather effaced. No date, as the colophon is torn away, but on fol 1a there are several seals, one of which bears the date A. H. 1077 (A. D. 1666, 1667)

No 2795, ff 151, 2 coll, each ll 12–13 Nasta'lîk, many pages spoiled by water, the last leaves greatly injured; size, 7¾ in by 4⅝ in

1482

Another copy of the same

Contents.

Kasîdas, on fol 1a, beginning

ای دل وجان درد و غمت را وطن
هر دو فدای تو چه جان و چه تن

It corresponds to the second kasîdah in the preceding copy

Ghazals and rubâ'îs, in alphabetical order, on fol 68a beginning as in the preceding copy

Short mathnawîs, and a few additional ghazals, on fol 101a sq., where also the margin is filled with poetry

At the end this dîwân is wrongly ascribed to Nâṣir Ali (who died A. H. 1108=A. D. 1696, 1697)

On fol. 1a the poet is called several times Walî Mashrab or Mushrib (ولی مشرب)

Dated the 17th of Jumâdâ-althânî, A. H. 1177 (A. D. 1763, Dec 23), by Mullâ Sayyid Hârî at Pêshâwar College of Fort William, 1825.

No 2318, ff 105, 2 coll., each ll 15, Nasta'lîk, size 8 in by 4⅝ in

1483

Dîwân-i-'Iyânî (دیوان عیانی).

The lyrical poems of Darwîsh 'Iyânî, the son of Maulânâ Rafîkî, comp. the Makhzan-algharâ'ib, No. 1643 (col. 353 in the Bodleian Cat.). He flourished in the beginning of the eleventh century of the Hijrah. The first ghazal, quoted in the Makhzan, is found here on fol 39a: تا هجر تو با جان من الخ.

In the supplement to Takî Kâshî's tadhkirah (see W Pertsch, Berlin Cat., pp. 614 and 615), two poets with the takhallus 'Iyânî are mentioned, one of whom is styled 'Iyânî Jarbâdkânî.

Contents:

Ghazals, in alphabetical order, on fol. 1a, beginning:

ای از دو کون جرزده دامان کبریا
مشکل رسد بدامن وصل تو تعبر ما

Kit'as and rubâ'îs, on fol. 142a, beginning: تا نقش بند کلکم گفتم زروی معنی الخ.

A mathnawî, a sort of سافینامه, on fol. 161a, beginning:

بیا ای که عمرت بغفلت گذشت
زمن گوش کن یکدم این سرگذشت

This poem was composed A. H. 1012 (A. D. 1603, 1604), according to the last bait:

گذشته بد از سال هجرت هزار
مرتب برو گشته هشت وچهار

No date

No 106, ff 167, 2 coll, each ll. 14; Nasta'lîk; size, 7 in by 4¼ in

1484

Dîwân-i-Nasîr Hamadânî (دیوان نصیر همدانی).

Lyrical poems by Khwâjah Nasîr-aldîn of Hamadân, the son of Khwâjah Mahmûd ibn Khwâjah Hasanbeg, with the takhallus Nasîr or Nasîrâ He went to India in Akbar's reign and met in A. H. 1015 (A. D. 1606, 1607) Takî Auhadî in Shîrâz, see A. Sprenger, Catal., p 512, Rieu iii p 1093b, l 3 sq, Âtashkada, No 616 (col 283 in the Bodleian Cat), and Makhzan-algharaib, No 2797 (ib col 387) The exact date of his death is not known

Contents

A short preface in prose, on fol. 1b, beginning: نگارنده که هزار و یک نام مبارکش هزار و یک چراغ بر افروخت الخ

Kasîdas, on fol 2b, beginning

زهی نقاب تو فانوس شمع نرم حضور
بملک حسن تو صحرا بشمس تجلّی طور

Kit'as and tarkîbbands, on fol 12b.

Ghazals, on fol. 16b, beginning: خدا زشهر نگرداند آفت مارا الخ

At the end, rubâ'îs and a few mathnawî-baits

No date

No 1999, ff. 34, 2 coll, each ll. 15; Nasta'lîk; size, 7¼ in. by 3¾ in

1485

Kulliyyât-i-Nau'î (کلّیات نوعی).

Complete poetical works of Mullâ Muhammad Ridâ Nau'î of Khabûshân (near Mashhad in Khurâsân), who was, about A. H. 1002 (A. D. 1593, 1594), in the service of prince Dâniyâl (see Haft Iklîm, No. 802, col. 436 in this Cat.), and died in Burhânpûr, A. H. 1019 (A. D. 1610, 1611); comp. Blochmann, Â'in-i-Akbarî, p. 606; Bodleian Cat., Nos. 1064–1066, and col. 769; Rieu ii. p. 674; Ouseley, Biographical Notices, pp. 161–166; A. Sprenger, Catal., pp 114 and 516, 517; W. Pertsch,

p. 696, No. 4, and p. 907 sq.; J. Aumer, p. 4; see also Safînah, No. 361 (col. 224 in the Bodleian Cat.), and Khulâṣat-alafkâr, No. 279 (ib. col. 312).

Contents:

Ḳaṣîdas, tarji's, and tarkîbbands, on fol. 1b, beginning:

گز بلای عشقم و لب تشنه سر تا پای من
صد حسین کشته در هر گوشهٔ صحرای من

The initial ḳaṣîdah, quoted by Sprenger, viz. صبحست صبح ساغر الخ, is found here on fol. 4b; most of the ḳaṣîdas are in praise of the emperor Akbar.

Ghazals, in alphabetical order, on fol. 36b, beginning:

سایهٔ گل تا بود حال رخ بستان ما
نقطهٔ نام تو بادا خطبهٔ دیوان ما

Rubâ'is, on fol. 91b, beginning:

نوعی بتو بیوفائی او حیفست
حیفست ستیزه رائی او حیفست

Sâḳînâma (ساقینامه), in praise of the Khânkhânân, on fol. 98b, beginning:

توئی اوّلین پیر میخانها ـ نهاد تو شبگیر پیمانها

Sûz u Gudâz (سوز و گداز), i.e. Burning and Melting, the famous story of a Hindû princess who ascended the funeral pile with her deceased husband, on fol. 110b, beginning:

الهی خسته ام را تالگی ده
سرشکم را جگر پر کالگی ده

This mathnawî is printed at the end of the first volume of the Akbarnâma, Lucknow, A. H. 1284.

No date.

No 2751, ff. 1–131, 2 coll., each ll. 15, distinct Nasta'lîḳ, size, 9⅝ in. by 6⅛ in.

1486

Tawârîkh-i-Ḳuṭbshâh (تواریخ قطبشاه).

A poem, celebrating the exploits of the Ḳuṭbshâhs, composed at the request of and dedicated to Muḥammad Ḳulî Ḳuṭbshâh, who died A. H. 1020 (A. D. 1612). The author, who conceals his name, was engaged in this work for ten years, see fol. 135b, l. 4 ab infra. It is subdivided into four maḳṣad, viz.:

1. آغاز تأریخ نسب نامهٔ قطبشاهی و پیدا شدن ملك سلطان قلی قطبشاه, on fol. 15b.
2. در ذکر سلطنت ملك سلطان قطبشاه, on fol. 50b.
3. در ذکر سلطنت ابراهیم قطب شاه, on fol. 108a.
4. در ذکر سلطنت . . . سلطان محمّد قلی قطبشاه, on fol. 127a.

Beginning:

نخستین چو آید بگفتن خرد
بتوحید یزدان سخن بشمرد

No date.

No. 2645, ff. 137, 4 coll., each ll. 19; clear and distinct Nasta'lîḳ; illuminated frontispiece; size, 15¾ in. by 10¼ in.

1487

Dîwân-i-Âṣaf (دیوان آصف).

A defective copy of the lyrical compositions of a poet, who, according to a number of chronograms on fol. 67b, and the names of the distinguished persons mentioned there, must have flourished under Shâh 'Abbâs the Great in the beginning of the eleventh century of the Hijrah. His ghazals, all consisting of a very short number of baits, contain no takhallus; but from the frequent appearance of آصف and آصفا in the beginning of baits, on fol. 66b, ll. 5, 9, and 12, and fol. 67a, l. 10, we conclude, that he styled himself *Âṣaf*, but he is decidedly *not* identical with Âṣaf Ḳummî, or Nizâm-aldîn Âṣafjâh, with the takhallus Âṣaf, both of whom belong to a much later period and lived at the court of the Moghul emperors in India (see the other Dîwân-i-Âṣaf, further down). The dates appearing on fol. 67b are: A. H. 1008 (ماوای خوشدلی), on the laying out of a garden by Âḳâ Khiḍr; A. H. 1012 (مسرل حدای کریم), on the building of a mosque by the same; A. H. 1018 (حیفست از اعتماد الدوله ایران پناه), on the death of Shâh 'Abbâs' famous wazîr I'timâd-aldaulah Ḥâtim beg (otherwise fixed in A. H. 1019, see Rieu i. p. 185b) and A. H. 1019 (جانشین پدر مدام شدی), on the appointment of Ḥâtimbeg's son Ṭâlibkhân (otherwise called Abû Ṭalibkhân, see Rieu i. p. 187a), as his father's successor; an earlier date, viz. A. H. 1005 (چشم من نیمور شد), on the death of Amîr Nûr-aldîn Muḥammad Ṭabâṭâbâ'î, appears, on fol. 68a, l. 3.

This dîwân contains:

Ḳaṣîdas, ḳiṭ'as, and tarkîbbands, with the before-mentioned chronograms at the end, on fol. 57a, beginning abruptly in the middle of a poem.

Ghazals, in alphabetical order, intermixed with and followed by rubâ'is and fards, on fol. 68b, beginning

ای زتو نند در زبان نطق سخن سرای را
فکر تو باعث جنون عقل گره گشای را

No date.

No 284, ff 57–95, 2 coll., each ll. 15; very careless Nasta'lîḳ, size, 7¾ in. by 4 in.

1488

Dîwân-i Sanjar (دیوان سنجر).

Complete poetical works of Mîr Muḥammad Hâshim, with the takhallus Sanjar, the son of Mîr Rafî'-aldîn Ḥaidar Mu'ammâ'î of Kâshân, with the takhallus Rafî'î (the great riddle-writer, who died A. H. 1032 = A. D. 1622, 1623, see Safînah, No. 394 in Bodleian Cat., col. 224). Sanjar came to India A. H. 1000 (A. D. 1591, 1592), where the emperor Akbar bestowed upon him the takhallus Farâghî (used by him in some ghazals), after being imprisoned by Akbar and finally released, he went to Ibrâhîm 'Âdilshâh's court in Bijâpûr and died there, A. H. 1021 (A. D. 1612, 1613); comp. Blochmann, Â'in-i-Akbarî, p. 595; Rieu ii. p. 675a; W. Pertsch, Berlin Cat., p. 909; A. Sprenger, Catal., pp. 123 and 571; see also Safînah, No. 366 (col. 223 in the Bodleian Cat.); Khazâna-i-'âmirah, No. 58 (ib.,

col. 257), and Atashkada, No. 574 (Ib. col. 282). Sanjar's brother, Mir Ma'sum (who died A. H. 1052 = A. D. 1642, 1643), was likewise a good poet, see Safinah, loc. cit., No. 395.

Contents:

Kasîdas (in honour of Akbar, Sulṭân Khusrau bin Jahangîrshâh etc.) and kit'as, on fol. 1b, beginning:

ای جوهر ذات تو زاشباهٔ مبرّا
نازان بوجود تو تبارك و تعالی

Ghazals, in alphabetical order, on fol. 44b, beginning:

اختیاری (اختیار) خود داری هر چه میکنی یارا الخ.

At the end of this part some rubâ'îs.

A mathnawî, without any title (probably a ساقینامه), on fol. 125b, beginning:

الهی سینهٔ درد آشنا ده
غم از هر دل که بستانی دما ده

This last part is much injured.

Dated A. H. 1041 (A. D. 1631, 1632).

No 1088, ff 143, 2 coll., each ll. 16; Nasta'lîk; illuminated frontispieces on ff. 1b, 44b, and 125b; size, 7½ in. by 4 in.

1489

Dîwân-i-Nażîrî (دیوان نظیری).

The lyrical poems of Mullâ Muḥammad Husain Nażîrî of Nîshâpûr, a pupil of Maḥsharî of Khwândsâr in Gujarât (see Safînah, No. 362, col. 223 in the Bodleian Cat.). He lived some time in Kâshân, where he had poetical contests with contemporary poets, and went then to India, where he entered the service of the Khânkhânân. In A. H. 1012 (A. D. 1603, 1604) he performed the pilgrimage to Makkah, and afterwards went to Gujarât. He died in Aḥmadâbâd, A. H. 1021 (A. D. 1612, 1613), according to two ta'rîkhs, viz. رفت حسّان العجم آه, quoted in the Makhzan-alghara'ib, No. 2738 (col. 385 in the Bodleian Cat.; the date A. H. 1022, as given in Blochmann, Â'in-i-Akbarî, p. 580 note, arises from the incorrect reading of the chronogram as از دنیا الخ, which is against the metre هزج), and مرکز دائرهٔ بزم کجا است, by Dâghistânî (see Blochmann, loc. cit.); the Khazâna-i-'âmirah also fixes his death in A. H. 1021 (No. 124, col. 259, in the Bodleian Cat.). Other, incorrect, dates given are A. H. 1019 (in the Ṭabaḳât-i-Shâhjahânî = A. D. 1610, 1611) and A. H. 1023 (A. D. 1614), see Safînah, No. 552 (col. 229 in the Bodleian Cat.), and Ouseley, Biographical Notices, p 252. The Hamîsha Bahâr (A. Sprenger, Catal., p 130) assigns the poet's death, quite wrongly, to the beginning of Shâhjahân's reign. Other copies of Nażîrî's dîwân are described in Bodleian Cat., Nos. 1074 and 1075; Rieu ii. pp. 817b and 818a; A. Sprenger, Catal., pp. 515, 516; W. Pertsch, Berlin Cat., p. 701, No. 37, and p. 908; comp. also Haft Iklîm, No. 764 (col. 433 in this Cat.); Âtashkada (No. 284, col. 272 in the Bodleian Cat.); and A. Sprenger, Catal., pp. 65 and 114. Nażîrî's brother, Maulânâ Sharaf of Nîshâpûr, was a famous musician in the service of the Khânkhânân, see Blochmann, p. 613, note 3.

This dîwân contains:

Kasîdas and tarji'bands, without any order, beginning, on fol. 1b:

ای جلالت خلوت از اغیار تنها ساخته
حکمت تو از کرم دهی کار فردا ساخته

Ghazals, in alphabetical order, on fol. 114b, with some rubâ'îs at the end (on fol. 276b sq.). Beginning of the initial ghazal:

اذا ما شئت ان تحیی حیوة حلوة المحیا
برسوائی بر آور سر ز مستوری برون نه پا

Beginning of the initial rubâ'î: از دوست منادی است رگ وپوست الخ (correctly از اندر as in No. 3341).

Dated at Ḥaidarâbâd the 8th of Jumâdâ-alâkhar, A. H. 1062 (A. D. 1652, May 17).

No 85, ff. 286, 2 coll., each ll. 17–18; careless Nasta'lîk; size, 9 in. by 5½ in.

1490

Another, very defective, copy of Nażîrî's dîwân.

Contents:

Kasîdas and tarji'bands, on fol. 1b, beginning as in the preceding copy. This part breaks off already, on fol. 54b, in consequence of a very large lacuna, in a kasîdah in praise of 'Alî; the last bait appearing here corresponds to fol. 7b, l. 9 in the preceding copy.

Ghazals, on fol. 55a, defective at the beginning, in consequence of the same lacuna; they begin here with the last hemistich of a poem, rhyming in ش, viz.:

شود پروانه‌را بال و پرّاش

corresponding to fol. 206a, l. 3 ab infra in the preceding copy.

Rubâ'îs, on fol. 127a, last line, beginning: آن کیست که نازم الخ, corresponding to the second rubâ'î in the preceding copy.

This part too is incomplete at the end, and breaks off on fol. 137b.

No. 296, ff. 48–137, 2 coll., each ll. 17; Nasta'lîk; size, 8 in. by 4 in.

1491

Nażîrî's ghazals and rubâ'îs.

The ghazals, arranged alphabetically, begin, on fol. 1b, with the usual initial bait: اذا ما شئت الخ.

Rubâ'îs, on fol. 150b, beginning:

ای از تو صور نگار هرجا کوری
زیب از تو دهد بعاریت هر عوری

This is the fifth rubâ'î in No. 85 (1489 in this Cat.), and the first in No. 1074 of the Bodleian Cat.

No date.

No. 474, ff. 156, 2 coll., each ll. 15; clear and distinct Nasta'lîk; size, 8¾ in. by 4¾ in.

1492

Another, slightly defective, copy of the same.

Ghazals, in alphabetical order, on fol. 1b, beginning as usual.

Rubâ'îs, on fol. 190b, beginning: از دوست منادی است الخ

This part is incomplete at the end; the last rubâ'î, on fol. 192b, یك قوم مسافر الخ, corresponds to fol. 278a, last two lines in No. 85 (1489 in this Cat.). Ff. 91b and 92a are left blank; some slight injuries here and there.

No. 3341, olim 13, J. 20, ff. 192, 2 coll., each ll. 14-15; careless Nasta'lîk; size, 7⅛ in. by 4 in.

1493

Dîwân-i-Waṣlî (ديوان وصلي).

The poems of Âghâ (Mirzâ or Khwâjah) Muḥammad Ṭâhir Waṣlî of Rai, the son of Khwâjah Muḥammad Sharîf Hijrî (see above, No. 1440), and elder brother of Mirzâ Ghiyâthbeg I'timâd-addaulah, the wazîr of Jahângîr and father of the famous Nûr Jahân Begam. Ghiyâthbeg died in Rabî' I, A.H. 1031 (A.D. 1622, Jan.-Feb.), see Blochmann, Â'în-i-Akbarî, p. 509. The exact date of Waṣlî's death is not known, see Haft Iklîm, No. 1116 (col. 461 in this Cat.); Safînah, No. 191 (col. 217 in the Bodleian Cat.), and Makhzan-algharâ'ib, No. 2971 (ib., col. 391).

This collection contains:

Ghazals, rubâ'îs, and fards, in alphabetical order, on fol. 61b, beginning:

خوشوقت وخندان نگذران خوشوقت وخندان صبح را
شاید که تا صبح دگر در یافت نتوان صبح را

Tarji'ât and some rubâ'îs, on fol. 82b, beginning:

چه کرده ام که دگر مهر بر دهان داری
خدنگ ناز دگر تازه در کمان داری

A mathnawî, styled در صفت گنجفه, 'on the game of cards,' on fol. 91b, beginning:

زر نداشت وزیر خواهد باج
چون گدائی بچرخ خود محتاج

Kaṣîdas, kiṭ'as, a few rubâ'îs, and one fard, on fol. 95a, beginning:

نزدیك شد دلا که سر آید زمان غم
ندهد بروزگار دگر کس نشان غم

Another mathnawî, entitled خسرو و شیرین, 'the love-story of Khusrau and Shîrîn,' on fol. 101b, beginning:

الهی شیوهٔ طاعت عطا کن ـ بنور خود دلم را آشنا کن

This poem is incomplete in consequence of a lacuna after fol. 108.

Another series of kaṣîdas, tarji'ûs, kiṭ'as, ghazals, and rubâ'îs, beginning abruptly (in consequence of the same lacuna), on fol. 109a, in the middle of a kaṣîdah, rhyming in ی.

Dated by Abd-alraḳîb, the 24th of Shawwâl, A.H. 1069 (A.D. 1659, July 15).

No. 328, ff. 61-149, 2 coll., each ll. 15-18; distinct Nasta'lîk; size, 10½ in. by 5½ in.

Zulâlî (Nos. 1494-1498).

1494

Sab' Sayyârah (سبع سيّاره).

The seven mathnawîs of Ḥakîm Zulâlî of Khwânsâr in 'Irâḳ, who flourished under Shâh 'Abbâs I and died soon after the completion of the best known among his epopees, the محمود و ايار (No. 2 in this collection), which was finished A.H. 1024 (A.D. 1615), but left unarranged, that is to say, either in the same year 1024, or in A.H. 1025 (A.D. 1616), see the remarks in Ṭâhir Naṣrâbâdî's tadhkirah (A. Sprenger, Catal., p. 91), where, however, the wrong date of A.H. 1020 (A.D. 1611, 1612) is given for the completion of that mathnawî. The earlier date of Zulâlî's death, given in the Safînah, No. 382 (col. 224 in the Bodleian Cat.), as well as in the Khulâṣat-alkalâm, No. 32 (ib., col. 297), viz. A.H. 1016, is an evident mistake for 1026 (A.D. 1617); likewise wrong is the later date, A.H. 1031 (A.D. 1622), which is found in the Khulâṣat-alafkâr, No. 116 (ib., col. 306); the Haft Iklîm, which was completed A.H. 1002 (A.D. 1593, 1594), mentions Zulâlî in No. 976 (col. 449 in this Cat.), but, of course, without any reference to his mathnawîs which were not yet written at that time. Comp. on Zulâlî and his mathnawîs Bodleian Cat. Nos. 1081-1084; A. Sprenger, Catal., pp. 592 and 593, and Rieu ii. pp. 677 sq. According to the Âtashkada, No. 436 (col. 277 in the Bodleian Cat.) Shaikh 'Abd-alḥusain of Kamrah put Zulâlî's works in order, and Mullâ Ṭughrâ of Mashhad wrote a preface to them (see below in No. 1497). The seven mathnawîs, which are also styled سبعه سيّاره, هفت سيّاره, هفت آشوب, or, as here (and in No. 1497 too), آشوب نامه, تصنيف زلالي, are arranged in the following order in this copy:

1. Sulaimânnâma (سليمان نامه), also styled Sulaimân u Balḳîs (سليمان و بلقيس), the story of king Solomon and the queen of Sheba, on fol. 1b, beginning:

بنام جهانگير دلهاى تنگ ـ كه آمد سليمانش يك مور لنگ

Of the author's prose-preface to this mathnawî only a portion is left, on fol. 1a, beginning: سواد . . . مبارك مدّتى الخ, corresponding to No. 253 (1496 in this Cat.), fol. 48b, l. 5 ab infra.

2. Maḥmûd wa Ayâz (محمود و ايار), the story of Sulṭân Maḥmûd of Ghazna and his beloved slave Ayâz, preceded on fol. 20b by a préface, which combines the general دیباچه of the seven mathnawîs with the special short preamble, belonging to this poem exclusively (as a comparison with No. 1496 in this Cat. and with No. 1081 in the Bodleian Cat. proves, comp. also Rieu ii. p. 677b), beginning: تقدير قدرت

و تصویر صنعت صانعی و قادری را مقدور و مصوّرست الخ.

The special preface (not separated from the other) begins on fol. 21b, l. 11, the mathnawî itself on fol. 22b:

بنام آنکه محمودش ایازست ـ غمش بتخانهٔ ناز و نیازست

This mathnawî was commenced in A.H. 1001 (A.D. 1592, 1593) and completed A.H. 1024 (A.D. 1615), see the chronogram in Rieu and Sprenger, loc. cit. The poet was therefore engaged in it for twenty-three years, not merely for thirteen, as the Safînah and the Khulâsat-alkalâm assert (see above). It was edited Lucknow, A.H. 1290 (A.D. 1874). A defective copy of the same is also noticed in W. Pertsch, Berlin Cat., p 910.

3. Shu'la-i-Didâr (شعلهٔ دیدار), 'the flame of vision,' a mystical and didactic mathnawî in forty-nine شعله or flames, preceded, on fol. 174b, by a preface, beginning: سبحان الله از تنمیه این آیه در فهرست نظر شعلهٔ دیدار الخ. Beginning of the mathnawî, on fol 175b:

نام او تاج سر هر نامهٔ ـ شعلهٔ دیدار هر هنگامهٔ

4. Maikhâna (میخانه), 'the wine-tavern,' in forty قدح or cups, preceded, on fol. 194b, by a preface, beginning: الحمد لله ارد وستکانی این آیهٔ الهی پیمانه الخ Beginning of the mathnawî, on fol 196b

نام او داده سینه میخانه ـ دهن هر که هست پیمانه

5. Ḥusn-i-Gulûsûz (حسن گلوسوز), 'the sweetest beauty,' in forty-one جلوه or effulgences, preceded on fol 218a, by a preface, beginning: تعالی شانه ازین آیه مطالعهٔ فیروز در شان فهرست الخ. Beginning of the mathnawî, on fol. 219b:

بسم الله الرّحمٰن الرّحیم ـ نصّ صحیح است کلام قدیم

The initial bait in No. 1081 of the Bodleian Cat., viz:

بسم الله الرّحمٰن الرّحیم ـ تیر شهابست بدیو رجیم

is found here on fol. 220b, l. 5 ab infra.

6 Âdhar u Samandar (آذر و سمندر), 'fire and salamander,' preceded, on fol. 243b, by a preface, beginning: آه ازین آیهٔ دلسوز اثر در جگر گدازی الخ. Beginning of the mathnawî, on fol. 245b:

نامش عشقست و حسن دفتر ـ آتش ساقیست کو سمندر

7. Dharra u Khwurshîd (ذرّه و خورشید), 'moth and sun,' preceded, on fol. 260b, by a preface, beginning: ما شاء الله ازین آیه بسم وامّید در فهرست نثر الخ. Beginning of the mathnawî, on fol. 261b:

سخنم کرد بنامش جاوید ـ ذرّه را جوهر تیغ خورشید

The initial bait in No. 1081 of the Bodleian Cat. (quoted in Sprenger, loc. cit., too); viz.

نام او کرد مرا شعله فروز ـ نتوان گفت بآتش که مسوز

is found here, on fol. 261b, lin. penult., as the twelfth verse of the poem. In the same copy of the Bodleian Cat. an eighth mathnawî, without title, is noticed.

No date.

No. 403, ff. 271, 2 coll., each ll. 21; Nasta'lîk; size, 9¾ in. by 5⅓ in.

1495

Another copy of Zulâlî's seven mathnawîs.

All the prefaces are wanting in this copy, which is dated A.H. 1155 (A.D. 1742, 1743) by Ḳâsim bin 'Azîz-allâh of Jarbâḍḳân.

The seven mathnawis are here arranged in the following order:

1. Mahmûd wa Ayâz, on ff. 1b–106b, centre-columns.
2. Husn-i-Gulûsûz, on fol. 1b sq, margin-column.
3. Dharra u Khwurshîd, on fol. 31b sq., margin-column
4. Âdhar u Samandar, on fol. 45b sq., margin-column.
5. Shu'la-i Didâr, on fol. 51b sq., margin-column.
6. Sulaimânnâma, on fol. 62b sq., margin-column.
7. Maikhâna, on ff 97a–106b, margin-column, and ff 107a–113, both centre-columns and margin-column.

The beginnings are the same as in the preceding copy.

No. 1909, ff 113, 2 centre-coll, each ll. 23, and a margin-col, ll 20, small, but clear Nasta'lîḳ; size, 10¼ in. by 5 in.

1496

The same, without the Maikhâna.

Contents:

The general preface or دیباچه by the author, beginning, on fol. 1a, as in No. 1494, fol. 20b sq.: تقدیر قدرت و تصویر صنعت صانعی و قادری را الخ; the special preface to Mahmûd wa Ayâz begins on fol. 1b middle

The six mathnawis, with their prefaces, contained in this copy, are in the following order (all of them in a somewhat short and abridged form):

1. Mahmûd wa Ayâz, on fol. 2a.
2. Shu'la-i-Didâr, on fol. 37b (headed نسخهٔ دوم).
3. Ḥusn-i-Gulûsûz, on fol. 40b (headed رسالهٔ سیم), beginning here as in No. 1081 of the Bodleian Cat., see above, No. 1494, 5. The usual beginning is here the thirteenth bait, with this modification, however, in the second hemistich: نصّ صحیحست و کلام کلیم.
4. Âdhar u Samandar, on fol. 44b (headed رسالهٔ چهارم).
5. Dharra u Khwurshîd, on fol. 47b (headed رسالهٔ پنجم), beginning, as in No. 1081 of the Bodleian Cat.: نام او کرد مرا شعله فروز الخ, comp. above, No. 1494, 7, where this bait is the twelfth of the mathnawî.
6. Sulaimânnâma, on fol. 49a (headed رسالهٔ ششم), beginning as usual, but with this slight modification in the second hemistich: که آمد سلیمانی بیك مورلنگ.

Instead of the seventh mathnawî of Zulâlî, the Maikhâna, this copy contains Wahshî Bâfiḳî's فرهاد و شیرین, beginning, on fol. 50b, as in Nos. 1444 and 1445 above, viz.: الهی سینهٔ ده آتش افروز الخ; but this work of Wahshî's is nevertheless designated here as رسالهٔ هفتم.

No date. The right order of ff. 2–10 is: 2, 6, 4, 5, 8, 9, 7, 3, and 10.

No. 253, ff. 59, 5–7 coll., with a great variety in the number of lines from 16 to 22; they are partly written in diagonal lines; bad Shikasta; size, 8⅝ in. by 6¼ in.

1497

Maḥmûd wa Ayâz (محمود وایاز).

Another copy of Zulâli's most renowned mathnawî, much fuller than all the preceding ones and moreover containing Mullâ Ṭughrâ's preface to the poet's works, which begins, on fol. 1b: این خطبهٔ را چو خامهٔ طغرا تمام کرد — آشوب نامه اش زره شوز نام کرد شکر ناظمی که ابهاب بروج سپهر از معنئ ابداعش صورت وجود بسته الخ.

On Mullâ Ṭughrâ of Mashhad, who died somewhat before A.H. 1078 (A.D. 1667), see Bodleian Cat., No. 1389, and the various collections of his poetical and prose works further below in this Cat., Nos. 1586–1591.

Beginning of the mathnawî itself, on fol. 13b. بنام آنکه محمودش ایازست الخ.

This copy is dated the 27th of Rabî'-althânî, A.H. 1092 (A.D. 1681, May 16), at Ibrâhîmâbâd, usually called Sodharah (سودهره), in the district of Lâhûr. Collated. It belonged formerly to Mr. Richard Johnson, A.H. 1194 (A.D. 1780).

No. 238, ff. 223, 2 coll., each ll. 17; Nasta'lîk; two illuminated frontispieces on ff. 1b and 13a, the first two pages richly adorned; size, 8½ in. by 4¼ in.

1498

Another copy of the same.

A much shorter and abridged copy of Zulâlî's Maḥmûd wa Ayâz, without a date. Beginning as usual.

No. 206, ff. 131–194, 2 coll., each ll. 12, Nasta'lîk, size 9½ in. by 5½ in.

1499

Kulliyyât-i-Malik Ḳummî (کلیات ملک قمی).

The poetical works of Malik Ḳummî, who went about A.H. 987 (A.D. 1579) to the Dakhan, where he lived nearly forty years, first in Aḥmadnagar, later on in Bijâpûr in the service of Ibrâhîm 'Âdilshâh II (A.H. 988–1037 = A.D. 1580–1627), and died A.H. 1024 or 1025 (A.D. 1615 or 1616), according to some two months, according to others one year before his son-in-law, the poet Ẓuhûrî (see No. 1500 sq.); a few tadhkiras even state, that both poets died in the same affray, A.H. 1025. The latter date is, as far as Malik Ḳummî is concerned, corroborated by the following chronogram: او سر اهل سخن بود, comp. A. Sprenger, Catal., pp. 125, 151, and 481; Safînah, No. 560 (col. 229 in the Bodleian Cat.); Khulâṣat-alafkâr, No. 262 (ib., col. 311); Beale, Oriental Biogr. Dictionary, p. 168a; see also Rieu ii. p. 678, and iii. p. 1091a. A son of Malik Ḳummî, Maulânâ 'Abd-alkhâlik Samandar, who excelled as poet also, died, according to the Safînah, No. 565 (col. 229 in the Bodleian Cat.), A.H. 1029 (A.D. 1620); according to the Makhzan-alghara'ib, No. 1089 (ib., col. 338), already A.H. 1016 (A.D. 1607, 1608), nine years before his father.

This collection of the poetical works of Malik Ḳummî contains:

1. A mathnawî, on fol. 90b, different from both the mathnawîs noticed in A. Sprenger, Catal., p. 482; it begins:

بنام آنکه در دلها وطن ساخت
صنم را قبلهگاه برهمن ساخت

Fol. 103b is left blank.

2. Ḳaṣîdas, on fol. 121b, beginning as in Sprenger: دل اسناد رموز و خامشی آیات برهانش الخ.

3. Ghazals, in alphabetical order, on fol. 178b, beginning:

ای بناست لوحهٔ دیباچهٔ دیوان ما
صفحهٔ دیوان عشقت چهرهٔ ایمان ما

4. Ḳiṭ'as and rubâ'îs, on fol. 325a, beginning:

دوش کر مورد بهشت شما — یافت تیمار گل تیمار

No date.

No. 210, ff. 90–342, 2 coll., each ll. 17; Nasta'lîk, the first two and the last four leaves supplied by a later hand, worm-eaten throughout; size, 8⅝ in. by 4¾ in.

Ẓuhûrî (Nos. 1500–1514).

1500

Kulliyyât-i-Ẓuhûrî (کلیات ظهوری).

A large (but by no means complete) collection of the poetical and prose-works of Maulânâ Nûr-alddîn Muhammad Ẓuhûrî of Tarshiz, or rather of Khujand near Tarshiz, in Khurâsân, who went in early life to Yazd and betook himself A.H. 988 (A.D. 1580) to the Dakhan, where he, like Malik Ḳummî, first settled in Aḥmadnagar, and afterwards in Bijâpûr. He married Malik Ḳummî's daughter and died, according to most tadhkiras, A.H. 1025 (A.D. 1616), see the preceding copy of Malik Ḳummî's Kulliyyât; only Beale, Oriental Biographical Dictionary, p. 286b, gives the later date, A.H. 1026 (A.D. 1617), and the Khulâṣat-alkalâm, No. 44 (col. 298 in the Bodleian Cat.), fixes his death in A.H. 1025 or 1027 (A.D. 1618); see besides Safînah, No. 559 (col. 229 in the Bodleian Cat.); Khazâna-i 'âmirah, No. 75 (ib., col. 258); Khulâṣat-alafkâr, No. 167 (ib., col. 308); Makhzan-alghara'ib, No. 1503 (ib., col. 349), and A. Sprenger, Catal., pp. 44, 112, 125, and 151; other copies of Ẓuhûrî's works are described in Bodleian Cat., Nos. 1076–1080; Rieu ii. pp. 678 and 679, 741 and 742, etc.; A. Sprenger, Catal., p. 58; Rosen, Persian MSS., p. 264; W. Pertsch, Berlin Cat., pp. 909 and 910, etc. 'Abd-alrazzâḳ Sûratî's notice of the poet, under the title of مقدمات ظهوری (written A.H. 1212 = A.D. 1797, 1798), has been lithographed in Cawnpore, 1873.

The present collection contains:

1. A prose-treatise of the same character as Ẓuhûrî's well-known prefaces to the Nauras, the Gulzâr-i-Ibrâhîm, and the Khwân-i-Khalîl, but different from these three and from all the other treatises hitherto known as com-

posed by the same author, in spite of the frequent mention of the گلزار ابراهیم, see fol. 1b, ll. 4 and 5: گلزار ابراهیم نام نهاد; fol. 2a, l. 4 ab infra: آب یکگلزار ابراهیم داد, and fol. 4b, last line: که شد گلزار ابراهیم نامش (the genuine preface to the گلزار ابراهیم follows in No. 4 of the present copy). Beginning, on fol. 1b:

ای نورس گلزار براهیم از تو
وی آتش نمرود تف بیم از تو
بمرایهٔ داد و زینت عدل توئی
تمکین سریر شان دیهیم از تو

This treatise, in ornate prose, interspersed with verses, seems like the three, mentioned above, written in homage of Ibrâhîm 'Âdilshâh II (see No. 1499).

2. Manba'-alanhâr (منبع الانهار), a mathnawi, which is ascribed in A. Sprenger, Catal., p. 482, to Malik Kummî, and appears there in the Kulliyyât of that poet; but the Khulâṣat-alkalâm (see above) gives extracts from this poem under Żuhûrî, see Elliott Coll., No 184 in the Bodleian Library, ff. 40b–44b. Beginning, on fol. 5b.

بسم الله الرحمن الرحیم — اهدنا الصراط المستقیم

The title (not mentioned in the Khulâṣat-alkalam) appears in the last bait: منبع انهار بپایان رسید. It is divided into eighteen نهر, with numerous subdivisions. As a strange coincidence it may be noted, that on fol. 11a, l. 11, the same bait is used which appears in Zulâlî's حسن گلوسوز, see No 1494, fol 220b, l 5 ab infra, and No. 1496, fol. 40b, viz:

بسم الله الرحمن الرحیم — تیر شهابست بدیو رجیم

3. Tarkibbands, tarji's, and ḳasidas, intermixed with some ḳiṭ'as and ghazals, and concluded (on fol. 130b sq.) by various strings of rubâ'is. Beginning, on fol 66b

فتحست کلید در گشادیم — بر نه در چرخ در گشادیم

This initial poem has the following heading: بفتح در نه تو کلید گشایش از قلعه گشای فکر گرفتن و دل مدحت عادلخدیو در کمر ترکیبند کرده از خاتمه گرفتن.

4. Preface to the گلزار ابراهیم, in ornate prose, mixed with verses, beginning, as in all other copies of this prose-treatise, on fol. 138b: خرمی چمن سخن بطراوت حمد بهار پیرائیست که گلزار ابراهیم در رخسار یوسف طالقان الخ. It is in praise of Ibrâhîm 'Âdilshâh II, and concludes with the following bait:

داستان شد ختم بستان رخش — غیرت گلزار ابراهیم باد

5. Another series of tarkibbands, tarji's, and ḳasidas, beginning, on fol. 146b:

ای شده سود از تو زیان همه — جنس غمت زیب دکان همه

The initial ḳasîdah of No. 1076 of the Bodleian Cat., and of No. 931 in the Berlin Collection cannot be traced in either series of tarkibbands and ḳasîdas, nor is the long tarji'band found here, which appears in the same copy of the Bodleian Library, fol. 24b sq.

6. Ghazaliyyât (غزلیات), beginning, on fol. 224b.

بر داشتی نقاب زدیدن بر آمدم
در گفتن آمدی زشنیدن بر آمدم

The usual initial ghazal, viz. ایکه (or آنکه) خواهد داشت الخ (see No. 1505), is not found in this copy; all ghazals, however, exhibit the takhallus ظهوری.

7. Another very large collection of rubâ'is, divided into twenty-two sections, beginning, on fol. 236b:

بر مهر زعارض تو تقدیم خوشست
پیش تو زمه سجدهٔ تعظیم خوشست

There are also some additional rubâ'is on the margin of ff 244a–246b.

This copy is not dated, but is decidedly one of the oldest we possess, since there are, on fol. 1a, several seals of the emperor Shâhjahân, to whose library this MS. belonged, with the dates A. H. 1045 and 1046 (A. D. 1635–1637).

No 327, ff. 284, 2 coll., each ll 18; distinct Nasta'lîk; illuminated frontispieces on ff. 1b, 5b, and 138b; size, 10⅝ in. by 5⅝ in

1501

Ash'âr-i-Żuhûrî (اشعار ظهوری).

A collection of poetical works only by Żuhûrî, containing.

1 Tarkibbands and tarji's, on fol. 1b, beginning:

ای نام تو بر سر زبانها — وی یاد تو در میان جانها

see No. 1076 in the Bodleian Cat.

2 Sâḳînâma (ساقی نامه), the famous mathnawi which Żuhûrî dedicated to Burhân Nizâmshâh II of Aḥmadnagar (who reigned A. H. 999–1003 = A. D. 1591–1595), on fol. 130b, beginning:

ثناها همه ایزد پاکرا — ثرتا ده طارم ناکرا

It has been lithographed in Lucknow, 1849. Special copies of this mathnawi are mentioned in the Bodleian Cat., Nos. 1078 and 1079, and col. 766; Rieu ii. pp. 678b and 679a; W. Pertsch, Berlin Cat., p. 64, No. 10 a, and p. 697, No. 11.

3. Ḳasîdas, mixed with some ḳiṭ'as and arranged alphabetically, on fol. 275b, beginning:

ای تشخص ده فنا و بقا — بر بقایت فنای چهله گوا

corresponding to fol. 21b, first line, in the following copy.

This copy, in which Żuhûrî's ghazals and rubâ'is are entirely wanting, is dated by Darwîsh Ibn Muḥammad Ṣâliḥ the 20th of Jumâdâ-alawwal, A. H. 1176 (A. D. 1704, Sept. 20), in Kashmîr.

A دیوان ظهوری was lithographed at Lucknow, 1870.

No. 763, ff. 505, 2 coll., each ll. 16, and a loose leaf without a catchword, evidently belonging to the Sâḳînâma; Nasta'lîk; an illuminated frontispiece at the beginning of each part; size, 10½ in. by 6 in.

1502

Diwân-i-Żuhûrî (دیوان ظهوری).

A collection of Żuhûrî's lyrical poems, which, however, consists of tarkîbbands, tarji's, and kaṣidas only, in four distinct sections, viz.:

1. On fol. 1b, beginning as in the preceding copy:

ای نام تو بر سر زبانها الخ.

2. On fol. 116b, beginning:

فصل ریحان و یاسمین آمد ـ مغز ایّام نافه چین آمد

corresponding to fol. 202b in No. 1500.

3. On fol. 175b, beginning:

معلّم نشأه توفیق وقعر دل دبستانش
مسائل اتّحاد حسن عشق و وصل برهانش

4. On fol. 261b, beginning:

ایّام مأتمست بمأتمسرا نشین
روز خدای آمده از خود جدا نشین

This last section or series contains exclusively tarkîbbands.

Collated. On fol. 1a there is given as date of this copy the 1st of Rabî'-althânî, A.H. 1071 (third year of 'Âlamgîr's reign) = A.D. 1660, Dec. 4. It belonged formerly to Mr. Richard Johnson.

No. 330, ff. 277, 2 coll., each ll. 19; Nasta'lîk; size, 10½ in. by 5¾ in.

1503

The same.

This very large collection of Żuhûrî's lyrical poems contains, in contrast to the preceding copy, only ghazals and rubâ'îs.

Beginning of the ghazals, on fol. 1b:

بی امن وامان ساخته خوف و خطرم را
مستی شده خوش محتسبی شور و شرم را

Beginning of the rubâ'îs, on fol. 332a:

ای از تو همه نهان و پیدا پیدا
در مدّت تو همیشه فردا فردا

Copied by 'Ibâd-allâh bin Sayyid Luṭf-allâh alḥusainî almadanî for Mîr Muḥammad Ḥusain alḥasanî, and dated the 25th of Jumâdâ-alûlâ in the forty-first year of—(probably 'Âlamgîr's reign = A.H. 1109, A.D. 1697, Dec. 9).

No. 196, ff. 418, 2 coll., each ll. 15; Nasta'lîk; size, 9¼ in. by 4¾ in.

1504

The same.

This collection, much smaller than the two preceding ones, contains:

1. Tarkîbbands and tarji's, with one large kaṣîdah at the end, on fol. 95a, beginning:

ای ز چشم تو مست هشیاری
نائب غمزهٔ تو خونخواری

2. Ghazals, in alphabetical order, on fol. 115b, beginning:

عشق بتان سرشته صفا در سرشت ما
بر صبح کعبه تافته شام کنشت ما

Copied probably A.H. 1176 (A.D. 1762), as the first part of the MS. (Jâmî's diwân; see No. 1312 above) is dated that year.

No. 875, ff. 95–188, 2 coll., each ll. 17; careless Nasta'lîk size, 10¼ in. by 5⅛ in.

1505

An incompleté copy of Żuhûrî's ghazals.

Ghazals, in alphabetical order, breaking off, on fol. 184b, in the rhyme-letter د. Beginning of the initial poem:

آنکه خواهد داشت فردا رحمتش دیوان ما
گشته وصفش آفتاب مطلع دیوان ما

The initial ghazal of the preceding copy is found here on fol. 13b, l. 5; that of No. 196 (1503 in this Cat.) on fol. 5a, l. 7, beginning here: بی امن وامان الخ

A seal of A.H. 1188 (A.D. 1774, 1775) on the fly-leaf

No. 3300, ff. 184, 2 coll., each ll. 17; Nasta'lîk; size, 10¼ in. by 5½ in.

1506

Sâkînâma-i-Żuhûrî (ساقینامهٔ ظهوری).

Another copy of Żuhûrî's Sâkînâma, beginning, as in No. 1501:

ثناها همه ایزد پاکرا ـ ثریّا ده طارم تاکرا

Dated the عید اضحی (i.e. the 10th of Dhû-alḥijjah) A.H. 1057 (A.D. 1648, Jan. 6), at Bandar Sârakhn (بندر سارك لهمر), in Bangâlah.

No. 3502, olim 19. J. 2, ff. 115, 2 coll., each ll. 19–21; careless Nasta'lîk, mixed with Shikasta; size, 7¾ in. by 2½ in.

1507

The same.

A modern copy of the same, beginning, with a slight modification in the first hemistich:

ثنا میکنم ایزد پاکرا ـ ثریّا ده طارم تاکرا

No date.

No. 616, ff. 210, 2 coll., each ll. 11; large Nasta'lîk; size 9½ in. by 5¼ in.

1508

A slightly defective copy of the same.

Ten verses are wanting in the beginning; the initial bait of this copy:

خماری کسی را زکوثر شکست
که از مهر ساقیش گردید مست

corresponds to the eleventh verse in the usual copies (see fol. 2a, l. 3 in the preceding copy).

Dated the 10th of Shawwâl, A.H. 1079 (A.D. 1669, March 13).

No 97, ff 154, 2 coll., each ll. 15; Nasta'lîk; size, 7½ in. by 4 in

1509

A collection of six prose-treatises by Żuhûrî.

This collection contains:

1 Preface to the Nauras (دیباچهٔ نورس), on fol. 1b, beginning: سرود سرایان عشرتکدهٔ قال که بنورس سرایستان حال کار کام و زبان ساخته اند الخ. The Nauras was, according to Rieu ii. p. 741b, a treatise on Indian music, composed by Ibrâhîm 'Âdilshâh II himself, to whom this and the following two prefaces were dedicated, but comp. Rieu iii. p. 1091a, where a Kitâb i-Nauras is mentioned as the joint work of Malik Kummî and Żuhûrî.

2. Preface to the Gulzâr-i-Ibrâhîm (دیباچهٔ گلزار ابراهیم), on fol. 12b, beginning: خرّمی چمن سخن نطراوت حمد نهار الخ, comp. No 1500, 4 above.

3 Preface to the Khwân-i-Khalîl (دیباچهٔ خوان خلیل), on fol 23b, beginning:

ای از تو بر اهل تحب واکلل سمیل
گر دکر حمل اسب ودگر قدر جلیل الخ

These three treatises have been lithographed at Lucknow, A H 1264; at Cawnpore, A H 1269 and A D. 1873, English translation, Calcutta, 1887; special copies of the same are noticed in Bodleian Cat, Nos. 1076, 1080, and 1241, 33, 36, and 37; W. Pertsch, Berlin Cat, pp 15, No 12, 33, Nos 1 and 5, 1006 No. 1

4 Ruka'ât or Panj ruk'ah (پنج رقعه or رقعات), five love-letters, here styled تبسّم شهدا, on fol 46a, beginning شهید تبسّم دب عشوهٔ حوبیها مقتول رنگیں مطلب شیرس الخ. Edited, with commentaries, Cawnpore, A H 1280; special copies of this treatise are noticed in Rieu ii. p. 742, No. V, Bodleian Cat, No 1080, 4; W Pertsch, Berlin Cat., p. 1007, No 3.

5 Firâknâma (فراقنامه), or the farewell-letter, on fol 50b, beginning: آب از فرق کدشته بحر قلزم شمر اشك دوری الخ.

6 Katkhudâ'i-i-Husn u 'Ishk (کتخدائی حسن و عشق), or the marriage of Beauty and Love, on fol. 54b, beginning: زیبا عروس دولت را که از روز نحست نامزد عشق سکالیست الخ A more prominent treatise of Żuhurî's, the مینا بازار (lithographed, with commentary, Delhi, A H. 1265, and Lucknow, A H. 1282), is entirely missing in the India Office Collections.

This copy is dated the 24th of Ramaḍân, A.H. 1183 (A D 1770, Jan. 21), by Sayyid Ḳâsim.

No 639, ff. 58, ll. 13; Nasta'lîk; size, 9½ in by 4⅝ in.

1510

The same six prose-treatises.

This copy, a bundle of loose leaves, consists of two unconnected parts, unequal in size, the first on ff. 1–26, the second on ff. 27–31.

Contents.

1. Preface to the Gulzâr-i-Ibrâhîm (without a heading), on fol. 1b

2. Preface to the Nauras, on fol. 6a, l. 2. Both treatises are written by Fâḍil Muḥammad and dated the 23rd of Dhû-alḥijjah, A.H. 1084 (A.D. 1674, March 31); the first two leaves, however, apparently belong to another hand which appears again on ff. 14a–19a, while Fâdil's pen is visible on ff 20–26; ff. 11–13 and 27–32 belong to a third and a fourth hand.

3. Firâknâma, on fol. 11a (without a heading).

4 Katkhudâ'i-i-Husn u 'Ishk, on fol. 14b (again without a heading)

5 Tabassum-i-shuhadâ or Panj ruk'ah, on fol. 17a (again without a heading).

6 Preface to the Khwân-i-Khalîl, on fol. 20b. This treatise is slightly incomplete and breaks off on fol. 26b. On ff 27a–32 the preface to the Nauras is repeated.

No 1020, ff 32, mostly in diagonal lines, in various styles of Nasta'lîk, by four different hands; size of ff 1–26, 9¼ in. by 5¾ in, of ff 27 32, 8⅞ in by 4¾ in.

1511

Three prose-treatises by Żuhûrî

1 Preface to the Nauras (دیباچهٔ نورس (') من کلام مولانا ظهوری), on fol 7b

2 Preface to the Gulzâr-i-Ibrâhîm (دیباچهٔ گلزار ابراهیم), on fol 16a

3. Preface to the Khwân-i-Khalîl (دیباچهٔ بسم الله الرحمن الرحیم خوان خلیل), on fol. 24a.

Beginning of all three as usual. Numerous marginal and interlinear annotations, various readings and glosses Dated the first of Muharram, A.H. 1137 (sixth year of Muhammadshah's reign, A.D. 1724, Sept 20)

No 1083, ff 7 44, ll 14–15, written very unequally and inelegantly, partly in Nasta'lîk, partly in Shikasta, size, 8¼ in. by 5¾ in.

1512

The same three prose-treatises.

1 Preface to the Nauras (دیباچهٔ نورس), on fol. 131b.

2 Preface to the Gulzâr-i-Ibrâhîm (here styled رسالهٔ گلزار ابراهیم), on fol. 142b.

3. Preface to the Khwân-i-Khalîl (رسالهٔ خوان خلیل), on fol. 155b.

No date. Bibliotheca Leydeniana.

No. 2484, ff. 131–180, ll. 13; small, but distinct Nasta'lîk; size, 7⅛ in. by 3¾ in.

1513

Two prose-treatises by Żuhûrî.

1. Preface to the Gulzâr-i-Ibrâhîm, on ff. 1b–9b; dated by Abû-alfatḥ Bahâ-aldîn Muhammad bin Sayyid Muhammad Ḥusainî albukhârî the 5th of Jumâdâ-althânî, A.H. 1104 (A.D. 1693, Feb. 11), at Patna.

2. Preface to the Nauras (here styled دیباچهٔ نورس گلزار ابراهیم), on ff. 10b–18b; as far as fol. 17b it is

written by the same hand as the first treatise, but fol. 18 is added in another handwriting.

No. 1973, ff. 1–18, ll. 17; Nasta'lîk; size, 7⅝ in. by 3⅞ in.

1514

The same two treatises.

1. Preface to the Gulzâr-i-Ibrâhîm, in the centre-columns of ff. 19–27.

2. Preface to the Nauras, on the margin of ff. 20ᵃ–25ᵇ.

No date. The copyist was 'Alî Muhammad.

No. 1973, ff. 19–27, Nasta'lîk, written in diagonal lines; size, 8⅝ in. by 4¼ in.

1515

Diwân-i-Muhammad Sharîf (ديوان محمّد شريف).

The lyrical poems of Muhammad Sharîf Kâshî, with the takhallus Sharîf, born according to the Safînah, No. 579 (col. 230 in the Bodleian Cat.), in Bâdkân in Kâshân, went to India A.H. 994 (A.H. 1586), after staying some time in Sîstân and Harât during the siege by 'Abdallâhkhân Uzbeg, joined the Khânkhânân's service in Sind, or as the Âtashkada, No. 579 (col. 282 in the Bodleian Cat.), asserts, that of the Kutbshâhs, and settled afterwards in Gulkundah, where he died in Jahângîr's reign, see besides the Safînah, A. Sprenger, Catal., pp. 26, 124, and 567. He was still alive in A.H. 1026 (A.D. 1617), as the date of this copy, which is the poet's autograph, proves. Whether he be identical with the author of the كتاب سراج المسمر (the book of the shining lamp, a collection of moral anecdotes in imitation of Sa'dî's Gulistân), styled Ibn Shams-aldîn Muhammad Sharîf, see Bodleian Cat., No. 1241, 9, and Rieu ii. 861ᵇ, is impossible to say; in case he should be, he could not have died before the middle of A.H. 1030, as the date of composition of the سراج المسمر seems to be the end of Rabî'-alawwal of that year (A.D. 1621, Feb.).

Contents:

Ghazals, in alphabetical order, on fol. 1ᵇ, beginning (as in Sprenger's copy):

بسم الله ای شریف رقم بخش نامه را
از حمد کردگار علم ساز خامه را

Rubâ'îs, on fol. 215ᵇ, beginning:

گر هیچکسی را نکسی داشتمی
در هم نفس دست رسی داشتمی

Kasîdas, with a few kit'as at the end, on fol. 234ᵇ, beginning:

صبح از فسان (Sprenger مسان) چرخ بر آورد خنجرش
دهر آتشش حصار شد از خنجر زرش

A short mathnawî, on fol. 329ᵃ, beginning:

شریف از در آشنائی در آی
چو مهر از ره آشنائی در آی

Tarji'bands, on fol. 332ᵇ, beginning:

کی یاد کند خم کمندی — صیدی که رها نشد زبندی

Another short mathnawî, on fol. 367ᵃ, beginning:

کر ز دل بیرون کشم اندوهها — کاردانها بنگری از کوهها

This copy is the poet's autograph, finished the 26th of Safar, A.H. 1026 (A.D. 1617, March 5), according to a note on fol. 1ᵃ.

A. Sprenger's copy, by a strange coincidence, is dated the same year. The mathnawî of حسرو و شیرین, noticed in the latter, is not found in the present copy.

No. 211, ff. 373, 2 coll., each ll. 15; Nasta'lîk, illuminated frontispieces on ff. 1ᵇ and 234ᵇ; size, 9½ in. by 5½ in.

1516

Khwurshîd u Mâh (خورشيد و ماه).

A mystical mathnawî, entitled مثنوی خورشید و ماه or قصّهٔ خورشید و ماه, 'sun and moon,' composed, according to the colophon, وثله و ناظمه محمّد شریف بداعی و نسفی, by a poet of the same name, as the author of the preceding dîwân, viz. Muhammad Sharîf Badâ'î Nasafî, who, however, seems to introduce occasionally in this poem the name جامی as a sort of takhallus, viz. fol. 12ᵃ

درین گلشن بجامی خوشدلم دار
دل افگارم دل افگارم دل افگار

fol. 32ᵃ.

بجامی خاطرم را جمع گردان
پریشانم پریشانم پریشان

fol. 51ᵇ

بجامی سر خوشم گردان خدارا
بگردان سرفراز این نسوارا

and fol. 78ᵃ

از آن روئی چو مه جامی چو خورشید
نامیدم نامیدم نامید

Beginning

خداوندا دلی ده گرم رفتار
زبانی ده خموش آما کهربار

No date. The copyist's name was Muhammad-bin Shâhlû; the copy belonged formerly to Shâh Muhyî-aldîn. A prose-romance, dealing with a similar subject and styled قصّهٔ مهر و ماه, has been noticed above in No. 805.

No. 241, ff. 132, ll. 12, illuminated frontispiece, little ornaments throughout, every bait has alternately at the beginning or end a flower; size, 8⅝ in. by 5 in.

1517

Nân u Halwâ (نان و حلوا).

'Bread and Sweetmeat,' a poem on ascetic life, meant for a sort of introduction to Jalâl-aldîn Rûmî's mathnawî, by Shaikh Bahâ-aldîn Muhammad 'Âmilî, the son of Mîr Sayyid Husain bin 'Abd-alsamad of Jabal 'Âmil in Syria, with the takhallus Bahâ'î; he was born A.H. 953 (A.D. 1546, 1547), went in early youth to Isfahân and flourished in the reign of Shâh 'Abbâs the Great; he died, according to the best authorities,

the 12th of Shawwâl, A.H. 1030 (A.D. 1621, Aug. 30); only in one copy of his work on Shi'ite law, the Jâmi'-i-'abbâsi (in Add. 23,578 of the British Museum), in a preface to the sixth bâb, A.H. 1031 (12th of Shawwâl) is given as the date of his death; he was buried at Mashhad by order of Shâh 'Abbâs. See on his life and works Rieu i. pp. 25 and 26; Khulâṣat-alkalâm, No 12 (col. 296 in the Bodleian Cat.), where the following works of the author on Shi'ite law and tradition, mathematics, and astronomy are enumerated: تشريح, شرق الشمسين, رسالهٔ اصطرلاب, جامع عبّاسى الافلاك, and خلاصة الحساب; besides the present mathnawi, another mystical mathnawi, شير و شكر or 'milk and sugar,' and the كشكول, a large collection of Analecta, Safinah, No. 572 (col. 230 in the Bodleian Cat.), where to the works just mentioned are added a مفتاح القلاع and a مشرق العين; Âtashkada, No 360 (ib., col 275), Khulasat alafkâr, No. 43 (ib., col. 304), A. Sprenger, Catal pp 368 and 369, Cat des MSS et Xylographes, p 238, and Malcolm, History of Persia, i. p. 558 Other copies of نان و حلوا are described in Bodleian Cat Nos. 1085–1088, No 1239, 29, and col 768, Rieu ii p 679; A Sprenger, Catal., p 368, W. Pertsch Turkish Cat, No 3, 5; Berlin Cat., pp 116, 1, 668 and 698, 18, and fragments of the same, ib, pp 30 1 and 2, and 726, 2, J. Aumer, p 4 etc The mathnawi was lithographed in Constantinople, A H 1268 and 1282. Copies of the شير و شكر are noticed in Rieu ii p 831ᵃ, No xxix, W Pertsch Berlin Cat p 699 21, J Aumer, p. 4 It has likewise been lithographed in Constantinople, A H 1282

The mathnawi is preceded by a few lines in prose beginning: امّا بعد حمد الله تعالى على افضاله و الصّلوة و السّلام على اشرف الخلائق الخ

Beginning of the poem itself, on the same page

ايّها اللاهى عن العهد القديم
ايّها السّاهى عن النهج القويم

This copy is dated by Muhammad Kâsim Kalami, the 14th of Shawwâl, A H. 1116 (A.D. 1705, Febr 9). It belonged formerly to the College of Fort William

No 1348 ff 1–13, 2 coll, each ll. 15; careless Nasta'lîk, size, 8 in by 4¾ in.

1518

Another copy of the same.

This copy, although much older than the preceding one is badly injured, the first bait of every page being torn away. Beginning both of preface and poem the usual one.

Dated A H. 1077 (A.D. 1666, 1667) by Muhammad Kazim bin Muhammad Husain Tâlib.

No 691, ff. 1–14ᵃ, 2 coll., each ll. 14; Nasta'lîk; size, 6¾ in. by 4 in.

1519

The same.

No date.

No. 3508, olim 7. J. 6, ff 141ᵇ–152ᵇ, 2 coll., each ll. 15; careless Nasta'lîk; size, 7⅝ in. by 4¾ in.

1520

A slightly defective copy of the same.

Beginning of the preface: الحمد لله على افضاله و الصّلوة الخ

The last eight baits of the poem are missing here.

No date.

No 1625, ff. 18–27, 2 coll., each ll 17; Nasta'lîk; size, 9½ in. by 5½ in.

1521

Diwân-i-Ghiyâth (ديوان غياث).

Lyrical poems by Maulânâ Ghiyâth-aldîn, who according to the contents of his diwân flourished both under Shâh Ṭahmâsp and Shâh 'Abbâs the Great (A.H. 996–1038 = A D. 1588–1629); both these sovereigns are frequently praised in his poems, for instance, fol. 101ᵃ, l 5

شاه گردون شكوه دريا دل — شاه طهماسپ مرشد كامل

fol 111ᵃ, last line

شاه جوانبخت خلائق پناه — خسرو جم كوكب عبّاس شاه

fol 125ᵃ, l. 2:

عبّاس پادشاه جوانبخت كامگار

etc. He cannot be identical with Ghiyâth or Ghiyâthâ-i-Halwa i of Shîrâz, who died under Shâh Safî (A.H. 1038–1052 = A D 1629–1642), as the contents of his diwân entirely differ from ours, see Rieu ii p 682ᵇ, and A Sprenger, Catal, p. 412; but he may very well be the same as Khwajah Ghiyâth Nakshband of Yazd, who is mentioned in the Safinah, No 590 (col. 231 in the Bodleian Cat), as a poet of 'Abbâs' reign. Another poet of the same period and the same name, viz. Khwâjah Ghiyath-aldîn of Tabrîz is mentioned in the Safinah, No 538 (col 228 in the Bodleian Cat.). This diwan consists of ghazals, kasidas, a few short mathnawis, kit'as, and rubâ'is, all mixed together without any order, and beginning بمسكوبم چنين كى يا چسان كى الخ (the second hemistich is unfortunately damaged by worms).

No date.

No 207, ff. 89–128, 2 coll., each ll. 15, Nasta'lîk; a little worm-eaten, size, 8⅝ in. by 4¾ in.

1522

Diwân-i-Raḍi (ديوان رضى).

Poetical works of Mirzâ Raḍi of Artimân (near Hamadân, or according to others near Nîshâpûr), who flourished, like the preceding poet, under Shâh 'Abbâs the Great, see Safinah, No. 724 (col. 236 in the Bodleian Cat.); Khulâṣat-alkalâm, No. 30 (ib., col. 297); Khulâṣat-alafkâr, No. 114 (ib., col. 306); Makhzan-algharâ'ib, No. 858 (ib., col. 333); and A. Sprenger, Catal., p. 538. He was the father of Mirzâ Ibrâhîm Adham, who was put to death in A.H. 1060 (A.D. 1650), comp. Khulâṣat-alafkâr, No. 38 (col. 303 in the Bodleian Cat.), and A. Sprenger, Catal., p. 313.

This diwân contains:

Kiṭ'as, kaṣîdas, and a short mathnawî, on fol. 14b, beginning:

سخن بلند شود ورنه گفتمی با تو
که کیست در پس این پرده روز وشب در کار

Ghazals, in alphabetical order, on fol. 19b, beginning:

زهی طراوت حسن و کمال و نور صفا
که از جمال تو بیناست چشم نابینا

At the end of this part some tarji'bands.

A sâḳînâma (ساقی نامه), on fol. 53b, beginning: الهی بمستان میخانه ات الخ.

Another copy of this sâḳînâma is noticed in W. Pertsch, Berlin Cat., p. 696, 7.

Rûbâ'îs, on fol. 58b, beginning: در دیدن حق اگرنهٔ مادرزا الخ.

This copy is dated the 22nd of Jumâdâ-alawwal, A.H. 1077 (A.D. 1666, Nov. 20).

No. 694, ff. 14b–66a, 2 coll., each ll. 14; clear Nasta'lîḳ; size, 6¾ in. by 4 in.

1523

Diwân-i-Abû Turâbbeg (دیوان ابو ترابیگ)

Lyrical poems by Mirzâ Abû Turâbbeg of Anjudân, who likewise flourished under Shâh 'Abbâs, see Safînah, No. 607 (col. 231 in the Bodleian Cat.); he appears to be identical with the poet of the same name and birthplace, the son of Mirzâ 'Alîkhân, mentioned in the Muntakhab-alash'âr, No. 479 (ib., col. 249), and the Âtashkada, No. 497 (ib., col. 280), where it is stated, that his first takhalluṣ was Kâmî, his later one Firḳatî, that he flourished in Kâshân (therefore often styled Kâshî), and was wazîr of Maḳṣûdbeg.

This collection contains:

Kaṣîdas, kiṭ'as, and tarkibbands, beginning, on fol. 67b:

دگر لالهٔ نورسته کوه وفصل بهار
چه (چو) مادریست که فرزند پرورد بکنار

Ghazals, rubâ'îs, and fards, in alphabetical order, with another short series of rûbâ'îs at the end, beginning, on fol. 85b:

ای زتو بند بر زبان نطق سخن سرایرا
فکر تو باعث جنون عقل گره گشایرا

Three chronograms, on fol. 85a and b, giving the dates A.H. 1005, 1008, and 1012 (A.D. 1596, 1597; 1599, 1600; and 1603, 1604).

This copy is dated the 27th of Rajab, A.H. 1077 (A.D. 1667, Jan. 23), by Muḥammad Kâẓim bin Muḥammad Ḥusain Ṭâlib.

No. 694, ff. 67–113, 2 coll., each ll. 14; Nasta'lîḳ; size, 6¾ in. by 4 in.

Ṭâlib Âmulî (Nos. 1524–1529).

1524

Diwân-i-Ṭâlib (دیوان طالب).

The lyrical poems of Muḥammad Ṭâlib (in the colophon of the present copy Ṭâlibâ) of Âmul in Mâzandarân, who came to India in the beginning of Jahângîr's reign, and rose to the rank of king of poets under that emperor; he went to Fathpûr A.H. 1029 (A.D. 1620), and died, according to the best authorities, A.H. 1035 (A.D. 1625, 1626), comp. Safînah, No. 595 (col. 231 in the Bodleian Cat.); Muntakhab-alash'âr, No. 384 (ib., col. 247); Âtashkada, No. 347 (ib., col. 274); Makhzan-alghara'ib, No. 1448 (ib., col. 348); Bodleian Cat., Nos. 1090–1092; Rieu iii. p. 679; A. Sprenger, Catal., pp. 125 and 575; W. Pertsch, p. 23, and Berlin Cat. p. 913; J. Aumer, p. 38; King's College Library, Cambridge, No. 172; see also Ouseley, Biogr. Notices pp. 176–179. Two later dates of his death, viz. A.H. 1036 (A.D. 1626, 1627) and 1040 (A.D. 1630, 1631) are given, the former in the Khulâṣat-alafkâr, No. 163 (col. 308 in the Bodleian Cat.), the Diwân-i-Muntakhab of Sirâj (see A. Sprenger, Catal., p. 151), and the Shâhid-i-sâdiḳ (see Rieu iii. p. 1091a); the latter in the Khazâna-i-'âmirah, No. 73 (col. 258 in the Bodleian Cat.), and the Ṭabaḳât-i-Shâhjahânî, see also A. Sprenger, Catal., p. 90 (where Ṭâhir Naṣrâbâdî calls him king of poets under Shâhjahân). He was a cousin of Ḥakîm Rukna or Rukn-aldîn Mas'ûd Masîḥ (who died, according to the best authorities, A.H. 1066 = A.D. 1655, 1656, see Nos. 1572 and 1573 in this Cat.).

Contents.

Kaṣîdas in praise of Jahângîr, on fol. 1b, beginning:

چون کج نهم بعرق حرد افسر بیان
از مدح شه اتافه (اطاقه Rieu) زنم بر سر زبان

Kiṭ'as, on fol. 79a, beginning:

انا ستوده صفاتی که از گل وصفت
کلاه گوشهٔ اندیشه گلشن است مرا

Tarkibbands, on fol. 100a, beginning:

ای روی تو رنگ و روی بستان
وی عکس لب تو سادهٔ جان

Mathnawiyyât, on fol. 119a, beginning (as in Aumer copy):

شنیدم روزی از طرز آشنائی
عروس نکته را برقع گشائی

The mathnawî, noticed in Rieu iii. p. 1001b, on a hunting excursion of Jahângîr, is not found in this collection; another mathnawî by Ṭâlib Âmulî is mentioned ib. ii. p. 738a.

Ghazals, in alphabetical order, on fol. 125b, beginning:

بایما نکته می سنجد نمیدانم زبانش را
خدایا فیض الهامی که در یابم بیانش را

Rubâ'îs, on fol. 252b, beginning:

در سینه نفس یوسف زندان غمست
در دیده نگاه پیر کنعان غمست

No date. The colophon runs thus: تمام یافت دیوان شاه طالبا.

No. 858, ff. 295, 2 coll., each ll. 17; written by different hands, partly in careful, partly in careless Nasta'lîḳ; size 11¼ in. by 5¾ in.

1525

A slightly defective copy of the same dîwân.

Contents:

Kasîdas, on fol. 1b, beginning as in the preceding copy.

Kit'as, on fol. 79b, with the same beginning.

Tarkîbbands, on fol. 98a, with the same beginning.

Ghazals, in alphabetical order, on fol. 116b, beginning (comp. No. 1091 of the Bodleian Cat.):

مارا کشد بسویتو شوق بلند ما
هر موی تازیانه شود بر سمند ما

Rubâ'îs, on fol. 270b, beginning:

یا رب بکرم چاشنئ تحقیقی
زین باغ تصوّرم گل تحقیقی

No 1090 of the Bodleian Cat. reads more correctly at the end of the second hemistich تصدیقی.

This part is incomplete at the end; the last rubâ'î corresponds to fol. 275a, l. 4 ab infra in the preceding copy

No 539, ff. 284, 2 coll., each ll 19; Nasta'lîk; illuminated frontispiece, size, 7⅞ in. by 4¼ in.

1526

Another defective copy of the same.

Contents:

Kasîdas, on fol. 1b, beginning as usual.

Kit'as, on fol. 88b, beginning as in the two preceding copies

Tarkîbbands, on fol. 109b, beginning. ای روسو الخ

Ghazals, in alphabetical order, on fol. 130b, beginning, as in the preceding copy: مارا کشد الخ.

A lacuna after fol. 296, comprising fol. 261b, l. 8, to fol. 262b, l. 4 in the preceding copy, and fol. 241b, l. 11, to fol 242b, l. 10 in No. 1524.

Rubâ'îs, on fol. 306b, beginning as in the preceding copy.

This part is incomplete at the end (just as in the preceding copy); the last rubâ'î corresponds to fol. 283a, ll. 1 and 2 in No. 1524.

No. 108, ff. 329, 2 coll., each ll. 17; Nasta'lîk; small and rather effaced frontispiece; some pages at the beginning and end damaged; size, 7¾ in. by 4 in.

1527

Tâlib Âmulî's ghazals.

Ghazals, in alphabetical order, beginning, on fol. 1b: بایما نکته می سنجد الخ, see No. 1524.

The last page, containing the last three baits of the last ghazal in ی, is supplied by another hand.

No date.

The right order of ff. 56–60 is: 56, 58, 57, 59, 60.

Special copies of Tâlib's ghazals are noticed in W. Pertsch, Berlin Cat., p. 62, ii. 2b; and p. 701, No. 34.

No. 3374, olim 13. J. 10, ff. 121, 2 coll., each ll. 18; clear and distinct Nasta'lîk; illuminated frontispiece; the first two pages richly adorned; size, 9½ in. by 5¼ in.

1528

The same ghazals.

Beginning as in Nos. 1524 and 1527.

No. 1159, margin-column on ff. 349b–458, ll. 22–26 (11–13 baits); strange Nasta'lîk, difficult to read in many places.

1529

Tâlib Âmulî's rubâ'îs.

A large series of rubâ'îs, which originally formed the last part of a general collection of Tâlib's poetical works, as is evident from fol. 1a, where the last baits of a ghazal are found, with the colophon تمّت الغزليّات.

Beginning of the rubâ'îs as in Nos. 1525 and 1526: یا رب بکرم الخ.

Dated the 1st of Jumâdâ-alawwal, A.H. 1047 (A.D. 1637, Sept. 21).

No 1865, ff 53, 2 coll., each ll. 18; Nasta'lîk; illuminated frontispiece, the first two pages richly adorned; size, 9½ in. by 5⅝ in.

1530

Dîwân-i-Mu'min (دیوان مؤمن).

The lyrical poems of Mîr Muhammad Mu'min of Astarâbâd, who was at Kâshân in A. H. 987 (A. D. 1579), and afterwards went to India; in the Dakhan he entered the service first of Ibrâhîm Kutbshâh, afterwards that of Muhammad Kuli Kutbshâh; he still flourished under Sultân Muhammad Kutbshâh (who reigned A H 1020–1035 = A D. 1612–1626), and appears to have survived him, as there are elegies on this ruler in the present copy; comp. on this poet Safînah, No. 187 (col. 217 in the Bodleian Cat.); Âtashkada, No. 322 (ib., col. 273); Haft Iklîm, No. 1172 (col. 467 in this Cat.), and A. Sprenger, Catal., pp 42 and 506.

Contents:

Ghazals, in alphabetical order, with a few rubâ'îs at the end, on fol 1b, beginning: چون بناکام از تو تقدیر اسب هجران عیدرا الخ.

Marâthî or elegies, principally on Muhammad Kutbshâh, on fol. 131b, beginning:

ماه عاشور نصد شورش افغان آمد
باز دریای بلا بر سر طوفان آمد

Kasîdas in honour of Muhammad Kuli Kutbshâh, etc., on fol. 139b, beginning:

کردگارا بحق ذات شریف نبوی
آن پناهی که ازو جهت امیدست قوی

This copy is dated the 22nd of Jumâdâ-alawwal, A. H. 1143 (A. D. 1730, Dec. 3).

No. 113, ff. 175, 2 coll., each ll. 14; Nasta'lîk; a little worm-eaten, some corners of the first pages injured; occasionally a few additions on the margin; size, 7⅞ in. by 4¼ in.

1531

Dîwân-i-Shifâ'î (دیوان شفائی)

A part of the complete poetical works of Hakîm

Sharaf-aldîn Ḥasan Shifâ'î of Iṣfahân, who was the chief physician of Shâh 'Abbâs the Great, and died, according to most tadhkiras, A.H. 1037, the 5th of Ramaḍân (A.D. 1628, May 9), see Safînah, No. 596 (col. 231 in the Bodleian Cat.); Âtashkada, No. 392 (ib., col. 276); Khulâṣat-alkalâm, No. 38 (ib., col. 298); Khulâṣat-alafkâr, No. 147 (ib., col. 307); Makhzan-alghara'ib, No. 1189 (ib., col. 341); Bodleian Cat., No. 1093; W. Pertsch, Berlin Cat., pp. 913–915; A. Sprenger, Catal., pp. 150 and 570; G. Flügel i. p. 600; see also Rieu ii. p. 822 (where he is called Ḥakîm Tîmûr Shifâ'î), and Blochmann, Â'in-i-Akbarî, p. 543, No. 86. Ṭâhir Naṣrâbâdî fixes his death in A.H. 1038 (A.D. 1628, 1629), or even in A.H. 1027 (A.D. 1618), see A. Sprenger, Catal., p. 90.

Contents:

1. A mathnawî in imitation of Khâqânî's تحفة العراقين (see Nos. 950–960 in this Cat.), styled here, on fol. 1a, مطلع الادوار; it is mentioned in the Makhzan-alghara'ib, loc. cit. Beginning, on fol. 1b:

ای درد تو تحفة العراقين — وی زهر تو شکّر مذاقين

2. Another mathnawî, identical with the نمکدان حقيقت, or the salt-box of verity, on fol. 12b, beginning:

ای بشهد سخن ملاحت سای — بنمکزار طرز راهنمای

3. Miscellaneous poems, mostly of a satirical character, consisting, as it appears, of tarkîbbands (according to W. Pertsch, loc. cit., ghazals, but there is clearly between every two ghazals a refrain-bait), with a few kit'as and rubâ'îs at the end, beginning, on fol. 69b:

مؤمن هَلَلُم ناری چملاں بکجا رفت
پاکاری صد در صد کرمان بکجا رفت

This bait is quoted in Vullers, Lexicon Persicum, i. p. 590b, as beginning of a satire on the wazîr Muḥammad Mu'min, and again ii. p. 1463b, under هَلَّه لُم. In Rieu ii. p. 822, another satire of Shifâ'î, the سیزده بند, is noticed.

Dated the 1st of Shawwâl, A.H. 1088 (A.D. 1677, Nov. 27). Bibliotheca Leydeniana.

No. 2784, ff. 98, 2 coll., each ll. 14; Nasta'lîk; size, 8 in. by 4½ in.

1532

Extracts from three mathnawîs of Shifâ'î.

This copy contains:

a. Extracts from the نمکدان حقيقت (styled here: منتخب کتاب نمکدان الحقيقة), beginning, on fol. 1b:

ای بشهد سخن ملاحت سای — بنمکدان طرز راهنمای

see No. 2 in the preceding copy.

b. Extracts from another mathnawî (without a heading), which, to judge both from the metre and the contents, must be identical with the مهر و محبّت, or love and affection (see W. Pertsch, Berlin Cat., p. 914, No. 2, and A. Sprenger, Catal., loc. cit.). Beginning, on fol. 16a:

بنام آنکه دل (دلرا read) برگزیدست
محبّت را بدعوی آفریدست

The usual initial bait of the poem is not found here; it was composed A.H. 1021 (A.D. 1612, 1613).

c. Extracts from the mathnawî دیدهٔ بیدار, the watchful eye, or, as Sprenger calls it دیدهٔ بیدیدار, the sightless eye (likewise without a heading); beginning, on fol. 56a, l. 4 ab infra, the same as in the Bodleian, Berlin, and Oudh copies:

بسم الله الرّحمٰن الرّحيم — تيغ الهيست بدست حکيم

It was composed A.H. 990 (A.D. 1582).

At the end, on fol. 87b, all the three different extracts are (wilfully or by ignorance) represented as parts of the same نمکدان حقيقت, in spite of the various metres employed; the copy was transcribed at Tattah by Muḥammad Fayyâḍ Bakrî; as date appears the 11th of Ṣafar only, see the Persian text of the colophon:

بتاريخ يازدهم صفر نمکدان شفائی در بلدهٔ تته بيد فقير الحقير محمّد فيّاض بکری صورت اتمام يافت و الله اعلم بالصّواب.

No. 267, ff. 1–87b, 2 coll., each ll. 15; distinct Nasta'lîk; a little worm-eaten; size, 8⅜ in. by 4¾ in.

1533

Ghazals of Shifâ'î.

An extensive collection of ghazals by Shifâ'î, arranged alphabetically and beginning, on fol. 3b (like the Bodleian copy and that of the Moty Mahall, mentioned in A. Sprenger, Catal., p. 570):

ای رده برتر از گمان خيمهٔ کبريای را
دست بتو کجا رسد عقل برهنه (شکسته the other copies) پای را

The copy concludes with four mathnawî-baits.

No date. The proper order of the leaves, which are misplaced in a rather bewildering way, is: ff. 3–25, 32–48, 26–28, 1, 2, 29–31, 49–112, 117; 118, 113, 115, 116, 114, 119–206.

No. 221, ff. 206, 2 coll., each ll. 15; careless Nasta'lîk, size, 9 in. by 5 in.

1534

Dîwân-i-Niẓâm (ديوان نظام).

The lyrical poems of Mirzâ Niẓâm Dasṭ-i-Ghaib, of Shîrâz, one of Shâh 'Abbâs' poets, who died, only thirty years old, A.H. 1039 (A.D. 1629, 1630); see Safînah, No. 606 (col. 231 in the Bodleian Cat.); Muntakhab-alash'âr, No. 671 (ib., col. 253); Âtashkada, No. 683 (ib., col. 285); A. Sprenger, Catal., pp. 92 and 518. Rieu iii. p. 1091b. An earlier date of his death, viz. A.H. 1029 (A.D. 1620), is given in the Khulâṣat-alafkâr, No. 281 (col. 312 in the Bodleian Cat.); see also W. Pertsch, Berlin Cat., p. 58, No. 6. On fol. 129a this dîwân is wrongly ascribed to Niẓâm-almulk, the famous wazîr of Alp Arslan and Malikshâh.

Contents:

Ḳaṣîdas, on fol. 129b, beginning:

زديده بيرخ او دل نمی شود روشن
چو آفتاب نباشد چه سود از روزن

A ḳaṣîdah in praise of the prophet (در نعت پيغمبر),

which is not found in this collection, is noticed twice in W. Pertsch, Berlin Cat., p. 31, No. 8, and p. 32, No. 19.

Ghazals, on fol. 138a, beginning (as in Sprenger's copy):

ذوق مصیبتی (محنتی Sprenger)-کو تا سر کنم فغانرا
ویران کنم باهی بنیاد آسمانرا

Rubâ'iyyât, on fol. 164b, beginning:

آن رفت که دل وصل نگاری میخواست
در بزم پری رخان قراری میخواست

A sâkînâma (ساقی نامه), on fol. 170a, beginning:

دلا چند بیمی شکست از خمار
شکستی گرت هست در توبه آر

The same sâkînâma is noticed in Bodleian Cat., col 741, No. 7, 2, and in the Berlin Cat., p. 58, No 6

Tarji'bands, on fol. 175b, beginning:

ساقی بده آن باده که رنگ لب یارست
آن می که رخ ساقی ازو رشک بهارست

This part is defective at the end; there is also a lacuna after fol. 183; besides the last leaf is written by a different hand in Shikasta.

No 267, ff 129–184, 1 coll, each ll. 15; Nasta'lîk, size, 6½ in by 4¾ in

1535

Kulliyyât-i-Bâkirkhân (کلّیّات باقرخان)

Works in prose and verse by Bâkirkhân, with his full name: Mirzâ Muhammad Bâkir Najm-i-thânî (the second star), who went to India during Jahângîr's reign (A. H. 1014–1037 = A. D. 1605–1627), and flourished in that emperor's time, see Makhzan-algharâ'ib, No 307 (col 322 in the Bodleian Cat.); he is probably identical with the Bâkirkhân, with the takhallus Bâkir, called in the Safînah, No. 703 (col 235 in the Bodleian Cat.), one of Jahângîr's and Shâhjahân's Amîrs The exact date of his death is not known. Another poet of the name of Maulânâ Muhammad Bâkir, of Kâshân, who died in the Dakhan, A. H. 1034 (A. D. 1624, 1625), is mentioned in the Safînah, No. 585 (ib, col 230), a third Mîr Muhammad Bâkir with the takhallus Ishrâk, renowned by a number of Arabic works and a Persian dîwân, lived in Astarâbâd and died A. H. 1040 (A. D. 1630, 1631), see the same Safînah, No. 623 (col. 232 in the Bodleian Cat.); a fourth and much younger Maulânâ Muhammad Bâkir died A. H. 1081 (A. D 1670, 1671), see A. Sprenger, Catal., p. 104.

Contents:

1 Mau'izah-i-Jahângîrî (موعظهٔ جهانگیری), the exhortation of Jahângîr, an essay on political and ethical wisdom and on the duties of princes and subjects, composed A. H. 1021 (A. D. 1612, 1613), the word موعظه forming the chronogram; it is divided into a muqaddimah (در توطئهٔ ذکر اسم سامی ونام نامیٔ جهانگیر), on fol. 278b, and two bâbs: (1) در نصیحت پادشاهان (2) در نصیحت زیردستان, on ff. 280b and 299b respectively. The first bâb contains six, the second four faṣls. Beginning of this prose-treatise on fol. 276b: سپاس وستایش مر حکیمی را که بحکمت بالغه وصنعت کامله از عین حکمت بی دستباری شریک الخ.

2. Dîwân (دیوان), comprising:

(a) Qaṣîdas, on fol. 313b, beginning:

اسباترست پیش من از صحبت ریا
در چنگ شیر بودن ودر کام اژدها

(b) Ghazals, on fol. 319b.

(c) Qit'as, rubâ'îs, fards and a few riddles, on fol. 335a.

3. Explanation of a mystical qit'ah or riddle which the author himself had composed on a journey to Dihlî, in consequence of a vision of the fifth Imâm in his dream, on fol. 341b, beginning: حمد ملکی که نظام نظم سلسله بدو وعود وجود از آثار جود الخ.

4 Inshâ (انشاء), containing letters, notes, khuṭbas and other pieces of a flowery and refined prose-style, on fol 347b, beginning: موزون‌ترین کلامی که غزل سرایان انجمن مقال وچهرهٔ پرداران شواهد قصائد الخ.

Dated A. H. 1063 (A. D. 1653).

No 1330, ff. 276 366, ll 17; Nasta'lîk; size, 10 in. by 5½ in.

1536

Kulliyyât i-Âtashî (کلّیّات آتشی).

Poetical works by Muhammad Hakîm Amîn or Amînâ (so in the colophons on ff 235a and 285a), with the takhallus Âtashî, who was a court-poet of the Sultân of Bijapûr, Muhammad 'Âdilshâh bin Ibrâhîm 'Âdilshâh (A H 1036 or 1037–1067 = A. D. 1626 or 1627–1656), none of the tadhkiras seems to mention this particular poet, unless he is identical with Amînâ of Farâhân, who flourished in Shâh 'Abbâs' reign, see Safînah, No 674 (col 234 in the Bodleian Cat.). Another Muhammad Amîn or Amînâ, but with the takhallus Khâzin is mentioned there in No. 738 (ib., col 236).

Contents

1 Kasîdas and qit'as, on fol 1b, beginning: بس که شد از عاقلی نامهٔ عمرم سیاه Several of these poems were composed in praise of Nawwâb Muṣṭafâkhân; fol. 33b is left blank

2. Ghazals, in alphabetical order, on fol. 45b, beginning:

الهی از مئ معنی لبالب ساز جامم را
منوّر چون چراغ صبح گردان شمع شامم را

3. Rubâ'îs, on fol. 101a.

The whole dîwân was completed (whether by the poet himself, as we are inclined to assume, or by the transcriber of this copy Shaikh Muhammad Ṣâdiqî, the wording of the colophon leaves entirely uncertain) the 10th of Ṣafar, A. H. 1034 (A. D. 1624, Nov. 22).

4. A mathnawî, entitled 'Âdilnâma (عادلنامه), and praising the exploits of Sultân Muhammad 'Âdilshâh bin Ibrâhîm 'Âdilshâh, on fol. 108a. The beginning is apparently missing; the first bait which occurs here runs thus:

ازو شمع را شعله بر سر کلاه
وزو آب خون خاک در قعر چاه

This part is dated the 20th of Rajab, A.H. 1042 (A.D. 1633, Jan. 31).

5. A second mathnawî, entitled Ma'dan-alafkâr (معدن الافکار), the mine of thoughts, see fol. 233b, last line in the fourth column and colophon; beginning, on fol. 205b:

بسم الله الرحمن الرحیم
هست نهال گل باغ حکیم

Dated the 14th of Sha'bân, A.H. 1043 (A.D. 1634, Febr. 13):

6. A third mathnawî, entitled Nuh Sipihr (نه سپهر), the nine spheres, see fol. 240a, l. 16 in the fourth column and colophon, beginning, on fol. 236b:

ابتدا میکنم به بسم الله
زانکه بسم الله است هادیٔ راه

Dated in the month Dhû-alka'dah, A.H. 1034 (A.D. 1625, Aug.-Sept.). Occasional additions occur at the end of the single portions, written by a different hand. Many slight damages by worms throughout the copy.

No. 1665, ff. 285, 4 coll., each ll. 20; Nasta'lîk; illuminated frontispieces on ff. 1b, 45b, 205b, and 236b; an illuminated heading on fol. 101a; size, 9⅞ in. by 6¼ in.

1537

Dîwân-i-Fasîhî (دیوان فصیحی).

Lyrical poems, by Mirzâ Fasîhî Ansârî of Harât who was a contemporary of Hakîm Shifâ'î (see Nos. 1531–1533 above), and the spiritual guide of Jalâl Asîr (see Nos. 1541–1551), Nâzim of Harât (see Nos 1593–1598), and Darwîsh Wâlih He was first in the service of Hasankhân Shâmlû, and afterwards patronized by Shâh 'Abbâs the Great. He died A.H. 1046 (A.D. 1636, 1637), and left about 6,000 verses; compare on this poet A. Sprenger, Catal., pp. 91. 151, and 390; Safînah, No. 665 (col. 233 in the Bodleian Cat.), Âtashkada, No. 300 (ib., col 273), and Khulâsat-alafkar, No. 209 (ib., col. 309).

Contents;

Kasîdas, on fol. 132b, beginning:

هین که صبا بر فگند پرده زرخسار یار
از دل شب جلوه کرد صبح پسین آشکار

Kit'as, on fol. 165b, beginning:

چشمه‌ساری کرده پنهان در کهسان دماغ
فیض ابداع خرد کردش لقب فیض آفرین

One ghazal, on fol. 183b.

Tarkîbbands, on fol. 184a, beginning:

هر چند که من شعلهٔ افسرده غبارم
در خرمن خود سوختر از باد بهارم

A mathnawî, on fol. 201b, beginning:

سبحان الله چه بارگاهست — این عرش مقدس الهست

Ghazals, in alphabetical order, on fol. 211b, beginning:

خدایا روزی این خود پرستان ساز جنّت را
که دوزخ جنّت است آتش پرستان محبّت را

(See a different wording of this initial bait in A. Sprenger, Catal., p. 390.)

Rubâ'îs, on fol. 262a, defective at the end, beginning

ای نام تو روح قدس پیکر لب ما
وز نام تو داغ دل کوثر لب ما

No date.

No. 2751, ff. 132–268, 2 coll., each ll. 15; Nasta'lîk, size, 9⅜ in. by 6¼ in.

1538

Dîwân-i-Ridâ (دیوان رضا).

The lyrical poems of a poet with the takhallus Rida, who is probably identical with Mirzâ Muhammad Ridâ of Juwain near Kazwîn, one of the officials of Shâh 'Abbâs the Great, see Safînah, No. 670 (col 234 in the Bodleian Cat.), where a chronogram for A.H. 1028 (A.D. 1619) is quoted. Our copy contains two chronograms, for A.H. 1039 (A.D. 1629, 1630), and A.H. 1046 (A.D. 1636, 1637), on ff. 113a and 116a. According to the Makhzan-alghara'ib, No. 878 (col 334 in the Bodleian Cat.), he was wazîr of Âdharbaijân under Shâh 'Abbâs

Contents:

Kasîdas, in alphabetical order, on fol 1b, beginning

حمد خداوند آسمان و زمین را
خالق نار جحیم و خلد برین را

Ghazals, in alphabetical order, on fol. 21b, beginning

از ازل بگشاد ساقی شیشهٔ صهبا مرا
آشکارا ساخت سرّ گنبد مینا مرا

Kit'as and ta'rîkhs, on fol. 112b, beginning: سوسه جواد هست در بعمت وبار الخ.

Rubâ'îs, in alphabetical order, on fol. 116b, beginning از یاد لب تو میفزاید دلها الخ.

No date.

No 1568, ff 204, 2 coll., each ll. 17, Nasta'lîk, a little worm eaten, size, 9⅜ in. by 5¼ in.

1539

Khusrau u Shîrîn (خسرو و شیرین).

A mathnawî, in imitation of Nizâmî's poem of the same name, by Râh-alamîn (see fol. 6b, l. 5, and fol. 7a l. 5), i.e. Mîr Muhammad Amîn Shahrastânî, a Sayyid of Isfahân, with the honorary title of Mîr Jumlah, who went A.H. 1010 (A.D. 1601, 1602) to the Dakhan, rose to the highest dignity under Sultân Muhammad Kuli Kutbshâh of Gulkunda (who reigned A.H. 988–1020 = A.D. 1580–1612), entered afterwards the service of the emperor Jahângîr and died A.H. 1047 (A.D. 1637, 1638), see Rieu ii. pp. 675 and 676, and Safînah No. 704 (col. 235 in the Bodleian Cat.). According to the latter authority he went twice to India, and in the

interval between both sojourns he occupied an important position at the court of Shâh 'Abbâs too. The present work, which is preceded by a prose-preface on ff. 1b–7a, is dedicated to his patron Muḥammad Ḳulî Ḳuṭbshâh, and forms the *first* poem of Rûḥ-alamîn's Khamsah. Beginning of the preface, on fol. 1b: ای بسته بدست قدرتت قطب کمر وی مکرمتت نهاده تاجش الخ.

Beginning of the mathnawî, on fol. 8b:

الهی همچو صبحم سینه بگشای
زچاك سینه ام خورشید بنمای

No date.

No. 205, ff. 317, 2 coll., each ll. 14; distinct Nasta'lîk; illuminated frontispieces on ff. 1b and 8b; size, 9⅝ in. by 5⅞ in.

1540

Lailâ u Majnûn (ليلى و مجنون).

Another mathnawî by the same Rûḥ-alamîn, the loves of Lailâ and Majnûn, likewise an imitation of one of Nizâmî's masterpieces, and dedicated to the same Muḥammad Ḳulî Ḳuṭbshâh; it forms the *third* poem of the author's Khamsah (the *second* being styled مطمع, see Rieu, loc. cit.); the poet's name appears here on fol. 4a, l. 8; fol. 28a, l. 5; fol. 35a, l. 7, and fol. 189a in the colophon. It is preceded by a preface in prose and verse, beginning, on fol. 1b:

ای قدم پلهٔ ربانهٔ تو ـ کف دستی فلك زبانهٔ تو

Beginning of the mathnawî on fol. 6b:

ای حسن طراز عشق پرداز ـ انجام نمای کار از آغاز

The *fourth* poem of the Khamsah, the آسمان هشتم or فلك البروج, is described in Rieu, loc. cit., it was composed A.H. 1021 (A.D. 1612), the *fifth* is not mentioned anywhere; but the dîwân, styled گلستان ناز, is noticed in Rieu.

No date.

No. 690; ff. 189, 2 coll., each ll. 14, clear and distinct Nasta'lîk; illuminated frontispieces on ff. 1b and 6b; size, 7¾ in. by 4¼ in.

Jalâl Asîr (Nos. 1541–1551).

1541

Dîwân-i-Asîr (ديوان اسير).

The poems of Mirzâ Jalâl Asîr bin Mirzâ Mu'min of Isfahan, who was an intimate friend of Shâh 'Abbâs and a great drunkard; most of his verses he wrote in a state of intoxication. He never went to India, and died, according to the best authorities, A.H. 1049 (A.D. 1639, 1640), comp. Bodleian Cat., Nos. 1096–1100; Rieu ii. p. 681; A. Sprenger, Catal., pp. 149 and 342, 343. The Mirât-al'âlam and the Hamîsha Bahâr (see A. Sprenger, Catal., p. 117) fix his death in A.H. 1040 (A.D. 1630, 1631), which is obviously wrong, see Rieu, loc. cit. A much later date, viz. A.H. 1069 (A.D. 1658, 1659), is given in W. Pertsch, Berlin Cat., p. 915, on the authority of the صحف ابراهيم (No. 663 in the Berlin Cat.), which seems a mere mistake for 1049; see also Khulâṣat-alafkâr, No. 24 (col. 303 in the Bodleian Cat.). A condemnation of the low tone and the vulgar jokes in Asîr's poems, as well as in those of Zulâlî (see Nos. 1494–1498), Shaukat of Bukhârâ, and Mîr Najât, by the author of the رياض الشعرا, is quoted Rieu ii. pp. 821b and 822a. Asîr's works were published in Lucknow, 1880.

Contents:

Ḳaṣîdas and tarji'bands, on fol. 1b, beginning:

ای دانهٔ تسبیح خیالت دل دانا
سر حلقهٔ مستان رخت دیدهٔ بینا

A few mathnawîs, on ff. 65a–74a, beginning:

بود شبی در صف ارباب هوش
گوش دلم روزه گشای خروش

Ghazals, in alphabetical order, intermixed with a few rubâ'îs, on fol. 75b, beginning:

ای گلشن از بهار خیال تو سینها
برگ گل از طراوت رویت (نامت in Rieu and Sprenger) سمنها

At the end of this part a mukhammas, beginning: گر بسددد نتان دیدهٔ حیرانی را الخ.

Rubâ'îs, on fol. 396b, beginning:

غم کرده رباص جان مه و سال مرا
آئینه ندارد دل خوشحال مرا

No date.

No. 416, ff. 405, 2 coll., each ll. 15, large and distinct Nasta'lîk, size, 9¾ in. by 5¼ in.

1542

Another copy of the same dîwân.

This copy contains

Ḳaṣîdas and tarji'bands, on fol. 1b, beginning, as in the preceding copy. At the end the same mathnawîs (on fol. 43a sq.).

Ghazals, in alphabetical order, intermixed with some rubâ'îs and fards, on fol. 51b, beginning as in the preceding copy. The same mukhammas on fol. 288b.

Rubâ'îs, on fol. 289b, beginning as in the preceding copy.

No date. Various readings on the margin. The proper order of ff. 104–114 is: 104, 112, 106–111, 105, 113, 114.

No. 405, ff. 296, 2 coll., each ll. 20; Nasta'lîk; size, 8¼ in. by 4¾ in.

1543

The same.

Three ḳaṣîdas, on fol. 1b, the first of which begins:

تا شد هوای بزم ترا ساغر آفتاب
ریزد بکام تشنه لبی کوثر آفتاب

corresponding to fol. 10a, lin. penult. in the following copy.

Ghazals, in alphabetical order, intermixed with a few rubâ'is, kiṭ'as, and tarji'bands, on fol. 6a, beginning: ای گلشن از بهار الخ.

On fol. 7a there are repeated by mistake the last thirteen baits of the first kaṣîdah (comp. fol. 2b).

Rubâ'is, on fol. 269a, beginning:

عمر (read عمری) در عشق بی سر و پا گشتیم
فارغمال از غم تمنّا گشتیم

No date.

No. 55, ff. 272, 2 coll., each ll. 15–17; Nasta'lîk, by two different hands, the first of which (on ff. 1b–181b) is rather careless; size, 8¾ in. by 6 in.

1544

A defective copy of the same.

Kaṣîdas, etc., in alphabetical order, on fol. 1b, beginning: ای دانهٔ تسبیح الخ.

Ghazals, in alphabetical order, intermixed with some rubâ'is and fards, on fol. 66b, beginning: ای گلشن از بهار الخ.

Between ff. 73 and 74 there is a lacuna, comprising fol. 55a, l. 6, to fol. 70a, l. 1 in No. 405 (1542 in this Cat.).

Rubâ'is, partly alphabetical, on fol. 446a, beginning: غم کرده ریاض الخ.

No date.

No. 2172, ff. 455, 2 coll., each ll 15, Nasta'lîk, written on paper of different colour, a little worm-eaten; size, 8⅝ in by 4⅝ in.

1545

Selections from the same dîwân.

This copy contains kaṣîdas, ghazals, kiṭ'as, and some short mathnawîs, all mixed together without any order, beginning: ای دانهٔ تسبیح الخ.

No date. College of Fort William, 1825.

No. 2266, ff. 1–69, 2 coll., each ll 15; careless Nasta'lîk; size, 8⅝ in. by 4⅝ in.

1546

Similar, but defective selections.

Contents:

Ghazals, rubâ'is, kiṭ'as, and some longer kaṣîdah-like poems, without alphabetical order, on fol. 1a, beginning: ای گلشن از بهار الخ.

A few short mathnawîs, on fol. 85a, the first of which begins:

فلك اقتداری که در رزمگاه — بشوید بخون عدو روی ماه

There is a lacuna between ff. 85 and 86.

Rubâ'is, on fol. 87b.

No date. Bibliotheca Leydeniana.

No. 2781, ff. 89, 2 coll., each ll. 15; Shikasta, by different hands; size, 9 in. by 5⅝ in.

1547

Kaṣâ'id-i-Asîr.

A defective copy of Jalâl Asîr's kaṣîdas, in alphabetical order, beginning, on fol. 142a: ای دانهٔ تسبیح الخ.

There is a large lacuna after fol. 165 (comprising chiefly letters س to ل); the last verse on fol. 165b corresponds to No. 2172 (1544 in this Cat.), fol. 23b, l. 2; the first on fol. 166a to fol. 40a, l. 3 in the same copy. A blank also on fol. 147b.

Dated A.H. 1124 (A.D. 1712), by the same transcriber who copied the واقعات عالمگیری (see No. 345 in this Cat.).

No. 212, ff. 142–192, 2 coll., each ll. 13–19; Shikasta, by different hands, as it seems; size, 9½ in. by 6 in.

1548

Ghazaliyyât-i-Asîr.

The ghazals of Jalâl Asîr, in alphabetical order, interspersed with a few rubâ'is and fards, beginning, on fol. 1b: ای گلشن الخ.

The usual mukhammas, and a short series of rubâ'is, on fol. 188a.

Dated the 23rd of Dhû-alhijjah, in the twenty-fourth year of (probably 'Âlamgîr's reign, A.H. 1091 = A.D. 1681, Jan. 14). Marginal additions and a few various readings on the first twenty-eight leaves.

No 3376, olim 13. J 30, ff 192, 2 coll., each ll. 17, Nasta'lîk size, 8½ in. by 4½ in.

1549

The same.

Ghazals, interspersed with and concluded by rubâ'is in alphabetical order, beginning as usual.

The same mukhammas, on fol. 178b.

This collection of ghazals is styled, on fol. 1a, the third book of Asîr's dîwân (جلد سیوم دیوان اسیر), that is to say, the whole dîwân was originally divided into three books, comprising the kaṣîdas, the mathnawîs and tarji'bands, and the ghazals (including the rubâ'is) respectively.

Dated by Mu'izz-aldîn bin Nizâm-aldîn the 25th of Dhû-alka'dah, A.H. 1133 (A.D. 1721, Sept. 17).

No. 406, ff. 180, 2 coll., each ll. 18; Nasta'lîk; size, 9¼ in by 5½ in.

1550

The same.

A smaller collection of Jalâl Asîr's ghazals, in alphabetical order, intermixed with a few rubâ'is and concluded by the usual mukhammas, on fol. 147b, last line, and another series of rubâ'is. Beginning as in the preceding copies.

No date.

No. 3375, olim 13. J. 29, ff. 156, 2 coll., each ll. 16–17, Nasta'lîk; size, 8¼ in. by 4⅞ in.

1551

The same.

Ghazals, in alphabetical order, concluded by rubâ'îs. No date; fol. 611b left blank in the centre.

No. 1159, ff. 589-636, 2 centre-coll., each ll. 13, with a third column on the outer margin, on ff. 589-611; 2-4 centre-coll., differing much in the number of lines, partly with one, partly with two margin-coll., on ff. 612-636; irregular Nasta'lîk, by different hands; size, 9¾ in. by 5¾ in.

Ḳudsî (Nos. 1552-1557).

1552

Kulliyyât-i-Ḳudsî (كلّيّات قدسى).

A collection of epical and lyrical poems by Hâjî Muhammad Jân Ḳudsî of Mashhad, who went to India in the fifth year of Shâhjahân's reign, A. H. 1041, 1042 (A. D. 1631, 1632), and was greatly favoured by that monarch. The Kalimât-alshu'arâ (A. Sprenger, Catal., p. 113), the Khulâṣat-alkalâm, No. 57 (col. 299 in the Bodleian Cat.), and the Khulâṣat-alafkâr, No. 214 (ib., col. 309), assert that he rose to the dignity of a king of poets at Shâhjahân's court, but this is denied by the author of the 'Amal-i-Ṣâliḥ (see above, Nos. 332-336), who says, that he was forestalled by Abû Ṭâlib Kalîm (see further below, Nos. 1563-1570). He died, according to the best authorities, A. H. 1056 (A. D. 1646), either in Lâhûr, as is stated in Safînah, No. 728 (col. 236 in the Bodleian Cat.), and in the Khazâna-i-'âmirah, No. 96 (ib., col. 258), or in Kashmîr. Other, less trustworthy, dates of his death are A. H. 1055 (A. D. 1645), in the Khulâṣat-alafkâr, and after A. H. 1069 (A. D. 1659) in the Mirât-alkhayâl, No. 69 (col. 209 in the Bodleian Cat., the latter date being quite impossible, as Abû Ṭâlib Kalîm, who died A. H. 1061 or 1062 = A. D. 1651, 1652, wrote an elegy on Ḳudsî's death, see below, No. 1569); compare besides Bodleian Cat., Nos. 1102-1111; Rieu ii. p. 684a sq., and iii. p. 1001b; W. Pertsch, Berlin Cat., pp. 917 and 918; A. Sprenger, Catal., pp. 90, 128, 151, and 536.

Contents:

A. Epic poetry:

1. Preface in prose or encomium of Ḳudsî, by Jalâl-aldîn Muhammad Ṭabâṭabâ'î, who came from Isfahân to India in A. H. 1044 (A. D. 1634, 1635), and became a court-chronicler of Shâhjahân, see Rieu i. p. 258. He finished this preface in Âgra, the 11th of Rabî'-alawwal, A. H. 1048 (A. D. 1638, July 23). Beginning, on fol. 1b:

سخن‌آفرینی که بحکم اقتضای حکمت مدار تکوین پرکار آفرینش الخ.

2. Ẓafarnâma-i-Shâhjahân-i-Pâdishâh (ظفرنامهٔ شاهجهان پادشاه), or simply Ẓafarnâma-i-Shâhjâhânî (ظفرنامهٔ شاهجهانى), a mathnawî in honour of the exploits of the emperor Shâhjahân, comprising about 8,000 baits, beginning, on fol. 5b:

بحمد خدائی زبانم گشود
که شد منحصر در وجودش وجود

This mathnawî was left unfinished by the author; according to the Makhzan-algharâ'ib, No. 2067 (col. 365 in the Bodleian Cat.), Abû Ṭâlib Kalîm completed it, but see Rieu ii. p. 686.

3. A second mathnawî, apparently a بسامى نامه, fol. 147b, beginning:

بنام خدائی که روز نخست
به پیمانه ام کرد پیمان درست

4. A third mathnawî, in praise of Kashmîr, entitled, according to other copies: در تعریف کشمیر دلپذیر (comp. Bodleian Cat., No. 1104), beginning, on fol. 190b:

بنام پادشاه پادشاهان — سرافرازی ده صاحب کلاهان

It ends on fol. 206b and was completed A. H. 1044 (A. D. 1634, 1635), according to the chronogram: سریر پادشاه نرم آرای. The portion from fol. 202a margin to 205b centre appears as a separate poem in the Bodleian Cat., No. 1105, beginning: تعالی الله ازین باغ دل افروز but a comparison with this copy as well as with No. 1102 in the Bodleian Cat., fol. 8b sq., shows that it is only a continuation of the تعریف کشمیر دلپذیر. Some mathnawî-baits at the end of this poem, on fol. 206b, in praise of a princely mansion in the same metre, are probably also an appendix to the poem on Kashmîr.

5. A fourth mathnawî, on human frailty, entitled, according to the Bodleian Cat., No. 1107, ff. 1-5a, در ضعف وناتوانی, beginning, on fol. 207a:

مسلمانان فغان زین ناتوانی
که دارد در گمانم زندگانی

6. A fifth mathnawî, on fol. 208b margin, beginning:

زنده‌دلی بهر تماشای هند
رفت زکشمیر باقصای هند

The same is found in the Bodleian Cat., No. 1102, fol. 45b sq., and No. 1107, fol. 21b sq.; a portion of it, viz. ff. 210a-213a, is repeated in the lyrical poetry, on fol. 301b sq., beginning: دوش برسوا شدن عالمی الخ.

B. Lyric poetry:

7. Another preface, in prose, as introduction to the dîwân, beginning, on fol. 214b, with two baits, the first of which runs thus:

جلّ من لا اله الّا هو — لا نقل کیف هو ولا ما هو

The prose-text commences thus: جنائی که دیباچهٔ کلام قدسی الخ.

This preface is dated A. H. 1117 (A. D. 1705, 1706).

8. Ḳaṣîdas, in alphabetical order, beginning, on fol. 218a:

من آن نیم که کنم سرکشی زتیغ جفا
چو شمع زنده سر خویش دیده ام در پا

9. Tarkîbbands, beginning, on fol. 277a: ای دل چه شوی شاد که ایّام بهار است الخ.

On ff. 301b-306b the above-mentioned portion of the fifth mathnawî is repeated.

10. Ghazals, in alphabetical order, with a series of rubâ'is at the end, beginning, on fol. 307a: دادهٔ عشقم بادهٔ نابی که میسوزد مرا الخ.

No date.

No. 929, ff. 354, 2 coll., each ll. 17, and a third column on the margin of ff. 26a–212b, ll. 24; Nasta'lîk; small illuminations throughout; size, 9½ in. by 6¾ in.

1553

Another copy of Ḳudsî's Kulliyyât.

Another collection of Ḳudsî's poems, in a rather confused and fragmentary state, containing:

1. Jalâl-aldîn Muḥammad Ṭabâṭabâ'î's preface, beginning, on fol. 1b: سخن آفرین که بحکم اقتضای حکمت مدار الخ.

On fol. 7a, l. 4, appear the author's name and the date, A.H. 1048, 11th of Rabî'-alawwal.

2. Detached fragments of the ظفرنامهٔ شاهجهانی, beginning, on fol. 8b, with the same bait as in Rieu ii. p. 685, and No. 1106 of the Bodleian Cat.:

بنام خدای که داد از شهان
جهان پادشاهی بشاهجهان

The first fragment begins with the eleventh year of Shâhjahân's reign (آغاز داستان سال یازدهم جلوس).

3. Ḳaṣîdas, upon the whole in alphabetical order, with this exception only, that the rhyme-letter د is placed between ز and ش and that at the end after ی another poem in ر appears. Beginning, on fol. 87b: من آن نیم که کنم سرکشی زتیغ جفا الخ, see the preceding copy, fol. 218a.

At the end, on fol. 173, a few mathnawî-baits which probably belong to the ظفرنامه.

4. A large coherent portion of the ظفرنامه, on ff. 174b and 177a–279b, beginning, as in the preceding copy: بحمد خدائی زبانم گشود الخ.

On ff. 270a margin–270b margin, the same chapter is found as on ff. 8b–10a, l. 6.

5. The ساقی نامه or second mathnawî, on ff. 280a–286b, 175, 176, and 287a–296b, beginning, on fol. 280a: بنام خدائی که روز نخست الخ.

6. The mathnawî in praise of Kashmîr or the third mathnawî of No. 929, on fol. 297b, beginning: بنام پادشاه پادشاهان الخ.

7. Another mathnawî, identical with the fifth of the preceding copy, beginning, on fol. 313b: زبدهٔ دلی بهر تماشای هند الخ.

First heading, on fol. 313b: حکایت آن قاطع طریق ضلالت و رسیدن وی از توجّه خضر توفیق بسرچشمهٔ زلال هدایت.

Second heading, on fol. 314b: در شکایت ابنای زمان.

Beginning: دوش برسوا الخ (see ff. 210a and 301b sq. in the preceding copy).

Third heading, on fol. 315b: در شرح حال خود.

Fourth heading, on fol. 316a margin: در مذمّت مردم سنجیده.

8. Ḳaṣîdas in honour of Shâhjahân, Alî, etc., and Tarji'bands, among which an elegy on the death of the poet's son (on fol. 335a), see No. 1557 below, Rieu ii. p. 685, fol. 4b sq. in Or. 351 and No. vii in Or. 323. Beginning, on fol. 318a (as in No. 1109 of the Bodleian Cat.):

فراغ بال کرا در سراچهٔ دنیاست
درین قفس نپرد چشم بسکه تنگ فضاست

9. Another portion of the ظفرنامه, probably a continuation of No. 4, on fol. 361a. Beginning: دلم چون زبان قلم گشته شق الخ.

No date. A seal from A.H. 1155 (A.D. 1742, 1743) on fol. 1a.

On fol. 87a the following note: قصائد حاجی محمّد جان قدسی در منقبت حضرات علیه الصّلوة والسّلام من العبد الاقلّ جان سپارخان ابن رستمدلخان ابن جان سپارخان المختار الحسینی السّبزواری ستر عیوبه.

The proper order of the leaves is as follows: ff. 1–174, 177–286, 175, 176, 287–365. Fol. 1 greatly injured.

No. 2744, ff. 365, 2 coll., each ll. 15, and a third on the margin of ff. 174–365, ll. 30–38; Nasta'lîk, by many different hands, mixed now and then with Shikasta; size, 9¼ in. by 6¼ in.

1554

Extracts from Ḳudsî's mathnawîs.

This مُنْتَخَب contains extracts from Ḳudsî's mathnawî in praise of Kashmîr (see Nos. 1552, 4, and 1553, 6) on fol. 1b, beginning: بنام پادشاهان الخ (read پادشاه) بنام پادشاهی from the Ẓafarnâma-i-Shâhjahânî; and probably also from the Sâkinâma, which is written in the same metre as the Ẓafarnâma.

The Ẓafarnâma begins, on fol. 9a, as No. 2 in the preceding copy:

بنام خدائی که داد از شهان
جهان پادشاهی بشاهجهان

Dated, on fol. 27a, the 14th of Rajab, A.H. 1093 (A.D. 1682, July 19), by Abû Muḥammad bin Sayyid Muḥammad.

On ff. 27b–29a a ḳaṣîdah and a ghazal of Muḥammad Riḍâ ibn Mullâ Fauj-allâh and two rubâ'is of Mulla Fauj-allâh are added, written A.H. 1118 (A.D. 1706, 1707), by Shams-aldîn Muḥammad Lârî.

No. 1312, ff. 29, 3 coll. in diagonal lines, ll. 12–16, Shikasta; size, 9⅝ in. by 5¼ in.

1555

Dîwân-i-Ḳudsî (دیوان قدسی).

Ḳudsî's lyrical poems, containing:

Ḳaṣîdas, on fol. 1b, beginning:

تا کی دلم از کف ندهد صرفهٔ غم را
یا ربّ قدری ببش کن این روزی کم را

corresponding to fol. 224b in No. 1552. They are strictly alphabetical as far as fol. 72b; then begins a new series with the rhyme-letter ب.

Tarkîbbands and elegies, on fol. 89a, beginning: از کسی گردیده ام رو تیغ جانانست وبس الخ.

Ghazals, in alphabetical order, with a series of rubâ'îs at the end, on fol. 122b, beginning:

زود به کردم من بیصبر داغ خویشرا
اوّل شب مبکشد مفلس چراغ خویشرا

corresponding to fol. 308a in No. 1552.

No date.

No 915, ff. 219, 2 coll., each ll. 15; Nasta'lîk; size, 9⅝ in. by 5¼ in.

1556

A defective copy of the same.

Contents:

Kasîdas, on fol. 1b, in alphabetical order, beginning من آن نیم که کنم الخ.

This part breaks off, on fol. 46b, with the last bait of a kasîdah, rhyming in ز; the beginning of this kasîdah, on fol 46a, corresponds to fol. 270a, l. 9 in No. 1552, where it forms the fifteenth verse of it, but by a slight modification in the first hemistich it has been made here to resemble a proper initial bait; the last verse, on fol 46b, agrees with fol. 270b, ll. 11 and 12 in No 1552; fol. 47 contains the fragment of another kasîdah, rhyming in ر, corresponding to fol 251b, l. 4 to fol 252b, first line in the same copy.

Tarji'bands, on fol. 48a, beginning abruptly (in consequence of another lacuna after fol 47): کفیم ده ب خویش که ای ترک جفاکیش الخ, agreeing with fol 277b l 13 in No. 1552. There is again a lacuna in this part, viz. after fol. 51, which comprises fol. 296b, l. 12 to fol. 298a, l. 1 in No. 1552.

Ghazals, in alphabetical order, on fol. 55a, beginning دادد عشقم الخ.

Short mathnawîs, on fol. 94a; the second, on fol 97b. is در تعریف کشمیر; on ff. 105b, 106b, 108a, 108b, and 109a there are mathnawîs on certain gardens and its palaces (see Rieu ii. p. 686a), viz. باغ فرّخ بخش, باغ فیض بخش, باغ جهان آرای, باغ نسیم, and باغ بحر آباد.

Rubâ'îs, on fol. 109a, beginning: بکچند بقید معصیت یار شدم الخ, corresponding to fol. 351a, l. 12 in No. 1552.

Dated A. H. 1142 (A. D. 1729, 1730), by Muhammad Salâh bin Mullâ 'Abdallâh Kâtib, in the service of Bâkîbeg bin Hâjî Atâlîgh (اتالیغ). Bibliotheca Leydeniana.

No. 2836, ff. 112, 2 coll., each ll. 15; Nasta'lîk; size, 6⅝ in. by 3⅝ in.

1557

Ghazals and rubâ'îs by Kudsî.

Ghazals, in alphabetical order, on fol. 137a, beginning: دل دیوانه کی در گوش گیرد پند دانارا الخ, corresponding to fol. 311b, l. 4, in No. 1552.

Rubâ'îs, on ff. 200b margin–210b.

A long elegy on the death of his son, Muhammad Bâkir (مرثیهٔ محمّد باقر خلف محمّد جان قدسی تصنیف پدر مسطور), on fol. 294a. The ghazals and rubâ'îs are dated A. H. 1153 (A. D. 1740, 1741).

No. 891, ff. 137–210, 2 centre-coll., each ll. 11, and a third on the margin, ll. 24; Nasta'lîk; and ff. 294–300, 2 centre-coll., each ll. 11, and a margin-column, ll. 26; Shikasta; size, 9⅝ in. by 5½ in.

1558

Kulliyyât-i-Salîm (کلّیات سلیم).

The poetical works of Muhammad Kulî Salîm of Tahrân (called Durushtî or Turushtî, see W. Pertsch, Berlin Cat., pp. 31 and 919), who came from Îrân to India under Shâhjahân, entered the service of the Sûbahdâr of Bangâlah, Islâm Khân, and died A. H. 1057 (A. D. 1647), see Bodleian Cat., Nos. 1112–1114; Rieu ii p. 738a; A. Sprenger, Catal., pp. 90, 111, 123, and 556; Safînah, No 731 (col. 236 in the Bodleian Cat.), Khulâsat-alkalâm, No. 36 (ib, col. 298), and Khulâsat-alafkâr, No 136 (ib, col. 307).

Contents

1 Ghazals, in alphabetical order, on fol. 1b, beginning:

دلا توئی که بکار خودت گردده خدا
برای عشق بساب بسامرده خدا

2 Rubâ'iyyât, on fol 222a, beginning.

در بحر نیاید اگر ار فیض تو قوت
اورنگ صدف شود گهررا ناقوت

3 A short story, in prose, entitled 'Complaint of the mouse and request of the cat' (در شکایت موش واستدعای گربه), on fol. 231b, beginning: صاحب سلیم سلامت فریاد ازین موج الخ.

After this there follow a number of short mathnawîs, viz.

4. Kharr-i-dalâl (خر دلال), the ass of coquetry, or, as W. Pertsch, Berlin Cat., p. 668, ff. 18b and 62b, suggests to read Kharr-i-dallâl (خر دلّال), the broker's ass, on fol. 233b, beginning:

بسم الله الرّحمن الرّحیم — هست عصای ره طبع سلیم

No heading or title appears here, but as parts of this mathnawî are quoted in the Khulâsat-alafkâr, loc. cit., there can be no doubt about the designation given to it. It consists of two parts, the *first* of which occurs in No. 1112 of the Bodleian Cat., fol. 19a, and bears the title: نقل از جود حاتم طائی (a story of Hâtim Tâ'î's liberality); the *second* in the same copy, fol. 23b, is headed در تعریف خر (description of the ass); the former begins in the Bodleian copy with the second bait of our own, viz. راوئ افسانهٔ اهل کرم الخ. In A. Sprenger, Catal., p. 556, the same mathnawî is

designated as a 'mathnawi in praise of Shâhjahân, on the expedition against Âshâm;' that seems to be an error, as the poem, dealing with Islâmkhân's victories over the people of Kûć and Âshâm, A.H. 1051–1052 (A.D. 1641–1643), which bears, according to the Khulâṣat-alkalâm, the title of جنگ اسلامخان, and is described in Rieu iii. p. 1032[a], is written in quite a different metre. The *second* part begins here on fol. 237[a].

5. Ḳaḍâ u ḳadr (قضا و قدر), on predestination, on fol. 240[b], beginning:

شنیدم روزی از خونابه نوشی
چو گل از پارهٔ تن خرقه پوشی

comp. Bodleian Cat., Nos. 1113 and 1114, and 1241, 47 (coll. 765–767); Rieu ii. p. 796[b], No. VIII; W. Pertsch, Berlin Cat., p. 31, No. 11; p. 67, ll. 9–12; p. 68, ff. 65[a] and 91[a], and p. 697, No. 12; J. Aumer, p. 4.

6. Ta'rîf-i-bahâr (تعریف بهار), description of spring, on fol. 250[a], beginning:

سخن هر جا زصنع کردگارست
گواه پای بر جا کوهسارست

A mathnawî, by Salîm, with the same beginning, is designated in the Bodleian Cat., col. 767, as a 'description of the mountain of Kashmîr' (در تعریف کوه کشمیر), and may therefore be identical with at least a part of the poem تعریف کشمیر, quoted in the Khulâṣat-alkalâm, loc. cit. According to Ṭâhir Naṣrâbâdî's tadhkirah (A. Sprenger, Catal., p. 90, ll. 3 and 2 ab infra), this mathnawî was originally a description of Lâhijân (both Safînah and the Khulâṣat-alkalâm mention a special تعریف لاهجان), the heading of which the author changed into a description of Kashmîr when he came to India.

7. Ḥikâyat (حکایت), on fol. 265[b], beginning شنیدم حمله پردازی زاحشام الخ, see the same in Bodleian Cat., col 766.

8. Dar muḥîṭ-i-sâl (در محیط سال), on fol. 267[a], beginning: زبس شد فعل بد غمّاز چون مشك الخ.

9 Another short mathnawî (headed توصیف ورم و سنّ!), on fol. 285[b], beginning: بود در زیر زینم بادپائی الخ, see Bodleian Cat., No. 1114. It is not impossible that Nos. 7–9 are merely parts of the قضا و قدر of No. 5, as this mathnawî in A. Sprenger's copy comprises 134 pages, each ll. 13; even No. 6 may belong to it, the metre in all these detached pieces being the same.

10. Fî-alhajw (فی الهجو), a satire, on fol. 288[a], beginning: خامه ام بر خلاف عادت خویش الخ, comp. Bodleian Cat., col. 768 d.

11. Ḳaṣîdas, on fol. 295[b], beginning:

اگر بزم بسوی چشم اشکبار انگشت
چو ماه نو شود آلودهٔ غبار انگشت

A poem in praise of Shâh 'Abbâs is found on fol. 316[a] (در ستایش شاه عبّاس).

12. Muḳaṭṭa'ât, on fol. 344[a], beginning:

ای سواد هند از کلکت نگارستان چین
کار و بار ملك هرگز این سر و سامان نداشت

Extracts from Salîm's dîwân are mentioned in W. Pertsch, Berlin Cat., p. 31, No. 10; rubâ'îs by the same, ib., p. 57, No. 5. Four short mathnawîs, not found in the present collection, are noticed in the Bodleian Cat., col. 767, ll. 6–8, and col. 768.

No date.

No. 871, ff. 353, 2 coll., each ll. 15; large and distinct Nasta'lîk; size, 10¼ in. by 6 in.

1559

Dîwân-i-Hindû (دیوان هندو)

Lyrical poems by Hindû, who is probably identical with the author of an epic poem لیلی و مجنون, composed in Shâhjahân's reign, before A.H. 1055 (A.D. 1645, 1646), and described in the Bodleian Cat., No. 1101. He seems also to have written a mathnawî, خسرو و شیرین, see ib. No biographical notices of this poet can be found in the tadhkiras. This dîwân contains:

Ghazals, in alphabetical order, on fol. 1[b], beginning دیا ای دل هزاران شکر گو آن کردگاریرا الخ.

Rubâ'îs and fards, on fol. 79[a], beginning. ای عشق تو سرمایهٔ انعام مست الخ..

No date. A seal of Jalâl ibn Shaikh 'Abd-alwahhab with the year A.H. 1118 (A.D. 1706, 1707), on fol. 1[a].

No. 1172, ff. 88, 1 coll., each ll. 15, careless Nasta'lîk; size 8¾ in by 4¾ in.

1560

Dîwân-i Fiṭrat (دیوان فطرت).

Lyrical poems, by Wîsbeg Fiṭrat, who was, according to his own statement in two chronograms, on fol. 199[a] born A.H. 1007 (A.D. 1598, 1599), and can scarcely be identical with a better-known poet of the same takhallus, Mîr Mu'izz-aldîn Muhammad Fiṭrat (who died A.H. 1106=A.D. 1694, 1695; see Bodleian Cat., No. 1993; A. Sprenger, Catal., p. 408, etc.), although there is written on fol. 1[a] دیوان معزّ فطرت. The present writer must have flourished at the court of Shâh 'Abbas the Great in his early years, and afterwards gone to India, as there are chronograms on Shâh 'Abbâs, Sultân Muḥammad 'Âdilshâh of Bijâpûr, the death of the emperor Jahângîr, etc. His first son, Sanjarbeg, was born A.H. 1025 (A.D. 1616), and went to India A.H. 1046 (A.D. 1636, 1637); his brother Muḥammadbeg was born A.H. 1023 (A.D. 1614); his brother Karîmbeg A.H. 1030 (A.D. 1621); another of his sons A.H. 1044 (A.D. 1634, 1635); his first grandson (Sanjarbeg's son) likewise A.H. 1044; his brother Ḥamzabeg died A.H. 1033 (A.D. 1623, 1624); his brother Hâshimbeg A.H. 1041 (A.D. 1631, 1632), and his father A.H. 1040 (A.D. 1630, 1631). He composed a great number of chronograms, which begin with A.H. 1022 (A.D. 1613) and go down to A.H. 1059 (A.D. 1649). Beyond that

date no ta'rîkhs are found, and we may consequently assume that the poet died soon after.

Contents:

Kaṣîdas, on fol. 1b, beginning: زهی صفای گل عارضت زمه بهتر الخ.

A mathnawî, entitled کتاب خواب و خیال, 'sleep and vision,' on fol. 23b, beginning:

الهی ناله ام را تازگی بخش — صفیرم را بلند آوازگی بخش

Another short encomiastic mathnawî (مثنوی فی المدح), on fol. 58b, beginning:

مسم در جهان مور مرزانهٔ — نخال بتان قانع از دانهٔ

One tarkîbbând, on fol 62a, beginning صباح عید که عیرت فزای بسانست الخ.

Ghazals, in alphabetical order, on fol 66b, beginning

جهان محنون برد بتاب هر دم نام لیلی را
که نشنیدست بجز حرف تسلّی را

Mukaṭṭa'ât and ta'rîkhât, on fol 193b, beginning

ای سحر نروی که در فن شعر
سده نمس تو انوری رسوا

Rubâ'iyyat, on fol 218b, beginning یا رب رغم دهر بری سار مرا الخ

No date

No 255, ff 258, 2 coll each ll 15 on a few pages an additional margin-column the last 28 leaves more or less injured Nasta'lîk, size, 8⅞ in by 5¼ in

1561

Diwân-i-Muhammad (دیوان محمّد)

Lyrical poems, exclusively ghazals by a poet called Muhammad Miskîn or Miskîn Muhammad, also the second Muhammad (see the title given to this collection on fol. 39a: دویم (read محمّد) دیوان محمدی), not mentioned in any tadhkirah. But besides Muhammad there appears also in some poems (see for instance, ff 39b, l. 1, 43b, l. 12; 51b, l 11, 52a ll 4 and 10, 55b, l 14; 103a, l. 11, 129a, l 15, etc.) the takhallus 'Abdî, and it is possible that this diwân is due to the same 'Abdî who composed, A. H 1051 (A D 1641, 1642), the ترجمهٔ تکملهٔ, or poetical paraphrase of Yâfi'î's خلاصة المفاخر, or legends of the Ḳâdirî saints, particularly 'Abd-alḳâdir Jîlânî; see above, No. 643, and A. Sprenger, Catal., p. 307. The religious character of these lyrics well agrees with such a supposition. Beginning, on fol. 39a:

الهی بسرکت زعنوان فرقان را
فزونی برو دین بده اهل ایقان را

The arrangement is alphabetical.

No date. Bibliotheca Leydeniana.

No 2760, ff. 39–131, 2 coll., each ll. 19–20; careless Nasta'lîk; size, 8¾ in. by 5¾ in.

1562

Manba'-alkhairât (منبع الخیرات).

A mathnawî, celebrating the life and miracles of the great Ṣûfic Shaikh Muḥyî-alḥakk wa-aldîn Abû Muḥammad 'Abd-alḳâdir Jîlânî, see the title on fol. 20b, l. 3, and compare Safînat-alauliyâ, No. 36 (col. 278 in this Cat.), composed by Shaikh Sulaimân al-kurdî alḳâdirî alkhurâsânî allâhûrî alahmadâbâdî, the spiritual successor of Shaikh 'Abd-alḥakk bin Saif-aldîn alturk aldihlawî albukhârî (who died A. H. 1052 = A. D. 1642, 1643, see above, Nos. 290, 640, and 720). Beginning:

بهترین عکسی که در چشم شهود
روی بنماید زمرآت وجود

The copy was collated throughout by a great-grandson of the author, Muḥammad Riḍâ bin Maulânâ Ghulâm bin Maulânâ Aḥmad bin Maulânâ Sulaimân (see fol 1a, fol. 22b margin, etc.), with the poet's own copy and annotated in A H 1159–1160 (A. D. 1746, 1747). The copy itself, worm-eaten here and there, bears no date.

No 1028, ff 94, 2 coll, each ll. 19; Nasta'lîk; size, 9⅝ in. by 5⅝ in

Kalîm (Nos. 1563–1570).

1563

Diwan i Kalîm (دیوان کلیم)

The diwan of Mirzâ Abû Ṭâlib Kalîm of Hamadân, who lived for some time in Kâshân, went to India in the beginning of Jahangir's reign, attached himself to Ruh alamin (see above, No 1539), whom he accompanied A H 1028 (A D 1619) to 'Irâḳ, returned two years after to India, rose at Shâhjahân's court to the dignity of a king of poets (see above, No. 1552), and died, according to the oldest authorities, the Pâdishâhnâma, and the Mirât-alkhayâl, No. 71 (col. 209 in the Bodleian Cat.), A. H. 1062 (A. D. 1652), in Kashmir. Most of the other and more modern tadhkiras fix his death in A H 1061 (A. D. 1651), for instance, Kalimât-alshu'arâ (A Sprenger, Catal., p. 113); Safînah, No. 747 (col 237 in the Bodleian Cat.); Khazâna-i-'âmirah, No. 101 (ib., col. 259); Khulâṣat-alafkâr, No. 223 (ib., col. 310), and Makhzan-alghara'ib, No. 2189 (ib., col. 369), where a chronogram on the poet's death by Mullâ Ṭâhir Ghanî is quoted, viz. طور معنی بود روشن از کلیم (see the same in the Hamisha Bahâr, A. Sprenger, Catal., p. 128), and where, besides, the curious statement is made, that he *succeeded* Kudsî as king of poets at Shâhjahân's court; see also the Âtashkada, No. 588 (col. 282 in the Bodleian Cat.), and Khulâṣat-alkalâm, No. 60 (ib., col. 300), where a full list of his mathnawîs is given. Other copies of his diwân are described in the Bodleian Cat., Nos. 1116–1121; Rieu ii. p. 686 sq.; A. Sprenger, Catal., p. 453 (comp. also pp. 90 and 151); and W. Pertsch, Berlin Cat., pp. 920 and 921. Kalîm's diwân, also mentioned in H. Khalfa iii. p. 304, No. 5636, has been lithographed in Lucknow, 1878.

Contents.

1. Kasîdas and kit'as, on fol. 1a, beginning:

شوق هر کس را که در راه طلب سر میدهد
گر در آرد اوّل از پا آخرش پر میدهد

2. A series of short mathnawîs, on fol. 97b, of the same description and headings as those noticed in the Khulâṣat-alkalâm, loc. cit., and in Nos. 1116 and 1117 of the Bodleian Cat. The headings, which are filled in here, are as follows: مثنوی در تعریف و . . . . کتابهٔ دولتخانهٔ پادشاهی, on fol. 79b; کتابهٔ دولتخانهٔ اکبر آباد, on fol. 80a; تعریف اکبر آباد وغیره, on fol. 81a; تعریف جنگ فیل سلطان اورنگزیب, on fol. 87a; and در صفت قحط دکن, on fol. 91a; the remaining headings are left blank.

3. Ghazals, in alphabetical order, on fol 128b, beginning:

بدل کردم بمستی عاقبت زهد ریائی را
رسانیدم بآب از یمن می بنیاد تقوی را

4. Rubâ'îs, on fol. 348a, beginning: هر چند که مرد قول وفعلش تبهست الخ.

No date.

No. 469, ff. 360, 2 coll., each ll. 12, very careless and unequal Nasta'lîk, written, as it seems, by different hands, size, 9 in. by 5½ in.

1564

Another copy of the second half of Kalîm's dîwân

This copy, dated the 9th of Sha'bân, A.H. 1148 (the eighteenth year of Muḥammadshah's reign, as it is called here, but more correctly the seventeenth, since Muḥammadshâh was not crowned emperor before the month Dhû-alka'dah, A.H. 1131)=A.D. 1735, Dec. 25, contains the ghazals (on ff. 1b–192b) and rubâ'îs (on ff. 192b–202b) only.

Beginning of both sections the same as in the preceding copy. On fol. 1a the last ten baits of Kalîm's short mathnawîs are found, a clear proof that this copy is the second half of a complete dîwân of the poet.

No. 3500, olim 19. J. 19, ff 202, 2 coll., each ll. 15; Nasta'lîk; size, 8 in by 5⅝ in.

1565

Kalîm's ghazals and rubâ'îs.

Ghazals, in alphabetical order, on fol. 10b, beginning. بدل کردم بمستی الخ.

Rubâ'îs, on fol. 169b, beginning: از راز دو کون هر که آگاه افتد الخ, corresponding to the second rubâ'î in No. 469 (1563 in this Cat.), where, however, کس is read instead of که.

Fol. 98a is left blank.

No date.

No. 1169, margin-column, ff. 10–173, 14 baits in a page, written in a strange style of Nasta'lîk.

1566

A defective copy of the same.

This copy is incomplete both at the beginning and end, and commences in the middle of the rhyme-letter ا with the last bait of a ghazal, corresponding to fol. 130a, last line in No. 1563.

The ghazals, arranged alphabetically, end on fol. 172b, and are followed by one kit'ah and a series of rubâ'îs, beginning: هر چند که مرد الخ, the second is the initial rubâ'î of the preceding copy. This part breaks off on fol. 180b with the first bait of a rubâ'î, corresponding to fol. 358b, lin. penult. in No. 1563. There are besides two lacunas, one after fol. 5 and the other after fol. 178 The last bait on fol. 5b corresponds to fol. 140a, l. 7 in No. 1563, the first on fol. 6a to fol. 135b, l. 8 in the same copy; the last bait on fol. 178b is identical with fol. 356b, lin penult. there, and the first bait on fol. 179a with fol. 350a, l. 4.

No 511, ff 180, 2 coll, each ll 15–17; unequal Nasta'lîk slight injuries in several pages; size, 8 in. by 4⅝ in.

1567

A selection from Kalîm's ghazals.

The ghazals are arranged alphabetically and begin in the usual way بدل کردم بمستی الخ

Dated A.H. 1138 (A.D 1725, 1726), at Shâhjahânâbad

A similar selection of Kalîm's ghazals is noticed in W Pertsch, Berlin Cat, p 702, No. 43

No 725 ff 90–135, 2 coll, each ll 12, and a third on the margin of ff 100b–108b, and 111a–134b, ll 14 38, distinct Nasta'lîk, illuminated frontispiece; size, 8¼ in by 4⅝ in

1568

A fragment of Kalîm's ghazals.

The ghazals, arranged alphabetically, break off already in the middle of the rhyme-letter ب Beginning as usual.

No 114, ff. 1 16, 2 coll, each ll 17–18; Nasta'lîk, size 8¾ in by 4½ in

1569

A short fragment of Kalîm's dîwân.

This fragment contains a few kasîdas, and an elegy on the death of the poet Kudsî (see above, No 1552) headed مرثیهٔ حاجی محمّد جان قدسی از تصنیف امو طالب کلیم, on fol 134b.

No date.

No. 891, ff. 129–136, 2 centre-coll, each ll. 11, and a third column on the margin, ll. 26; Shikasta; size, 9⅝ in by 5½ in

1570

Two mathnawîs by Kalîm.

Both these mathnawîs celebrate the exploits of the emperor Shâhjahân and are very likely parts of one and the same epic poem, viz. the پادشاهنامه (as it is styled on fol. 1a), also called شاهنامه or شاهنشاهنامه, the imperial book, see Khulâṣat-alafkâr, loc. cit.;

A. Sprenger, Catal., p. 454, and Rieu ii. p. 687[a]; comp. also J. Aumer, p. 96. The *first* begins, on fol. 1[b]:

بنام خدائی که از شوق جود
دو عالم عطا کرد وسائل نمود

the *second*, with the special heading, as it seems, of اقبال شاهجهان (see fol. 118[b], l. 7), begins, on fol. 105[b]:

سحر آن شهنشاه فرمان روا
که ده تخت چرخش بود زیر پا

The poet's takhallus Kalîm appears several times, for instance, on fol. 104[a], margin-column, l. 15: دانس لطف کلیم ارچه قادر الخ; and on fol. 113[a], l. 4 امّید دارم کلیم

According to the colophon, on fol 104[a] نقل خط مرزا کلیم که بدست خود نوشته (sic! for طالب (او طالب بودند نموده شد, this copy appears to have been made from the poet's autograph, the first seven leaves seem to be supplied by another hand.

No 367, ff 300, 2 centre-coll, each ll 12, and a third column on the margin, ll. 26, Nasta'lîk, size, 10 in by 5¾ in

1571

Diwân-i-Amânî (دیوان امانی).

Lyrical poems by Amânî, who cannot be identical with the poet Amân-allâh Amânî, since the latter died A H 1044 or 1046=A D 1634–1637 (see Bodleian Cat, No. 1095; Rieu ii p 509, and A. Sprenger, Catal., p. 339), and the former, the author of the present diwân, composed, according to his own statement, in a chronogram, on fol. 75[b], A H. 1047 (A D 1637 1638) a work on medicine (کتاب در علم طبّ), there are besides chronograms for A H 1049 (A D 1639, 1640), 1055 (A. D. 1645), 1057 (A D 1647), 1060 (A D 1650), and 1061 (A. D. 1651). 1061 seems to be the last date mentioned in his ta'rikhs, and one may conjecture from that, that he died a year or two after He appears to have been a native of Mâzandarân

Contents of the diwân:

Kasîdas in praise of the twelve Imâms, of 'Abdallâh Kutbshâh (A. H. 1035–1083 = A D 1626–1672), of Mirzâ Habîb-allâh Sadr, Mirzâ Kâdî, Amîr Timûr of Mâzandarân, etc., intermixed with tarji's, tarkîbbands, kit'as and ta'rîkhs, on fol. 1[b].

The first hemistich of the initial poem is missing, the second runs thus: زتو چرخ را مدار و زتو جان را مدارا الخ.

The second kasîdah, on fol. 2[b], begins:

فروغ عارض شکرب چراغ چشم قلم
نسیم کاکل وصعت شمیم زلف رقم

(a certain reminiscence of the first of Ahlî Shirâzî's artificial kasîdas is obvious here, see above, No. 1432).

A short mathnawî (در مناجات), on fol. 79[b], beginning:

خداوندا تو ستّار عیوبی
قسیم رزق و غفّار ذنوبی

Another larger mathnawî, a sâkînâma (ساقینامه), on fol. 80[b], beginning:

زهی مست پیمانه ات روزگار
جوانبخت میخانه ات نوبهار

Ghazals, in alphabetical order, on fol. 112[b], beginning:

زحسنت گل تازه روئی جهانرا
زهستیّ تو زندگی آسمانرا

Rubâ'is, on fol. 238[b], beginning:

ای حسن تو شمع محفل هستی را
لطف تو شراب ساغر مستی را

Dated, at Haidarâbâd, A. H. 1070 (A. D. 1659, 1660); the first leaves a little injured and worm-eaten.

No. 2691, ff. 419, 2 coll, each ll. 17, Nasta'lîk; illuminated frontispieces on ff 1[b], 112[b], and 238[b], size, 11½ in. by 6½ in.

1572

Diwân-i-Masîh (دیوان مسیح).

Lyrical poems by Hakîm Rukn-aldîn Mas'ûd, commonly called Hakîm Ruknâ, with the takhallus Masîh, a native of Kâshân, who was first in Shâh 'Abbâs' service, but feeling offended by him went to India and found great favour with Jahângîr as well as with Shâhjahân, whose court-poet he became: at the advanced age of 105 lunar years he returned to Îrân and died there, according to most tadhkiras, A. H 1066 (A D. 1656), see A. Sprenger, Catal, pp 90 and 151, Khazâna-i-'âmirah, No. 112 (col. 259 in the Bodleian Cat.); Khulâsat-alafkâr, No 259 (ib, col 311), and Makhzan-alghrâ'ib, No. 2426 (ib, col 376), comp. besides Âtashkada, No. 589 (ib, col 282), Rieu ii pp 603[a], 688, and 689; and Bodleian Cat., No 1115. The Mirât-al'âlam fixes his death in A H 1057 (A D 1647); the Khulâsat-alkalâm, No 68 (col 301 in the Bodleian Cat.), as late as A. H. 1070 (A. D 1659, 1660); in Beale's Oriental Biogr. Dictionary, p 226[a], A. H. 1056 (A. D. 1646) is given as an alternative for 1066 Besides his lyrical poems he composed a mathnawî قضا و قدر, see Bodleian Cat., loc cit, Khulâsat-alkalâm, loc. cit., and W. Pertsch, Berlin Cat., p 34, No 10, and four others, among them a رام و سیتا, see Rieu ii, p. 688[b] sq. Taqî Kâshî (see A. Sprenger, Catal., p. 24, No. 254) mentions also from his pen an Arabic work on medicine, entitled صابطة العلاج. The poet Sâ'ib (see below, Nos. 1606–1623) was his pupil.

Contents:

Ghazals, in alphabetical order, on fol. 1[b], with some kit'as at the end (on ff. 142[b]–149[b]). Beginning of the initial ghazal:

نیارم گفت ذکر در دوام وبر مراد اورا
بدین آلودگی شرم آیدم کارم بیاد اورا

Rubâ'is, on fol. 149[b], beginning:

دیدیم درون زراه و بیراه خدا
گفتیم رموز عشق الله حدا

Kasîdas, on fol. 163ᵃ, beginning:

ای حساب غم تو بر انگشت
وی کلید غم تو هر انگشت

According to a colophon at the end of the rubâ'îs this copy was finished at Shâhjahânâbâd, the 4th of Rajab, A.H. 1155 (here incorrectly styled the twenty-fifth year of Muhammadshâh's reign, instead of the twenty-fourth)=A.D. 1742, Sept. 4. Which of the ten dîwâns which Masîh is said to have composed the present represents, or whether it is a mere selection from several or all of them, cannot be stated.

No. 2093, ff. 1–174, 2 coll., each ll. 14; Nasta'lîk; size, 8¾ in. by 5 in.

1573

A defective copy of the same.

This copy of Masîh's dîwân is incomplete both at the beginning and end; it only contains ghazals in alphabetical order, agreeing upon the whole with those in the preceding copy. It opens, on fol. 3ᵃ (where another hand has added دیوان مسیح), with the last bait of a ghazal rhyming in ا, viz. هر زخم سینه ام دهنی گشت ای مسیح الخ, and corresponding to fol. 3ᵃ, l. 10 in the preceding copy; it breaks off in the second ghazal rhyming in ی (=fol. 137ᵃ, l. 3 in the preceding copy). There are, consequently, wanting in this copy some ghazals in ا and ی, the kit'as, rubâ'îs, and kasîdas. On the other hand the number of ghazals is apparently larger than in the preceding copy.

Ff. 1–22 are misplaced; their proper order is: 3, 1, 2, 4–15, 17, 16; 18, 19, 21, 20, 22.

No. 3379, olim 19. J. 4, ff. 152, 2 coll., each ll. 13–17, small, but clear Nasta'lîk; size, 8¼ in. by 4⅝ in.

1574

Dîwân-i-Brahman (دیوان برهمن).

Lyrical poems by Candarbhân Brahman of Patyâla or Lâhûr, who flourished under Shâhjahân, was munshî to this emperor as well as to prince Dârâ Shukûh, and died, according to the Mirât-i-Jahânnumâ (see No. 126 above), A.H. 1068 (A.D. 1657, 1658); other authorities, for instance, the Mirât-alkhayâl, No. 78 (col. 209 in the Bodleian Cat.), fix his death in A.H. 1073 (A.D. 1662, 1663); comp. Bodleian Cat., Nos. 1123, 1385, and 1386; Rieu i. p. 397 sq.; ii. p. 838ᵇ; iii. p. 1087ᵃ; A. Sprenger, Catal., pp. 110, 119, and 376; Makhzan-algharâ'ib, No. 404 (col. 324 in the Bodleian Cat.). Besides his dîwân he wrote various collections of letters and refined prose-writings, for instance, the چهار چمن (a description of Shâhjahân's court and memoir of his own life), the منشآت برهمن or رقعات برهمن, the مجمع الوزرا, تحفة الفصحا, تحفة الوزرا, کارنامه, گلدسته, etc., see Bodleian Cat. and Rieu, loc. cit.

This dîwân contains:

Ghazals, in alphabetical order, on fol. 1ᵇ, beginning:

ای برتر از تصوّر وهم وگمان ما
وی در میان ما وبرون از میان ما

Rubâ'îs, on fol. 55ᵃ, beginning:

مارا جز بحال خود شناسا (read شناسا) کردی
از خار گل قطره زدریا (correctly in the Bodleian copy:) کردی
گل و ز قطره دریا

The original dîwân closes on fol. 58ᵇ and is dated the 19th of Dhû-alhijjah, A.H. 1143 (A.D. 1731, June 25); on ff. 59–67 a supplementary collection of ghazals by the same poet is added, rhyming in ه, ت, د, ز, م, ن, و, ر, ء, and ی. No ghazals rhyming in و and ء are found in the principal part of the dîwân.

No. 1189, ff. 67, 2 coll., each ll. 15; careless Nasta'lîk, mixed with Shikasta; size, 8¼ in. by 4⅝ in.

1575

Another copy of the same dîwân.

Beginning as in the preceding copy. Brahman's dîwân comprises ff. 16ᵃ–80ᵇ, the first two pages of which (except the last line of fol. 16ᵇ) are repeated by another hand on fol. 90 (which is turned upside down).

The remaining leaves of this MS. contain:

1 On ff. 1ᵃ–15ᵇ a collection of lyrical poetry, comprising: (*a*) poems, by Mîr Muhammad *Majdhûb* of Tabrîz (who collected his dîwân in A.H. 1063=A.D. 1652, and died A.H. 1093=A.D. 1682, see A. Sprenger, Catal., pp. 479 and 480, and Rieu ii. pp. 696, 697) on fol. 1ᵃ sq.; (*b*) mathnawî-baits, by Mullâ *Zuhûrî* (see above, Nos. 1500–1514), on fol. 11ᵃ; (*c*) a مرثیه, by Mullâ *Wahshî* (see above, Nos. 1444 and 1445), on fol. 11ᵇ; (*d*) miscellaneous verses, some by *Âdhurî* (see above, Nos. 709–711), on fol. 13ᵇ.

2 On ff. 81ᵃ–86ᵇ the allegorical story of Husn u Dil (حسن و دل), or 'beauty and heart,' which is, however, different from the well-known romance of the same title by *Fattâhî* (who died A.H. 852=A.D. 1448, comp. Bodleian Cat., No. 1343). It begins: سپاس و ستایش مر حضرت احمدیت را اما بعد ازین آنچه در خاطر این ضعیف بود قلمی نمود ابیات که از نقل بزرگان اسماع است نیز تحریر یافت ونام این رساله حسن ودل نهاده شد وعبارت او بمزاحسن ودل پرداخته، چنین آورده اند که در ولایت شرق بدس نام شهری بود که در آن شهر عقل شاه نام پادشاهی میکرد الخ.

3 On ff. 87ᵃ–89ᵇ and 91ᵃ–95ᵃ poetical and other miscellanies, comprising: (*a*) mathnawî-baits, by *Nizâmatkhân 'Alî* (who died A.H. 1121 or 1122=A.D. 1709–1711, see below, Nos. 1659–1671), etc., on fol. 87ᵃ; (*b*) a short tradition, in prose, on fol. 89ᵃ; (*c*) a eulogy on the twelve Imâms (منقبت دوازده امام), on fol. 91ᵃ; (*d*) ghazals, by *Kassâb* (contemporary with Sâ'ib), *Shâkir* (still alive in A.H. 1136), and some Rekhta poetry, on fol. 93ᵃ sq.

Bibliotheca Leydeniana.

No. 2596, ff. 95, 2 coll., each ll. 12–13 on ff. 16–80 and 87–90, ll. 20 on ff. 81–86, the remainder in diagonal lines by various hands in careless Nasta'lîk and Shikasta; size, 9⅞ in. by 5⅞ in.

1576

Dîwân-i-Saidî (دیوان صیدی).

Lyrical poems, by Mîr Sayyid 'Alî Saidî, of Tahrân, who came to India from Isfahân, A. H. 1064 (A. D. 1654), in Shâhjahân's reign, and died A. H. 1069 (A. D. 1658, 1659), see Rieu ii. p. 689[b]; A. Sprenger, Catal., pp 99, 112, 125, and 383; W. Pertsch, Berlin Cat., p. 702, No. 47; Khulâsat-alafkâr, No 156 (col. 307 in the Bodleian Cat.), and Makhzan-algharâ'ib, No. 1381 (ib., col. 346).

Contents:

Kasîdas, without any order, on fol. 1[b], beginning:

گردون نصیب دیدهٔ من کرد بیحساب
دردی که چشم آتشه آرد در اضطراب

Short mathnawîs, on fol. 19[b], beginning

بنام کردگار دور و نزدیک
مهیّا ساز ساماں بد و نیک

Ghazals, intermixed with rubâ'is and a few kit'as, in alphabetical order, on fol 25[b], beginning شد بسکه از حرام تو تعبیر حالها الخ

Dated, by Ayyûb, A H 1077 (A D 1666, 1667)

No 528, ff 100, 2 coll, each ll. 15, clear Nasta'lîk, size, 7½ in by 4¼ in

1577

Another copy of the same

This copy is divided into *two* parts, the *first* on ff. 1–24 contains kasîdas, ghazals, and rubâ'is, all mixed together without any order, beginning, on fol 1[b]

گهی که چشم تو در خانهٔ گماں آید
شکست در صف چندیں هزار جاں آید

the *second*, on ff. 25–73, contains only ghazals, in alphabetical order, with a few rubâ'is at the end, beginning, on fol. 25[b], as in the preceding copy: شد بسکه از حرام الخ.

This copy, which is somewhat injured here and there, is dated A. H. 1087 (A. D. 1676, 1677).

No 1089, ff. 73, 2 coll., each ll. 23; Shikasta; size, 6¾ in. by 3½ in

1578

The same.

Kasîdas, on fol. 1[b], beginning, as in No. 1576: گردون نصیب الخ.

Short mathnawîs, on fol. 20[a], likewise beginning as in No. 1576.

Three kit'as at the end of this part

Ghazals, rubâ'is, and fards, in alphabetical order, on fol. 26[b], beginning as in the two preceding copies.

No date.

No. 1607, ff. 109, 2 coll., each ll. 14; small Nasta'lîk; size, 7¼ in. by 4 in.

1579

Ashûbnâma-i-Hindûstân (آشوب نامهٔ هندوستان).

Âshûbnâma-i-Hindûstân, or simply Âshûb-i-Hindûstân, a historical mathnawî from the time of the civil wars under Shâhjahân and the struggle of his sons for the empire, A. H. 1067–1069 (A. D. 1657–1659), by an eye-witness of all the events related in this poem, Bihishtî, who was a panegyrist of Sulṭân Murâdbakhsh, and completed this mathnawî before the death of his patron, which took place in A. H. 1071 (A. D. 1660, 1661). Beginning:

کلام سخن سنج را ابتدا ــ بنام خدایست ونام خدا

Another complete copy of the same is described in Rieu ii. pp. 689 and 690, an incomplete one in No. 1124 of the Bodleian Cat.

Some hemistichs are missing on fol. 93[a].

Dated the last of Rajab, A. H. 1182 (A. D. 1768, Dec 10).

No 265, ff 93, 2 coll, each ll. 14; Shikasta; size, 8¾ in. by 5½ in

1580

Mathnawiyyât-i-Mullâ Shâh (مثنویات ملّا شاه).

A large number of religious or Sûfic mathnawîs, composed by Mullâ Shâh Muhammad bin 'Abd Muhammad (called in Rieu ii. pp 690, 691, Mullâ Shâh, originally Muhammadshâh, with the epithet Lisân-allâh, son of Mullâ 'Îdî), a great Indian Sûfî and spiritual guide of prince Dârâ Shukûh, born in Arksâ (ارکسا, in Rieu, loc. cit, Ark), near Rustâk (رستاق) in Badakhshân, comp. the prose-preface of the last poem in this copy, on fol. 334[b], where the author enumerates all his works, and states the exact number of baits and the metre of each of them He went to India A. H. 1023 (A. D. 1614), and took as his spiritual guide the great saint of Lâhûr, Mîr Muhammad Miyân Mîr, or Miyânjîv, who died A. H. 1045, 7th of Rabî'-alawwal (A. D. 1635, Aug 21), see Safînat-alauliyâ, No. 65 (col. 282 in this Cat.). He afterwards settled in a monastery in Kashmîr, and died there, or in Lâhûr, A. H. 1072 (A. D. 1661, 1662). He initiated Dârâ Shukûh to the Kâdirî order in A. H. 1049 (A D 1639, 1640), and the former has given a full account of his Pîr's life in the special work سکینة الاولیا (not Safînat-alauliyâ, as is by mistake printed in Rieu ii. p. 691[a]), see ib. i. pp. 357 and 358. This copy is of unique value, as it contains a complete collection of Mullâ Shâh's mathnawîs, not found anywhere else; on the other hand, the kasîdas, ghazals, rubâ'iyyât, and sharh-i-rubâ'iyyât, referred to in the above-mentioned preface, on fol. 335[a], are entirely wanting here. Copies of these lyrical poems are found in the British Museum (Rieu ii. p. 690 sq.) and in the Berlin Library (W. Pertsch, Berlin Cat., pp. 921 and 922); comp. besides on the author Mirât-alkhayâl, No. 77 (col. 209 in the Bodleian Cat.), and Makhzan-algharâ'ib, No. 1248 (ib., col. 342). Some of these mathnawîs were composed A. H. 1055 (A. D. 1645); they are arranged here in the following order:

1. Risâla-i-walwalah (رسالهٔ ولوله), the treatise on

lamentation, on fol. 1b, in the metre of Khâkânî's Tuhfat-al'irâkain (see above, Nos. 959–960), containing 1506 baits, and beginning:

از ولولهٔ وصال یارم ـ بنگر دل آفتاب زارم

2. Risâla-i-hûsh (رسالهٔ هوش), the treatise on reason, on fol. 22b, beginning:

طرز خاموشی وطرح گفتن
همه کس میداند غیر از من

3. Risâla-i-ta'rîfât-i-khânahâ u bâghât u manâzil-i-Kashmîr (رسالهٔ تعریفات خانها و باغات و منازل کشمیر), description of the houses, gardens, and caravansaries of Kashmîr, on fol. 51b, with a few lines in prose as introduction. Beginning of the poem:

بکنم خانهٔ خود وصفی چند
چکنم خانه زوصف است بلند

Both Nos. 2 and 3 are in the metre of Jâmî's Subhat-alabrâr (see above, No. 1300, 5 sq.), and contain together 2,862 baits.

4. Risâla-i-Nisbat (رسالهٔ نسبت), the treatise on relationship, on fol. 62b, in the metre of Sanâ'î's Hadîkah (see above, No. 914 sq.), containing, together with No. 8 below, which is in the same metre, 10,374 baits, and beginning:

حمد را نسبتی است با تو دُرُست
در در هر که رفت بر در تُست .

5. Risâla-i-Murshid (رسالهٔ مرشد), the treatise on the spiritual guide, on fol. 139b, in different metres, containing 678 baits, and beginning:

حمد ذاتی را که اصل ذات ماست
ذات او در اصل اصل ذاتهاست

6. Yûsuf u Zalîkhâ (یوسف و زلیخا), on fol. 151b, beginning:

الهی حسن یوسف ده بیانرا
ده عشق زلیخا این زبانرا

7. Risâla-i-diwâna (رسالهٔ دیوانه), treatise on the ecstatic, on fol. 216b, beginning:

مرا دیوانه دارد هوشیاری
تو هم دیوانهٔ گر هوشیاری

Both Nos. 6 and 7 are in the metre of Nizâmî's Khusrau u Shîrîn (see above, No. 972, 2 sq.), and have together 5,727 baits.

8. Risâla-i-shâhiyyah (رسالهٔ شاهیه), the royal treatise, on fol. 226b, beginning:

ای تو شاه جهان و تو دارا
وی تو دارا و تو جهان آرا

Comp. No. 4; this mathnawî was composed A.H. 1055.

9. Risâla-i-ḥamd u-na't u manḳabat (رسالهٔ حمد ونعت و منقبت), treatise on the praise of God, the encomium of the prophet, and the eulogium of the Imâms, on fol. 284b, in the metre of Firdausî's Shâhnâma (see above, No. 860 sq.), containing 3,654 baits, and beginning:

بیائید یاران محمود من
که حمد یکی هست مقصود من

It was likewise composed A.H. 1055, and is preceded by a short preface in prose, beginning: حمدًا لله ربّ العالمين والعالمين و نعتًا للانبياء المرسلين والمرسلين الخ.

10. Risâla-i-bismillâh (رسالهٔ بسم الله), treatise on the initial formula, 'In the name of God,' on fol. 335a, in the metre of Nizâmî's Makhzan-alasrâr (see above, No. 972, 1 sq.), containing 3,012 baits, and beginning

بسم الله الرّحمٰن الرّحيم .
خال وخطّ و زلف وقدّ مستقيم

It is preceded, on fol. 334b, by a preface in prose which begins: احمد لمن قال بسم الله الرّحمٰن الرّحيم وعلّم احمده لدفع الشّيطان الخ.

The mathnawî itself is divided into five different parts, viz.: (a) در تعريف مجموع بسم الله الرّحمٰن الرّحيم بطريق اجمال, on fol. 335a (100 baits); (b) در تعريف هر يك حرف بتفصيل, on fol. 336a (2,200 baits); (c) در تعريف حلوت, on fol. 364a (300 baits); (d) در تعريف صحبت, on fol 367b, last line (312 baits), (e) خاتمه on fol. 372a (100 baits). This poem was completed A.H. 1057, or rather, in the first seven days of A.H. 1058 (A.D. 1647–1648, beginning of Febr.). This copy seems to be the great Shaikh's autograph. Mullâ Shâh also wrote prose-works, viz. a تذكرهٔ شعراى معاصرين, see H. Khalfa ii. p. 263, No. 2820; Bland in Journal of Royal Asiat. Soc. ix. p. 167; W. Pertsch, Berlin Cat. p. 922, l. 3, and an unfinished commentary on the Ḳurân, see Makhzan-algharâ'ib, loc. cit.

No. 578, ff. 373, 4 coll., each ll. 20; clear and distinct Nasta'lîk; a little worm-eaten throughout; as title-page a very good full-size picture, representing Mullâ Shâh and his Pîr Miyan Mîr, done by Miskîn Muḥammad; illuminated frontispieces on ff. 1b, 22b, 62b, 139b, 151b, 226b, 284b, and 334b; size, 10¾ in by 6⅞ in.

1581

Diwân-i-Hâdî (ديوان هادي).

Lyrical poems, by Hâdî, who is probably identical with Mirzâ Hâdî, son of Mirzâ Rafî' Ṣâdr Shahrastânî, who went, towards the end of his life, to India and gained the favour of Sulṭân or prince Murâdbakhsh (who died A.H. 1071, see No. 1579 above), comp. Safînah, No. 801 (col. 238 in the Bodleian Cat.); another Mirzâ Hâdî, who flourished about the same time, was the son of Mirzâ Mu'inaldîn Muḥammad Fârsî and acted as wazîr of Kirmân under Shâh Sulaimân Ṣafawî of Persia (A.H. 1077–1105=A.D. 1666–1694), see Muntakhab-alash'âr, No. 736 (col. 254 in the Bodleian Cat.).

According to a note, on fol. 1a, this copy seems to have been written by Mullâ 'Abd-alrasûl in or before A. H. 1073 (A. D. 1662, 1663).

Contents:

Kaṣîdas, on fol. 1b, beginning:

هر کس رود بسیر گلستان اعتدال
چون سبزه سر کشد پیٔ پابوس هر نهال

Ghazals, in alphabetical order, on fol. 15b, beginning:

نگاهش رخنه در بنیاد اندازد سخندانرا
سر زلفش نماید جمع دلهای پریشانرا

No. 1889, ff. 363, 2 coll., each ll 16, and a third on the margin, ll 30; sometimes even a fourth column, likewise on the margin, small, but clear Nasta'lîk; size, 11 in. by 6½ in.

1582

Padmâwat (پدماوت).

The story of Padmâwat (or Padam) and Ratan Sên (or simply Ratan or Rat), also frequently styled Rat Padam (رت پدم), founded on the older Hindî story of the same title which Malik Muḥammad Já'isî composed in Bhâkhâ, A. H. 947 (A. D 1540, 1541), and put into Persian verse by Mullâ 'Abd-alshakûr Bazmî (with his real name, according to the colophon of one Bodleian copy, Walker 86, Shaikh Shukr-allâh) of Karj or Karaj in Gujarât, who was born A. H. 1001 (A. D. 1592, 1593), and died, according to Rieu iii. p. 1036b, A. H. 1073 (A. D. 1662, 1663), at Âgra. He composed this mathnawî in A. H. 1028 (A. D. 1619), and dedicated it to the emperor Jahângîr, see Bodleian Cat., Nos. 1125 and 1126; W. Pertsch, Berlin Cat., p. 911; A. Sprenger, Catal., p. 376. On the Hindî original comp. Garcin de Tassy, Histoire etc. ii., pp. 66–69, and Théod. Pavie in Journal Asiatique, 1856, pp. 1–47, 89–130, and 315–343; copies of the same are contained in Ouseley 196 of the Bodleian Library (No. 2352 in the Bodleian Cat.), and in Nos. 1018, 1819, 1975, 2138, 2459, and 3130 of the India Office Collection; it has been edited at Lucknow, 1844 and 1865; a Hindûstânî translation by Diyâ-aldîn 'Ibrat of Dihlî, completed by Ghulâm Alî Mashhadî 'Ishrat, appeared in Lucknow, 1858, another version in a dialect, half Bhâkhâ, half Hindûstânî, by Mîr 'Abd-aljalîl Balgrâmî, is mentioned in Rieu, loc. cit; a Pushtû translation by Ibrâhîm has been noticed in Zeitschrift der D. M. G. vol. xvi. p. 789. Other Persian versions are: one by Husain of Ghazna, mentioned in W. Pertsch, Berlin Cat., p. 911; another by 'Âkilkhân Râzî (see further below), and a third by Ḥusâm-aldîn, who completed his mathnawî, styled حسن وعشق, A. H. 1071 (A. D. 1660, 1661), under Âlamgîr, to whom it is dedicated, see W. Pertsch, Berlin Cat., p. 929.

Beginning of Bazmî's mathnawî:

ای نام تو نقش لوح جانها — در مانده بوصف او زبانها

The author's name appears on fol. 13b, l. 10, and on fol. 113a, l. 4; but the last two verses, containing the date of composition, are missing here.

This copy was finished the 23rd of Shawwâl, A. H. 1194 (A. D. 1780, Oct. 22), at 'Aẓîmâbâd, i. e. Patna.

No. 3010, ff. 115, 2 coll., each ll. 13; Nasta'lîk, mixed occasionally with Shikasta; size, 9½ in. by 6 in.

1583

Another copy of the same.

Beginning as in the preceding copy. The date appears here on fol. 96b last line. This copy was finished the 27th of Sha'bân, A. H. 1195 (A. D. 1781, August 18).

No. 2632, ff. 97, 2 coll., each ll. 9–16; very unequal Nasta'lîk; size, 8¾ in. by 4⅞ in.

1584

Dîwân-i-Âshnâ (ديوان آشنا).

A collection of lyrical poems by Âshnâ, i. e. Muḥammad Ṭâhir 'Inâyatkhân bin Ẓafarkhân bin Khwâjah Abû-alḥasan, who died A. H. 1077 (A. D. 1666, 1667), the author of a history of Shâhjahân to the close of the thirtieth year of his reign, styled شاهجهاننامه or مُلَخّص, see No. 331 in this Cat., and Rieu, i. p. 261, and iii. p. 1083b; W. Morley, p. 123; Elliot, History of India, vii. p. 73 sq.; A. Sprenger, Catal., p. 339, and Khulâṣat-alkalâm, No. 3 (col. 295 in the Bodleian Cat.). His father Ẓafarkhân, with the takhalluṣ Aḥsan, was likewise a renowned poet (see below, in No. 1601). The present collection of Âshnâ's poems was already made during the author's lifetime, probably by himself, as it is dated the 1st of Shawwâl, A. H. 1060 (A. D 1650, Sept. 27), and consequently there are after every part several leaves left blank for future additions; the same occurs after every rhyme-letter in the ghazals and rubâ'îs.

Contents:

1 Kaṣîdas, on fol. 1b, beginning:

باز شد فصل بهار وطرب آمد بوجود
غنچه از فیض هوا لب بتبسّم بگشود

agreeing with the beginning of the Moty Mahall copy in A. Sprenger, p. 340.

2 Mukatta'ât, on fol. 30b, beginning:

بشنود گر گفتگوی قحطیٔ کشمیر را
با وجود کینه‌جوئی آسمان گریان شود

3. Marthiyyât or elegies, in form of tarkîbbands, on fol. 35b; the first, on the death of the شاه مظلومان عبد السّلام (in the following copy, on fol. 39b, headed در مرثیّهٔ شاه شهدا امیر المؤمنین امام حسین شهید دشت کربلا), begins:

آنچه شورست ای فلک کاندر جهان افگندهٔ
طائر آرام را از آشیان افگندهٔ

4. Fards, (a) ابیات فرد مطلع, on fol. 39b; (b) ابیات فرد غیر مطلع, on fol. 41b.

5. Mathnawîs, on fol. 43b, beginning with a ساقینامه:

بنام خدای که از قدر و شان
خم باده را نام کرد آسمان

The mathnawî in praise of Kashmir, quoted in A. Sprenger, Catal., p. 340, and beginning: بهار آمد دلا ساغر بکف گیر الخ, is found here on fol. 53b

6. Another series of short mathnawîs, on fol. 67b, beginning:

ز اطوار مردان راه خدا ـ چه بیگانهٔ بشنو از آشنا

7. Ghazals, in alphabetical order, on fol. 71b, beginning:

ای بسر تاج ز توحید تو هر دیوانرا
حمد تو در لب اندیشهٔ بسر گردانرا

8. Short ghazals and rubâ'îs, mixed without any order, on fol. 156b, beginning: نوای عشق بلبل را سوی گلزار می آرد الخ.

9. Rubâ'îs, in alphabetical order, on fol. 161b, beginning:

پیوسته بزیر چرخ بی بهره مرا
طالع کوتاه باشد و ناله رسا

No. 1982, ff. 179, 2 coll., each ll. 15; distinct Nasta'lîk; size, 9½ in. by 5¼ in.

1585

Another copy of the same.

This copy, which contains many additions on the margin and also corrections in red ink, has no date, but seems, like the previous one, made in the author's lifetime, as there are many pages left blank for further insertion; in a note on fol. 1a occurs the date A.H. 1094 (A.D. 1683).

Contents:

1. A preface in prose by Mîr Muhammad Bâkir 'alawî of Shîrâz, who may be identical with one of the poets of the name Bâkir mentioned in No. 1535 above, on fol. 1b, beginning: آرایش جمال شاهد کلام بزیور حمد صانعیست الخ.

2. Kaṣîdas, incomplete at the end and followed by a tarji'band, likewise incomplete, on fol. 4b, beginning.

اگر جمال پری روی من ببیند حور
شود ز غایت انصاف معترف بقصور

agreeing with the initial kaṣîdah in Sprenger's first copy; it is not found in the preceding copy; in fact only a small number of kaṣîdas are identical in both, for instance, fol. 7b here corresponds to fol. 5a in the preceding copy, fol. 10a here to fol. 6b there, etc.

3. Muḳaṭṭa'ât, on fol. 33b, beginning:

ای آصف زمان وارسطوی جم نشان
بر درگه تو قامت گردون خمیده باد

4. Tarji'band-i-Sâḳînâma (ترجیعبند ساقی نامه), on fol. 37b, beginning: ای باده کشان مژده که ایام بهارست الخ

5. Marthiyyah, or elegy on the death of the Imâm Ḥusain bin 'Alî, on fol. 39b, beginning: آنچه شورست الخ. See the preceding copy, No. 3, on fol. 35b.

6. Sâḳînâma (ساقی نامه), on fol. 43b, beginning:

چگویم زوصف شراب قدح ـ ببیند زوال آفتاب قدح

The initial bait here is the third in the same sâḳînâma, on fol. 43b in the preceding copy, except that there زفیض is substituted for زوصف in the first hemistich.

7. Ghazals, in alphabetical order, on fol. 68b, beginning as in the preceding copy.

8. Incomplete ghazals (غزلهای ناتمام), on fol. 137b, a collection similar to that in No. 8 of the preceding copy, but greatly differing in contents; here, again only a few pieces are identical in both copies (for instance, fol. 141a, l. 5, here corresponds to fol. 158b, l. 4); beginning: خموشی یاد ده اهل سخن را الخ

9. Maṭla'iyyât (مطلعیات), on fol. 152b, beginning

زاسباب تعلق بی تعلق را چه نقصانست
بمبر راهن از فانوس دارد شمع و عریانست

10. Fardiyyât, on fol. 155b, beginning: نشد جز حود شناسی حاصل ما از خداجوئی الخ.

11. Rubâ'iyyât, on fol. 158b, in alphabetical order, beginning, as in the preceding copy, with the slight modification of دست رسا for ناله رسا at the end of the second hemistich.

No. 187, ff. 167, 2 coll., each ll. 17; Nasta'lîk; size, 9½ in. by 5 in.

Mullâ Ṭughrâ (Nos. 1586–1591).

1586

Kulliyyât-i-Ṭughrâ (کلیات طغرا).

A collection of works in verse and prose by Mullâ Ṭughrâ of Mashhad, who went to India towards the end of Jahângîr's reign, was, under Shâhjahân, appointed munshî to prince Murâdbakhsh, in whose honour he wrote several of his refined prose-treatises, and spent the last years of his life in seclusion in Kashmîr, where he died somewhat before A.H. 1078 (A.D. 1667), comp. on his life and prose-works (his poetical works seem to be extant only in the present copy, besides the extracts given in the tadhkiras mentioned below), Bodleian Cat., Nos. 1389 and 1390; Rieu ii. pp. 742–744, 850b, and 875b; W. Pertsch, p. 24; Khulâṣat-alkalâm, No. 43 (col. 298 in the Bodleian Cat.); Khulâṣat-alafkâr, No. 161 (ib., col. 308), and Makhzan-algharâ'ib, No. 1470 (ib., col. 348).

Contents:

1. Sâḳînâma (ساقی نامه), a very long and extensive mathnawî, in imitation of Ẓuhûrî's (see above, Nos 1501 and 1506–1508), on fol. 1b, beginning:

زهی لطف سازندهٔ آب و خاک
برقص آور سبز طاوس تاک

2. Ta'rîf-i-Kashmîr (تعریف کشمیر), another mathnawî, in imitation of Ẓulâlî (see above, Nos. 1494–1498), containing a poetical description of Kashmîr and evidently composed during his stay in that country towards the end of his life, on fol. 96b, beginning:

حکمت او در گشود غمکدهٔ خاک را
پر گهر اشک ساخت حقهٔ افلاک را

The titles of both these mathnawis do not appear here, but a comparison with the extracts and additional remarks in the Khulâsat-alkalâm (see above) has supplied them.

3. Makâtibât, including fards, short mathnawis, mukhammasât, a few ghazals, etc., on fol. 142b, beginning:

تبارك الله ازين بزم عشرت افروزی
که عیش میرسد از وی بچار حدّ جهان

4. Ghazals, in alphabetical order, except the first, on fol. 174b; beginning of the initial poem:

نمیشد نو خط دیوان ما رشك گلستانی
زبسکه نه در سرگر نمیزد شاخ ریحانی

Beginning of the first alphabetical ghazal:

تا نام تو سر دفتر معمیست رقم را
در فرد بیان سجده صریر است قلم را

5. Rubâ'iyyât, on fol. 300b, beginning

تا رب نتنم شورش مستانه دده
وجدی رمی عشق جو پیمانه دده

6. A rich collection of refined prose-writings in a very flowery style, which often entirely obliterates the real purpose of the treatise, on fol. 311b; it consists of the following twenty-four risâlas (eighteen of these, together with Ṭughrâ's letters and a commentary, have been printed at Cawnpore, 1871, under the title of رسائل طغرا):

I. Firdausiyyah (فردوسیّه), 'the paradisaical,' a description of Kashmir (Rieu ii. p. 742, No. II; Bodleian Cat., No. 1; Cawnpore edition, No. 1), on fol. 311b, beginning: ای در طلب تو جامه بر دوش سحاب ... ثنای بهار بیرائی که انگشت سبزه را بدامنهای شبنم الخ.

II. Tâj-almadâ'ih (تاج المدائح), 'the crown of eulogies,' in praise of prince Murâdbakhsh (Rieu, No. XI; Cawnpore edition, No. 10), on fol. 317b, beginning: چواین نسخه زیب لوائح شده ... سرح روئی قلم بنگارش ثنای شهنشاهیست که تاجداران گلشن را الخ.

III. Ilhâmiyyah (الهامیّه), 'inspiration' (Rieu, No. VII; Cawnpore edition, No. 2), a Ṣûfic treatise, on fol. 321a, beginning: ... در نزد محبّت همه جا حاصل حکمت الله الحمد که نقش مرادم در پوست تختهٔ تجرّد نشسته الخ.

IV. Mirât-alfutûh (مرآة الفتوح), 'the mirror of victories,' in praise of the conquest of Balkh and Badakhshân by prince Murâdbakhsh during the years A.H. 1055–1057 (A.D. 1645–1647) (Rieu, No. VI; Bodleian Cat., No. 2; Cawnpore edition, No. 4), on fol. 325a, beginning: یکه تازان میدان تقرر از دولت ستایش الخ.

V. Tajalliyyât (تجلّیات), 'manifestations,' another description of Kashmir, with a eulogy upon Mîr Ḥusain Sabzwârî (Rieu, No. IX; Bodleian Cat., No. 3; Cawnpore edition, No. 13), on fol. 328a, beginning: کشمیر بود فصل خزان عالم نور الخ.

VI. Kanz-alma'ânî (کنز المعانی), 'the treasure of ideas,' a eulogy on Shâh Shujâ' (Rieu, No. X; Cawnpore edition, No. 6), on fol. 331b, beginning: دفاتر مخزن دهان جواهر حمد مکریست الخ.

VII. Martafi'ât (مرتفعات), 'exalted matters,' a description of a darbâr at Jahângîr's court (Rieu, No. V; Bodleian Cat., No. 6; Cawnpore edition, No. 7), on fol. 332b, beginning: نوبهار آمد که مغرّض از بر بلبل کند الخ.

VIII. Majma'-algharâ'ib (مجمع الغرائب), 'collection of wonders,' a description of the lake Kanaum (Rieu, No. IV; Bodleian Cat., No. 8; Cawnpore edition, No. 8), on fol. 334a, beginning: (Rieu چه نویسد (نویسم از وسعت دریاچهٔ کنم الخ.

IX. Mushâbahât-i-rabî' (مشابهات ربیعی), 'comparisons drawn from the spring, etc.,' also styled مشابهات ندیمی, 'wonderful comparisons' (Rieu, No. XII; Bodleian Cat., No. 4; Cawnpore edition, No. 9), on fol. 335b, beginning: موسم آن شد که مینا رنگ هندی سر کند الخ.

X. Âhang-i-Bulbul (آهنگ بلبل), 'the melody of the nightingale,' otherwise styled Jûsh-i-Bulbul (جوش بلبل), 'the ebullition of the nightingale,' and also دیباچهٔ معیار الادراك, 'preface to the standard of perception,' in praise of Hâfiẓ' dîwân (Rieu, No. I; Bodleian Cat., No. 9; Cawnpore edition, No. 5), on fol. 336b, beginning: بیشرو ساز سخن ترانهٔ حمد صانعیست (حالقیست Rieu) الخ.

XI. Taḥqîqât (تحقیقات), 'verifications or poetical applications of the names of the planets' (Rieu, No. III; Bodleian Cat., No. 7; Cawnpore edition, No. 3), on fol. 337b, beginning: از بس غلط است حرف تامون ملك الخ.

XII. Ta'dâd-alnawâdir (تعداد النوادر), 'the enumeration of strange things,' a description of eight stages on the road to Kashmîr (Rieu, No. XXII; Cawnpore edition, No. 11), on fol. 338b, beginning: در تیرهٔ زمین هند دلگیر شدم الخ.

XIII. Cashma-i-Faiḍ (چشمهٔ فیض), 'the source of overflow,' addresses to the monarch, with a description of Muḥammad's ascension to heaven (Rieu, No. XXIX; Cawnpore edition, No. 17), on fol. 339b, beginning: ای ملك وجود بر درت ماوائی ... حمد اکبر پادشاهی که نور دانش در هر جانب الخ.

XIV. Julûsiyyah (جلوسیّه), 'eulogy on the accession,' viz. of the emperor 'Âlamgîr (Rieu, No. XXIV; Cawnpore edition, No. 16), on fol. 351b, beginning: ای کوکبهٔ ات فروغ بیمای سریر ... سرزنان از حمد شهنشاهی تواند بتاج رسید الخ.

XV. Wajdiyyah (وجدیّه), 'the loveable object,' also styled وجدیّهٔ جان, 'the loveable object of the soul,' i.e. metaphors drawn from music (Rieu, No. XXXI), on fol. 356b, beginning: نغمهٔ دلنشین بترنّم حمد سازنده مقام پذیرد الخ.

XVI. Thamara-i-Ṭibbi (ثمرهٔ طبّی), 'the medical fruit,' i.e. metaphors drawn from the medical art (Rieu, No. XXX), on fol. 363ᵃ, beginning: ای درد تو بهتر از دوای دگری . . . شکر حکیمی که درد بیدرمان ایّوب از داروی صبورش الخ.

XVII. Namûna-i-Inshâ (نمونهٔ انشا), 'a model of composition,' in praise of 'Âlamgîr (Rieu, No. XXXII), on fol. 369ᵃ, beginning: سیمسن ورقی زیاسمینم دادند الخ.

XVIII. Anwâr-almashâriḳ (انوار المشارق), 'the lights of the East,' i.e. the joys of the spring (Rieu, No. XIX; Cawnpore edition, No. 12), on fol. 371ᵃ, beginning: ای جوش دل صراحی وجام از تو . . شب نشینان بزم سخن . . بشراب حمد حالقی سرخوش اند که ساقی الخ.

XIX. Parikhâna (پریخانه), 'the house of the fairy,' in praise of Shâh 'Abbâs II of Persia (Rieu, No. XXV), on fol. 375ᵇ: ای راقم فرد ورق چه صبح وچه شام . . لفظ قلمی که قطعه نویسان مقال سر مشق تازگی تقریر الخ.

XX. Kalimat-alhakk (کلمة الحقّ), 'the word of truth,' i.e. a complaint against the king and the king's son for their want of liberality (Rieu, No. XVIII), on fol. 379ᵃ, beginning: دوران چو در ستایش مردی دما دادهٔ افگندهٔ کار مارا الخ.

XXI. Âshûbnâma (آشوب نامه), 'the book of tumult,' a praise of the seven mathnawîs of Zulâlî (Rieu, No. XXI; Cawnpore edition, No. 15), on fol 380ᵃ, beginning: شکر ناظمی که ابیات روح سپهر از معنیٔ انداعش صورت وجود بسته الخ.

XXII. Mi'râj-alfasâhat (معراج الفصاحة), 'the ascent of eloquence,' a eulogy on Sayyid Bahâdurkhân (Rieu, No. XXVIII), on fol 385ᵃ, beginning: از حقّ سحر معجزه آکس حواهم الخ

XXIII. Ruḳa'ât (رقعات), 'letters,' beginning with the 'Ibratnâma (عبرت نامه), 'the book of warning,' or (as it is called in Rieu) عنبرنامه, 'the book of ambergris,' setting forth the plagiaries of Nasîhâ-i-Hamadânî from Zulâlî (Rieu, Nos. XVI and XVII; Bodleian Cat., No. 10; Cawnpore edition, pp. 193–270), on fol. 386ᵇ, beginning: در حالتی که تیغ جان خراشرا بلمتراش شمردی الخ. The 'Ibratnâmá was written for Muḳîmâ, i.e. Muḳîm Kâshî (قلمی بهر مقیما شده, or as in the following copies (بمقیما نوشته); the heading in Rieu's copy appears to imply that it was written *by* Muḳîmâ.

XXIV. Tadhkirat-alâhibbâ (تذکرة الاحبّا), 'memorial of the lovers,' otherwise called تذکرة الاخیار, 'memorial of the good,' or تذکرة الاتقیا, 'memorial of the godly,' a eulogy on twelve contemporary Shaikhs and other renowned men, living in Kashmîr (Rieu, No. VIII; Cawnpore edition, No. 14), on fol. 411ᵃ, beginning: طغرا تا کی تیغ زبان تیزکنی الخ.

No date.

[1] No. 321, ff 412, 4 coll. in the poetical parts, each ll. 25; clear and distinct Nasta'lîḳ; ornamental binding; size, 14½ in. by 10 in.

1587

Munsha'ât-i-Mullâ Ṭughrâ (منشآت ملّا طغرا).

An extensive collection of Ṭughrâ's refined prose-writings, containing the following eighteen treatises

I. فردوسیّه, on fol. 1ᵇ (I in the preceding copy).

II. تاج المدائح, on fol. 25ᵇ (II in the preceding copy), beginning: سرخ روئیٔ قلم بنگارش الخ.

III. الهامیّه, on fol. 41ᵃ (III in the preceding copy)

IV. جوش بلبل, on fol. 56ᵇ (X in the preceding copy)

V. کنز المعانی, on fol. 61ᵃ (VI in the preceding copy)

VI مرآت الفتوح, on fol. 67ᵃ (IV in the preceding copy)

VII تحلّیات, on fol. 79ᵇ (V in the preceding copy)

VIII. مرقعات, on fol. 88ᵇ (VII in the preceding copy)

IX. تعداد النّوادر, on fol. 95ᵃ (XII in the preceding copy).

X مشابهات بدیعی, on fol. 99ᵇ (IX in the preceding copy).

XI. Khamsa-i-ḍurûriyyah (خمسهٔ ضروریّه), 'the needful quintet,' or as it is called in Rieu, No. XIII, خمسهٔ ناقصه, 'the defective quintet,' an attack directed upon five persons in the court of Gulkundah (*not* found in the preceding copy), on fol. 104ᵇ, beginning: آورده ام از دیدن بیدردی چند الخ.

XII. Ilâmiyyah (اعلامیّه), 'notification,' addressed to *Yûlûkhân*, son of Âḳâkhân, identical with the مرآت العیوب, or 'mirror of blemishes,' in Rieu, No. XIV where it is described as a satire on *Pûlûkhân*, an Amîr of the court of Gulkundah (*not* found in the preceding copy), on fol. 107ᵃ, beginning: بوچی همه وقت نادهٔ عنّانی نیست الخ.

XIII Ishâratiyyah (اشارتیّه), 'insinuation,' likewise addressed to *Yûlûkhân*, here distinctly called Tabrîzî (*not* found in Rieu or the preceding copy), on fol 111ᵃ beginning: حون رعایت مضمون کلّمو النّاس علی قدر عقولهم لازم است الخ.

XIV مجمع العرائس, on fol 114ᵃ (VIII in the preceding copy), beginning: marginal emenda- چه نویسم از وسعت (tion نویسد.

XV. تحقیقات, on fol. 118ᵃ (XI in the preceding copy)

XVI. تذکرة الاحبّا, on fol. 122ᵃ (XXIV in the preceding copy).

XVII. عبرت نامه, on fol. 126ᵇ (XXIII in the preceding copy).

XVIII. Another رقعه, or letter, on fol. 129ᵇ, beginning

بشنو جواب رقعهٔ ایلچیٔ پادشاه
در وصف هوس وناقیٔ اسباب نزد گاه

(corresponding to fol. 387ᵃ, l. 16 in the preceding copy)

This copy, a very modern one, is dated A H, 1264 Samvat 1904 (=A. D. 1848), by Fakîr Nadhar Muhammad تلوندیه (see the colophon at the end and fol 126ᵃ), and was sent to the Imperial Exhibition at Paris for works of art and industry by the Punjab

Committee at Lahore. It was received into the Library from Dr. Royle, July, 1856.

No. 3224, ff. 151, ll. 11; splendid, large, and distinct Nasta'lîk; beautifully illuminated frontispieces at the beginning of each of the eighteen treatises; every page besides is framed with stripes of various colours and embellished with small ornaments between the lines; size, 15 in. by 8⅞ in.

1588

Another copy of the same.

This copy, styled انشاء طعرا, contains the following sixteen treatises, some of which appear in a rather curtailed form:

I. فردوسیّه, on fol. 1b.

II. تجلّیات, on fol. 11a.

III. تعداد النّوادر, on fol. 15a.

IV. مجمع العرائب, on fol 17a

V. مرتفعات, on fol. 19a.

VI. تذکرة الاحبّا, on fol. 21b

VII. مشابهات ربیعی, on fol. 23a.

VIII مرآت الفتوح, on fol 25b

IX. تاج المدائح, on fol. 30b.

X. کنز المعانی, on fol. 37a

XI. تحقیقات, on fol. 39b.

XII. جوش بلبل, on fol 41a

XIII الهامیّه, on fol. 42b

XIV. Risâlah dar hajwiyyât-i-ba'dî az mardum-i-Dakhan (رساله در هجویات بعضی از مردم دکهن), 'satires,' the first of which, on fol. 48b, is designated as نامهٔ اوّل and styled حمسهٔ ناصه (see No. XI in the preceding copy), but beginning here as the مجمع العرائب, viz.: چه نویسد الخ; this treatise also includes parts of the اعلامیّه or مرآت العیوب (here styled کاشف العیوب, on fol. 49b, l. 10), and of the اشارتیّه (Nos. XII and XIII of the preceding copy).

XV. انوار المشارق, on fol. 51a.

XVI. رقعات, or letters, beginning with one addressed to Sulṭân Shujâ' (as in No. XVII of Rieu), on fol. 58a; the letter to Muḥammad Muḳîm, quoted in Rieu, No. XVI, is found here on fol. 59b; the one quoted in No. XVIII of the preceding copy, on fol. 61b.

Dated the first of Ramaḍân, A.H. 1148 (A.D. 1736, January 15).

No 1933, ff. 70, ll. 14–19; Shikasta; parts of pages written in diagonal lines; size, 9⅝ in. by 5⅝ in.

1589

The same.

This copy contains the following fourteen treatises:

I. تاج المدائح, on fol. 17a, beginning: سرخ روئی قلم الخ.

II. مراتب الفتوح, identical with the مرآت الفتوح in the preceding copies, on fol. 27b.

III. کنز المعانی, on fol. 36a.

IV. تذکرة الاخیار, on fol. 40a (identical with the تذکرة الاحبّا or تذکرة الاتقیا, see XXIV in No. 1586 above).

V. مجمع الغرائب, on fol. 43b, beginning: چه نویسد الخ.

VI. دیباچهٔ معیار الادراک, on fol. 46a (otherwise آهنگ بلبل or جوش بلبل, see X in No. 1586)

VII. تعداد النّوادر, on fol. 48b.

VIII. تجلّیات, on fol. 52a.

IX. مشابهات ربیعی, on fol. 58a.

X. مرتفعات, on fol. 62a.

XI. تحقیقات, on fol. 66b.

XII. انوار المشارق, on fol. 69b, beginning: شب نشینان الخ.

XIII. رقعات, beginning with the عبرت نامه, on fol. 81b (see XXIII in No. 1586).

XIV. فردوسیّه, on fol. 104a, beginning: ثنای بهار الخ.

A few detached prose-pieces, without any value, on ff. 122–124.

Dated, on fol. 121a, the 22nd of Dhû-alḥijjah, A. 1165 of the Fasli era (A.H. 1171 = A.D. 1758, August 27).

No 3078, ff 17–124, ll. 15–17; Shikasta; size, 7⅞ in. by 3⅝ in.

1590

The same.

This copy contains, on ff. 1b–64b, ten of Ṭughrâ's refined prose-treatises, viz.:

I. مرتفعات, on fol. 1b. Copied the 11th of Ramaḍân, A.H. 1092 (A.D. 1681, Sept. 24).

II. کنز المعانی, on fol. 5a. Copied the 12th of Ramaḍân in the same year (A.D. 1681, September 25).

III مشابهات بدیعی, on fol. 9b.

IV. تعداد نوادر, on fol. 12a.

V. تحقیقات, on fol. 14b.

VI. تجلّیات, on fol. 17b.

VII. مجمع الغرائب, on fol. 22b, beginning: چه نویسی الخ.

VIII. فردوسیّه, on fol. 25b, beginning: ثنای بهار الخ.

IX. دیباچهٔ معیار الادراک, on fol. 35b, followed by

X. رقعات.

The remaining portion of this MS. (ii. 65b–98) contains miscellanies in prose and verse, viz.:

1. قصیدهٔ شمس المناقب, by Mûsawikhân (i.e. Mîr Mu'izz-aldîn Muḥammad Mûsawikhân), who had first the takhallus of Fiṭrat, who was born A.H. 1050 (A.D. 1640, 1641), and died in India A.H. 1106 (A.D. 1694, 1695), see A. Sprenger, Catal., p. 408.

2. A tract on marriage (نکاح), on fol. 68b.

3. Poetical extracts, on fol. 69b.

4. A mukhammas by Mullâ Hâdî (see No. 1581 above), on fol. 71b, followed by rubâ'is, fards, and short poems by other poets, for instance, Jâmî, Amîr Khusrau, Saifî, etc.

5. A kaṣîdah by Sa'dî, on fol. 75a

6. A letter of Maulânâ Zubûri of Tarshîz to Faiḍî (see Nos. 1464 sq. and 1500 sq.), on fol. 76b, followed by other indifferent prose-pieces, both in Persian and Arabic.

7. A Persian treatise on the soul (روح) by Abû 'Alî Ibn Sînâ (Avicenna), on fol. 82b, beginning: سپاس خداوند آسمان و زمین و ستایش دهندهٔ جان ودین الخ; see on this work Bodleian Cat., No. 1422, II, and compare Landauer, Die Psychologie des Ibn Sînâ in Zeitschrift der D. M. G. xxix. p. 335 sq. Copied the 12th of Muharram, A.H. 1093 (A.D. 1682, January 21).

8. Again poetical extracts, on fol. 88a.

9. Beginning of an اعراس نامه, or book of friends, a sort of almanack or birthday book, in which, under each day of every month, the names of certain Shaikhs are marked, on fol. 92b; but only the first Rabî' and part of the second are found here; all the rest is left blank.

No. 1902, ff. 98; written in various styles of Nasta'lîk, mostly in diagonal lines, except ff. 41–64, ll. 21, very neatly executed, and ff. 68b and 69a, ll. 12–14; size, 9⅝ in. by 5⅝ in.

1591

Another copy of Ṭughrâ's Mirât-alfutûḥ.

Mullâ Ṭughrâ's مرآت الفتوح (see IV in No. 1586), beginning: یکه تازان میدان الخ.

No date. A seal of Riḍâ 'Alikhân shows the year A.H. 1172 (A.D. 1758, 1759).

No. 2095, ff. 1–7, ll. 18–20; Shikasta; size, 8¾ in. by 4½ in

1592

Kiṣṣa-i-Muḥammad Ḥanîf (قصّهٔ محمّد حنیف).

A Persian romance on the warlike exploits of Muḥammad Ḥanîf (or as he is invariably called here, to suit the metre, Muhammad Ḥanfiyah, see, for instance, fol. 3a, l. 7; fol. 5a, l. 1; fol. 10b, l. 3; fol. 16b, l. 1, etc.), the third son of 'Alî (comp. fol. 5a, l. 1: محمّد حنفیه فرزند حیدر), by Muhammad 'Âshik (see the poet's name on fol. 137b, l. 5), who is probably identical with Shaikh Nûr-aldîn Muḥammad 'Âshik, the author of the mathnawî عیش و طرب, composed A.H. 1079 (A.D. 1668, 1669), see A. Sprenger, Catal., p. 339, and comp. W. Pertsch, Berlin Cat., p. 923. At the end of this poem the great Shaikh Zain-al'âbidîn, properly called Shaikh Ṣadr-aldîn, is praised (see fol. 137b, l. 9 sq.), and we may perhaps identify this Shaikh with the well-known Mullâ Ṣadr-aldîn Muḥammad bin Ibrâhîm Shîrâzî, commonly called Mullâ Ṣadrâ, who died A.H. 1050 (A.D. 1640, 1641), see Rieu ii. p. 829a. This Persian romance, which is undoubtedly the original and prototype of a mathnawî in Dakhnî verses styled ظفرنامه or جنگنامه or جنگنامهٔ محمّد حنیف, composed A.H. 1095 (A.D. 1684), by a poet with the takhalluṣ Laṭîf and the epithet Miftâḥ-al'âshikîn, who, in a note on fol. 1a of No. 3036 of the India Office Collection, has been identified with Ghulâm 'Alî, and dedicated his poem to Abû-alhasan Kuṭbshâh who, succeeding 'Abdallâh Kuṭbshâh, ascended the throne of Gulkundah in Ḥaidarâbâd, A.H. 1083 (A.D. 1672), and was taken prisoner by 'Âlamgîr, A.H. 1098 (A.D. 1687). A shorter redaction of the same Dakhnî version is preserved in No. 2721 of the India Office Collection.

Beginning of 'Âshik's mathnawî, on fol. 1b

سر نامه کنم نام خدائی
که نتوان گفتنش چون و چرائی

It is slightly defective, owing to a lacuna on fol. 134b (fol. 135 is entirely left blank) and a few missing verses at the end.

Modern transcript of the present century, without any date.

No. 3107, ff. 139, 2 coll., each ll. 13; Nasta'lîk; size, 8⅝ in by 6¼ in.

1593

Yûsuf u Zalîkhâ (یوسف و زلیخا).

Yûsuf and Zalîkhâ, a mathnawî by Mullâ Nâẓim of Harât, who was a court-poet and favourite of 'Abbas Ḳulîkhân Shâmlû, the Beglerbeg of Harât, at whose request he composed this mathnawî, which is to a great extent based on Firdausî's mathnawî of the same name he even mentions Firdausî's name on fol. 19a, l. 7. He commenced the poem in A.H. 1058 (A.D. 1648), and completed it A.H. 1072 (A.D. 1661, 1662); he died A.H. 1081 (A.D. 1670, 1671), see Bodleian Cat., No. 1130, Rieu ii. p. 692; W. Pertsch, Berlin Cat., pp. 29 721, and 927; A. Sprenger, Catal., pp. 151 and 515. Âtashkada, No. 305 (Bodleian Cat., col. 273), and Khulâsat-alkalâm, No. 71 (ib., col. 301). It has been printed at Lucknow, A.H. 1286.

Beginning:

حدایا چون سپهرم سینه بگشا
دلم طوطی کن و آئینه بنما

No date. Many pages worm-eaten and severely damaged at the corners.

No 184, ff 165, 2 coll., each ll. 15; Nasta'lîk; size, 9½ in by 4¾ in

1594

Another copy of the same.

Beginning as in the preceding copy.

No date. Ff. 193a–195b are left blank.

No. 1169, margin-column, ff. 179b–348, ll. 28–40; (14–20 baits), written by different hands in irregular Nasta'lîk, which sometimes resembles Shikasta.

1595

A slightly defective copy of the same.

One leaf is missing at the beginning of this copy

The first bait, appearing here, corresponds to No 184 (1593 above), fol. 3a, l. 8.

Dated A.H. 1103, Rajab (A.D. 1692, March–April)

No. 3106, ff. 1–156, 2 coll., each ll. 17; Shikasta, in most cases without any diacritical points and consequently very difficult to read; size, 6½ in. by 3¾ in.

1596

A fragment of the same.

This copy goes down to the third dream of Zalîkhâ,

in which she saw Yûsuf. The last bait corresponds to No. 184 (1593 above), fol. 40b, l. 5.

No date. Modern transcript.

No. 3391, olim 14. J. 19, ff. 1–53, 2 coll., each ll. 14; Nasta'lîk; size, 7¾ in. by 4½ in.

1597

Ghazaliyyât-i-Nâẓim (غزلیّات ناظم).

Ghazals, by the same Nâẓim of Harât, arranged alphabetically and concluded by rubâ'is.

Beginning, on fol. 460b:

عشق ناظم شد چو دیوان دل آگاه را
آهی انشا کرد و مصرع داد بسم الله را

No date. Another copy of Nâẓim's diwân is noticed in A. Sprenger, Catal., p. 515.

No. 1159, margin-column, ff. 460b–611b, ll. 20–24; written in a strange Nasta'lîk, often difficult to decipher, diacritical points frequently missing.

1598

Ḳasâ'id-i-Nâẓim (قصائد ناظم).

A collection of kasidas by the same; beginning, on fol. 558b:

ای ظهورت سایه برمائی (؟ بر ما بی) ظهور انداخته
شمع پنهان در در و دیوار نور انداخته

It breaks off on fol. 588b.

No date.

No 1159, ff. 558b–588b, 2 centre-coll., each ll. 11; written in the same style as the ghazals in No 1597; size, 9¾ in by 5¾ in.

1599

Diwân-i-Fânî (دیوان فانی)

Lyrical poems of Shaikh Muḥsin Fânî, of Kashmir, pupil of Mullâ Sarfî of Kashmir and teacher of Ṭâhir Ghanî (who died A.H. 1079=A.D. 1668, 1669), and Ḥâjî Aslam Sâlim. He was greatly honoured by the emperor Shâhjahân, was in friendly connexion with the prince Dârâ Shukûh, and died in Kashmir, to which he retired in the latter part of his life, A.H. 1081 (A.D. 1670, 1671), or according to others A.H. 1082 (A.D. 1671, 1672), comp. Rieu ii. p. 692a, and iii. p. 1036b; Makhzan-alghará'ib, No. 1979 (Bodleian Cat., col. 362). The first ghazal, quoted in that tadhkirah, is found here on fol. 216a, margin, beginning:

اگرچه آتش عشق تو زنده ساخت مرا
چو شمع سوخت درون وبرون گداخت مرا

This diwân contains ghazals, in alphabetical order, on fol. 214b, and rubâ'is, on fol. 278b; beginning of the latter:

عالم همه ذات حق تعالی باشد
این عالم هم عالم بالا باشد

No date. Another copy of Muḥsin Fânî's diwân is described in A. Sprenger, Catal., p. 393.

No. 891, ff. 214–287, 2 centre-coll., each ll. 11, and a third column on the margin, ll. 24; Shikasta, a few leaves written in Nasta'lîk; size, 9½ in. by 5½ in.

1600

Maṣdar-alâthâr (مصدر الآثار).

A mathnawî by the same Muḥammad Muḥsin Fânî, written in imitation of Niẓâmî's Makhzan-alasrâr, and completed A.H. 1067 (A.D. 1656, 1657); see the chronogram in the last verse of the poem:

بود اتمامش چو از حد فزون — آمده تاریخ زنامش برون

It is dedicated to the emperor Shâhjahân, see fol. 78b l. 9, and fol. 98a, l. 6 sq.

Beginning of the prose-preface, on fol. 77b: سپاس بیقیاس وستایش قدسی اساس تحفه ایست لائق بجناب حضرت احدیّت الخ.

Beginning of the mathnawî, on fol. 81b:

بسم الله الرحمن الرحیم — تازه نهالیست زباغ قدیم

No date. College of Fort William, 1825.

No. 2058, ff. 77–144, 2 coll., each ll. 13; Nasta'lîk; size, 9 in. by 5½ in.

1601

Diwân-i-Aḥsan (دیوان احسن).

The lyrical poems of Ẓafarkhân Mirzâ Aḥsan-allâh, with the takhalluṣ Aḥsan, the father of the poet Âshnâ (see above, Nos. 1584 and 1585), and one of the great Amirs of Jahângîr and Shâhjahân; concerning his life comp. Rieu ii. pp. 687b and 688a. According to the date given there, he died before his son Âshnâ in A.H. 1073 (A.D. 1662, 1663), but according to Sirâj his death took place after that of his son in A.H. 1081 or 1083 (A.D. 1670–1672), see A. Sprenger, Catal., pp. 109, 149, and 325; and Muntakhab-alash'âr, No. 49 (Bodleian Cat., col. 241). He began his poetical career in A.H. 1032 (A.D. 1623), and the present diwân, which is dated the 21st of Sha'bân, A.H. 1039 (A.D. 1630, April 5), must therefore contain his earliest poems.

Contents:

A detailed preface, in prose, beginning, on fol. 1b: بنسل خوش لمان قلم در بستان سرای دستانسرای نصیر دلپذیر حمد چمن الخ.

Ghazals, in alphabetical order, on fol. 9b, beginning:

چو گردد شرمساری در قیامت عذر خواه ما
بسوزد خرمن عصیان خلق از برق آه ما

Rubâ'is, likewise in alphabetical order, on fol. 116b, beginning:

با ما شب و روز آشنا بود خدا
از ما نفسی جدا کجا بود خدا

No. 890, ff. 122, 2 coll., each ll. 17; Nasta'lîk; size, 9½ in. by 4½ in.

1602

Diwân-i-Ḳaiṣar (دیوان قیصر).

Lyrical poems of a poet with the takhalluṣ Ḳaiṣar, who flourished in the second half of the eleventh century of the Hijrah, as a chronogram for A.H. 1071 (A.D. 1660, 1661), قطب زمان رفت بسوی جنان, proves, and is, therefore, no doubt identical with Ḳaiṣar Shâmlû,

who was in the service of Ḥasankhân Shâmlû, the governor of Harât, and had literary controversies with the poet Mullâ Shukûhî, of Hamadân (see A. Sprenger, Catal., p. 91, l. 13), under Shâh 'Abbâs. He was contemporary with Ṭâhir Naṣrâbâdî (see A. Sprenger, Catal., p. 94, last two lines), who completed his tadhkirah A.H. 1083 (A.D. 1672, 1673), but added some biographies later. Kuṣar is stated there to have mostly resided at Harât, wherefore he is often called Harawî; see also Safînah, No. 660 (Bodleian Cat., col. 233). This diwân contains:

Ghazals, in alphabetical order, with one tarkîbband and a few rubâ'îs at the end.

Beginning of the initial ghazal, on fol. 1b:

از عشق تُست سوز دل بی زبان ما
وز شوق تُست نظم و نسق در جنان ما

Dated the 9th of Dhû-alḥijjah, A.H. 1154 (A.D. 1742, February 15).

No. 935, ff. 32, 2 coll., each ll. 17; Nasta'lîk; size, 8½ in. by 4½ in.

1603

Kulliyyât-i-Rafî' (كلّيّات رفيع).

Complete poetical works of Mîrzâ Ḥasanbeg Rafî' of Mashhad, who came to India under Shâhjahân, and lived at the court of that emperor as his and his son Dârâ Shukûh's panegyrist, comp. Makhzan-algharâ'ib, No. 841 (Bodleian Cat., col. 333); he was still alive in A.H. 1083 (A.D. 1672, 1673), but had died at Dihlî, when Sarkhwush wrote his tadhkirah, A.H. 1093 (A.D. 1682), see A. Sprenger, Catal., pp. 92 and 111.

This copy contains:

1. Ghazals, in alphabetical order, beginning, on fol. 1a; but the first bait is a little injured, and we can only quote the second hemistich of it, which runs thus:

ریں نام بهر عنوان ظاهر شده فرمانها

2. Rubâ'îs, on fol. 251a, beginning.

این بیخردان که طالب دنیایند
هر یك نگمان خویشتن یکتایند

3. Short mathnawîs:

a. در تعریف شاهجهان پادشاه, on fol. 258b.
b. در صفت عماراب, on fol. 264a.
c. ستایش اسپ, on fol. 266b.
d. مذمّت اسپ, on fol. 268b.
e. هجو شخصی, on fol. 270b.
f. تعریف شاهجهان, on fol. 272a.
g. تعریف مسجد, on fol. 276a.
h. تعریف قصر, on fol. 277b.
i. تعریف برج, on fol. 278a.
k. تعریف خاصّ وعامّ, on fol. 279b.
l. تعریف تخت مرصّع, on fol. 280a.
m. تعریف حمّام, on fol. 281r.
n. تعریف باغ, on fol. 282b.
o. تعریف چند وزن, on fol. 283a.

No date.

No. 471, ff. 283, 2 coll., each ll. 15–16; unequal Nasta'lîk; size, 8¾ in. by 5 in.

1604

Dîwân-i-Âṣaf (ديوان آصف).

An incomplete copy of the lyrical poems of Âṣaf, i.e. Muḥammad Kulî Âṣaf or Âṣafâ of Kumm, who came to India under Shâhjahân; he was still alive in A.H. 1083, but had died in A.H. 1093, see A. Sprenger, Catal., pp. 97 and 109, and Beale's Oriental Biogr. Dictionary, p. 54b; see also No. 1487 above. This diwân is arranged alphabetically, consists of qaṣîdas and ghazals, but goes down only to the letter د; it breaks off at the end of a ghazal rhyming in دارد. There are besides small lacunas after ff. 9 and 11. Beginning:

صبح دمید بال ده نالهٔ عذر خواه را
پاك زرنگ جهل کن آئنهٔ گناه را

No. 3373, olim 13. J. 9, ff. 504, ll. 11–20; written very unequally by different hands, partly in careful and distinct Nasta'lîk partly in very careless Nasta'lîk and even Shikasta, illuminated frontispiece; size, 8⅞ in. by 4⅝ in.

1605

Dîwân-i-Nadîm (ديوان نديم).

The fragment of a diwân by Nadîm, who seems to be identical with Nadîm of Kashmîr, who was still alive in A.H. 1083 (A.D. 1672, 1673), see the Makhzan alghara'ib, No. 2908 (Bodleian Cat., col. 389), and A. Sprenger, Catal., p. 107. A later poet of the same takhallus is Mîrzâ Zakî Nadîm of Iṣfahân, who was a contemporary of Sulṭân Ḥusain Ṣafawî, and afterwards entered into Nâdirshâh's service. The present copy contains only a part of the ghazals, arranged alphabetically and going from the rhyme-letter ا to the middle of ر. Beginning:

مسکشم هر دم بیاد روی جانان آه را
دود آهم سرمه گردد چشم مهر و ماه را

No. 114, ff. 17–42, 2 coll., each ll. 17–19; Nasta'lîk, size 8¼ in. by 4½ in.

Ṣâ'ib (Nos. 1606–1623).

1606

Kulliyyât-i-Ṣâ'ib (كلّيّات صائب).

A complete collection of Ṣâ'ib's poetical works, copied under his own superintendence, as we learn from the vignette on fol. 1a: دیوان صائب از اوّل تا آخر بنظر و صلاح صائب رسیده.

Mîrzâ Muḥammad 'Alî Ṣâ'ib of Iṣfahân, who is usually called the greatest among the modern Persian poets, was born about A.H. 1012 (A.D. 1603), went at an early age to Kâbul, where he became the favourite of the governor Ẓafarkhân, betook himself afterwards to Shâhjahân's court and returned, after some stay in Kashmîr, to his native country, where Shâh 'Abbâs II (A.H. 1052–1077 = A.D. 1642–1666) made him 'king of

poets. He died, according to a chronogram of Wâ'iż, A.H. 1088 (A.D. 1677, 1678), comp. Rieu ii. p. 693 sq.; Bodleian Cat., Nos. 1131–1137; W. Pertsch, Berlin Cat., p. 930 sq.; A. Sprenger, Catal., p. 384 sq.; other dates of his death are A.H. 1080 (A.D. 1669, 1670), see Khulâṣat-alafkâr, No. 157 (Bodleian Cat., col. 307), and A. Sprenger, Catal., p. 151; A.H. 1081 (A. Sprenger, Catal., p. 112); A.H. 1087 (A.D. 1676, see H. Khalfa iii. p. 290, No. 5506); or even A.H. 1089 (A.D. 1678, as in the Mirât-al'âlam); see besides Ouseley, Biogr. Notices, p. 227; Cat. des MSS. et Xylographes, p. 398; G. Flügel i. p. 597; J. Aumer, p. 38; J. C. Tornberg, p. 110; some of his poems have been translated into German by Tholuck, Blüthensammlung, p. 288 sq.. The dîwân has been lithographed in Lucknow, A.H. 1292; a small selection from the same, Lucknow, A.H. 1264 and A.D. 1871.

This valuable MS. contains the following parts:

1 Ḳasîdas, on fol. 1b, beginning:

ای سواد عنبرین قامت سویدای زمین
معز جان از نکهت مشکین لباست خوشه چین

agreeing with the initial bait of the خلاصهٔ کبیر, see A Sprenger, loc. cit, and Rieu ii p 694a.

2 A mathnawî, styled مثنوی رمزیه, on fol. 13b, beginning.

در آرندهٔ تاج و تخت و کلاه
حدیو جوانبخت عبّاس شاه

Composed A.H 1079 (A D 1668, 1669), and dedicated to Shâh Sulaimân (originally called Safî Mirzâ), the successor of 'Abbâs II. The same is noticed in Rieu ii p 694a

3. Persian ghazals, in alphabetical order, on fol 16b, beginning:

اگر نه مدّ بسم الله بود تاج عنوانها
نگشتی تا قیامت نو خط شیرازهٔ دیوانها

4. A series of Turkish (i e. Ćaghatâi) ghazals (غزلیّات ترکی), on fol. 477b.

5. Mutafarrikât, on fol 479b, beginning حسرت اوقات غفلت چون زدل بیرون رود الخ.

6. Unfinished ghazals, in alphabetical order (غزلهای ناتمام موافق ردیف), on fol. 481b, beginning: خدایا در بدیر این نعرهٔ مستانهٔ مارا الخ.

Many additions on the margin.

No. 560, ff 488, 4 coll., each ll. 37; small Nasta'lîk; illuminated frontispieces on ff. 1b, 16b, 447b, 479b, and 481b; size, 13⅝ in. by 8½ in.

1607

Dîwân-i-Ṣâ'ib (دیوان صائب).

A very large collection of the lyrical poems of Ṣâ'ib, being similar to the خلاصهٔ کبیر, or 'large selection,' as in Sprenger's copy, loc. cit. (see the preceding copy). It contains ghazals, intermixed with ḳasîdas, in alphabetical order, beginning, on fol. 1b: اگر نه مدّ بسم الله الخ.

At the end, on ff. 612b–621b, a series of so-called rubâ'îs (which have, however, not the usual rubâ'î-metre), beginning:

یاد ایّامی که رویش را بهار شرم بود
یا حیا هنگامهٔ نظّارهٔ او گرم بود

Dated the last of Dhû-alḳa'dah, A.H. 1148 (A.D. 1736, April 12); according to a note on the last page this collection contains 32,000 baits.

No. 748, ff. 621, 2 centre-coll, each ll. 14, and a margin-col., ll. 24; clear and distinct Nasta'lîk; illuminated frontispiece; size, 12⅝ in. by 7¾ in.

1608

The same.

This collection is similar to the خلاصهٔ صغیر, or smaller selection' (see W. Pertsch, Berlin Cat., p. 930 sq.), and contains:

Fards, on fol. 1b, beginning, as the Mutafarrikât in No. 1606: حسرت اوقات غفلت الخ.

Ghazals, in alphabetical order, except the first, on fol. 6b. Beginning of the initial poem:

یا رب از عرفان مرا پیمانهٔ سرشار ده
چشم بینا جان آگاه و دل بیدار ده

Beginning of the first alphabetical ghazal, on fol. 7a: زهی بغمزهٔ جانسوز برق مدهمها الخ. At the end of this part a mukhammas

Mutafarrikât, on fol. 344b, containing rubâ'îs, fards, and short ghazals, likewise in alphabetical order, beginning:

در کوی عشق ره نمود جبرئیل را
پی کرده است تیزیٔ این ره دلیل را

Copied by Muhammad Shâkir in the fifth year of the reign (of whom is not stated). The right order of ff 359–366 is. 359, 361, 360, 362, 363, 365, 364, 366.

No 724, ff 387, 2 coll., each ll. 15; Nasta'lîk; illuminated frontispiece, size, 8¼ in. by 4½ in.

1609

The same.

Contents:

A few ḳasîdas, on fol. 1b, beginning: ای ز سودا سایه در زلف الخ. They break off on fol. 5b, and ff. 6–10a are left blank.

Ghazals, in alphabetical order, except the first, on fol. 10b. Beginning of the initial poem: یا رب از عرفان الخ

Beginning of the first alphabetical ghazal, on fol. 11a: خدایا در بدیر این نعرهٔ مستانهٔ مارا الخ; see No. 1606 above, where this poem heads the unfinished ghazals. At the end, on fol. 558a, a rubâ'î. Ff. 81–83, 315b, 388b, and a part of fol. 80b are left blank.

No date. On fol. 1a a note from A.H. 1193 (A.D. 1779).

No. 1159, ff. 1–558, 3 coll., each ll. 14–16 on ff. 1–5; 2 coll., each ll. 11 on ff. 10–558; written in the same strange Nasta'lîk as Nos. 1594, 1597, and 1598 above; small illuminated frontispiece on fol. 10b; size, 9¾ in. by 5¾ in.

1610

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1b, beginning: اگر نه مدّ بسم الله الخ.

Rubâ'is, intermixed with a few short ghazals and fards, on fol. 353a, beginning: صبر کن در آب الخ.

No date.

No. 3498, olim 13. J. 27, ff. 364, 2 coll., each ll. 15; Nasta'lîk, size, 8¾ in. by 5¾ in.

1611

An incomplete copy of the same.

This collection, which contains ghazals in alphabetical order, interspersed with a few kasîdas, tarkîb-bands, and rubâ'is, opens abruptly in the middle of the rhyme-letter د with a ghazal, beginning: آنها آئینهٔ سرو خرامان تو اند الخ. It corresponds to No. 1606 above, fol. 167a, l. 7.

Many pages are severely damaged at the inner side, a great number of small blanks besides, both in the centre and the margin. The right order of ff. 1–29 is 1–22, 28, 24–27, 23, 29.

No date.

No. 847, ff. 339, 2 centre-coll., each ll. 21, and a third column on the inner margin, ll. 40; sometimes additional verses on the outer margin; Shikasta, size, 11¾ in. by 6 in.

1612

Sâ'ib's ghazals.

A complete copy of all the ghazals of Sâ'ib in alphabetical order, the fullest collection extant. Beginning: اگر نه مدّ بسم الله بودی تاج عنوانها الخ.

No date. The margin of the first two pages is covered with some mathnawî-baits, apparently by Sâ'ib too, beginning: الهی ذرّهٔ دردی بجان ریز الخ.

College of Fort William, 1825. Special selections of Sâ'ib's ghazals are noticed in W. Pertsch, Berlin Cat., p. 62, ii, 3a, and p. 702, No. 44.

No. 2117, ff. 657, 4 coll., each ll. 29, good and clear Nasta'lîk, size, 19 in. by 10 in.

1613

A shorter collection of the same ghazals.

Beginning as in the preceding copy. At the end six rubâ'is. This copy, injured in many places, was finished on Sunday the 9th of Ramadân, in the fourth year of ? (the name of the ruler is omitted).

No. 2750, ff. 256, 2 coll., each ll. 13; Nasta'lîk; size, 8⅝ in. by 4⅝ in.

1614

Selections from the same.

Ghazals, in alphabetical order, on fol. 1b, beginning:

ای ز مژگان تو در چشم گلستان خارها
گل ز سودای رخت افتاده در بازارها

Corresponding to No. 1606 above, fol. 17a, l. 5.

Dated the 15th of Ramadân, A.H. 1138 (A.D. 1726, May 17), at Shâhjahânâbâd.

On the margin of ff. 2b–9a some ghazals of *Jân Kudsî* (see above, Nos. 1552–1557) are written, beginning: داد عشقم بادهٔ نابی که می سوزد مرا الخ, and on the margin of ff. 10b–15b a few ghazals and rubâ'is of *Wâ'iz*, probably Muhammad Rafî' Wâ'iz of Kazwîn, who was still alive A.H. 1093 (A.D. 1682), see Rieu ii. p. 698a; they begin: دل چو سیاب پنهان کند در سینه آه خویش را الخ. One ghazal and two rubâ'is of Sâ'ib himself are added on the margin of ff. 18a, 18b, and 22b.

No. 725, ff. 1–89, 2 coll., each ll. 12; very distinct Nasta'lîk; illuminated frontispiece; the first two pages written on gilt ground; ff. 1–26 on red paper, the rest on white one; size, 8¾ in. by 4¾–5 in.

1615

A fragment of the same.

Extracts from Sâ'ib's ghazals, breaking off in the rhyme-letter ن.

No. 488, ff. 33, 3 coll., each ll. 14–20; very careless Nasta'lîk; size, 9⅝ in. by 5¼ in.

1616

Ghazaliyyât-i-Sâ'ib bâ radîf-i-alif (غزلیّات صائب با ردیف الف).

An incomplete collection of those ghazals of Sâ'ib which rhyme in ا, beginning: اگر نه مدّ بسم الله الخ.

There are two lacunas, one on fol. 9 which is left entirely blank, and the other on fol. 17b. Fol. 97 is severely damaged.

Worm-eaten.

No. 822, ff. 98, 2 coll., each ll. 14–16, Nasta'lîk, size, 8¼ in. by 4½ in.

1617

Ghazaliyyât-i-Sâ'ib bâ radîf-i-dâl (غزلیّات صائب با ردیف دال).

The richest collection extant of those ghazals of Sâ'ib which rhyme in د, beginning:

اوّل ثنای عشق مصیحان ادا کنند
آری طعام را بنمک ابتدا کنند

No date. Not only the centre of the copy is filled, but in many places the margin is covered too, and a great number of smaller or larger leaves, containing likewise ghazals of Sâ'ib rhyming in د, are inserted between the original leaves.

No. 388, ff. 244, 2 coll., each ll. 21; Nasta'lîk, by at least two different hands; size, 10⅝ in. by 5⅞ in.

1618

Wâjib-alhifz-i-Mirzâ Sâ'ib (واجب الحفظ مرزا صائب).

Wâjib-alhifz, a selection from Sâ'ib's dîwân, made, according to Sprenger, Catal., p. 386, by Darwîsh 'Âmilâ of Balkh, who paid a visit to Sâ'ib at Isfahân and obtained his dîwân. It contains ghazals, rubâ'is, single baits, etc., brought together according to the subjects of which they treat, under many different, but

alphabetically arranged, topics, beginning with the letter ا and ending with ی. The title, sometimes given to this selection (as for instance in the following copy), viz. مرآت الجمال, applies to another selection, describing the beauty of the human figure and its various parts, see Rieu ii. p. 694b, and A. Sprenger, Catal., p. 386. Here follows a complete list of the heads of all those bâbs:

1. ا: آدم و دانه, on fol. 1b; آئینه, on fol. 3b; آئینه و سکندر, on fol. 18b; ابرو, on fol. 24b; آسیا, on fol. 27b; آبله, on fol. 30a; آبرو, on fol. 34a; آبدست و سمندر, on fol. 34b.

2. ب and ت: بهله, on fol. 37b; بوریا, on fol. 38a; بلبل و گل, on fol. 43b; بید مجنون, on fol. 47a; پسته و بادام, on fol. 49a; پیکان, on fol. 51b, پل, on fol. 52b; پیاله و پیمانه, on fol. 53a, بدن, on fol. 54a; تاگوش, on fol. 55a, توسه, on fol. 56a; تیاس کردن, on fol. 60b; پری, on fol. 61b.

3 ت: تاك, on fol. 63b; توده, on fol 65b; ترازو و میزان, on fol. 67b; تمحال, on fol. 68a; تنور, on fol. 69a, تحمّل, on fol. 70a; تیر و کمان, on fol. 70a; تیغ, on fol. 77a; تمکین, on fol 85b.

4. ج and ح: چیس پیشانی, on fol. 86b, چشم on fol. 87a; چشم ومژگان و نگاه, on fol. 88b and fol. 95a; جام, on fol. 97a; چرس, on fol. 97b; جوی شیر و کوهکن, on fol. 99b, جراغ و فانوس, on fol. 100a; جغد و ویرانه و گنج, on fol. 101b; چنار, on fol. 102a

5 ح: حباب و دریا, on fol. 102b, حنا, on fol. 108a; حیرانی, on fol, 108b

6 خ: خضر, on fol. 110a; خاموشی, on fol. 113b; خورشید و آفتاب, on fol 120a, خم, on fol 124b, خم و افلاطون, on fol. 125b, خرقهٔ پشمینه, on fol. 126b; خزان, on fol. 127b; خواب, on fol 129a; خطّ, on fol. 134a; خال, on fol. 150a; خانهٔ زین, on fol. 154a; خراب, on fol. 154b.

7. د: دریا, on fol. 155b; دهن و لب, on fol. 157a, دست رد, on fol. 164a; دختر رز, on fol. 164a; دستار, on fol. 164b; دربان, on fol. 165b; داغ ودد, on fol. 165b; دندان, on fol. 167b; دام و چشم, on fol. 169a; دامن شب, on fol. 170b; درد, on fol. 173a.

8. ر: ریحان و سفال, on fol. 174a; رشته و گوهر, on fol. 175a; رگ کردن, on fol. 176b; روز و شب, on fol. 177a; رخنهٔ دیوار, on fol. 177b.

9. ز: زنبور, on fol. 178a; زنجیر, on fol. 179a; زخم, on fol. 181a; زلف, on fol. 181b.

0. س: سیل, on fol. 193b; سوزن, on fol. 200a; سنگ و شرار, on fol. 203b; سبو, on fol. 205a; سائل و فقیر و گدا, on fol. 208b; سرو, on fol. 210b; سرو و قمری, on fol. 216a; سرو و فاخته, on fol. 217a; سپند, on fol. 219b; سیب ذقن, on fol. 224b; سیماب, on fol. 227b; سفره, on fol. 228a; ساغر, on fol. 229a.

11. ش: شگوفه, on fol. 229b; شیر و شکر, on fol. 231b; شهباز و شاهین, on fol. 231b; شبر و نیستان, on fol. 233b; شمع و پروانه, on fol. 235a; شیشه و پری, on fol. 244a; شبنم و خورشید, on fol. 246b; شب آدینه, on fol. 249b.

12. ص: صبح, on fol. 250a; صندل, on fol. 260b; صنوبر, on fol. 261a; صدر و آستانه, on fol. 261b.

13. ض: ضعف و ناتوانی, on fol. 261b.

14. ط: طوطی, on fol. 262a; طوطی و خطّ, on fol. 264b; طفل و دیوانه, on fol. 266a; طفل و شیر و بستان, on fol. 269b; طفل نی سوار و طفل بسته زبان, on fol. 270b.

15. ع. عود, on fol. 272a; عمامه, on fol. 273a; عصا, on fol. 273b; عنکبوت و مگس, on fol. 275a; عنبر, on fol. 276a; عنقا, on fol. 277a; عذار و عارض و رخسار, on fol. 277b; عرق, on fol. 281b; عقیق, on fol. 285a.

16 غ: غربت و وطن, on fol. 287a; غنچه, on fol. 287a.

17 ف: فرهاد و شیرین وجوی شیر و تیشه, on fol. 292b; فتراك, on fol. 297a; فلاخن, on fol. 298a.

18 ق: قبله و قبله نما, on fol. 300a; قفل و کلید, on fol. 300b, قلاوز, on fol 302a; قفس, on fol. 303b; قلم, on fol. 306b; قافله, on fol. 308a; قدّ دوتا و قامت حم, on fol. 308b; قامت و سرو قمری, on fol. 310a

19 ك and گ: کاه و کهربا, on fol. 316a; کافور, on fol. 317a; کنك و کهسار, on fol. 317b; کلاه و طرف کلاه, on fol. 319b; گل رعنا, on fol. 320b; گوی و چوگان, on fol. 321b; گهواره, on fol. 323a; کتاب, on fol. 324a; گریه و اشك, on fol. 326b; گل و شبنم, on fol. 327b; کاکل, on fol. 338a; کاروان, on fol. 338b; کشتی و ناخدا و طوفان, on fol. 339a; کعبه, on fol. 340b; گوهر, on fol. 344a; گرد تیمّم, on fol. 353a; گرداب, on fol. 355b; گرد باد, on fol. 357a.

20. ل: لیلی, on fol. 359b; لیلی و مجنون, on fol. 360b; لاله, on fol. 366a.

21. م: مور و سلیمان, on fol. 373b; مور و خرمن, on fol. 378b; منصور و دار, on fol. 379b; ماهی و دریا و قلّاب, on fol. 383a; موی سفید, on fol. 386b; محراب, on fol. 388a; مکافات, on fol. 391b; مومیائی, on fol. 392a; مدّ احسان, on

fol. 392b; مه عید, on fol. 393a; موی میان, on fol. 393b; ماهتاب, on fol. 395b; محمود وایاز, on fol. 399b.

22. ن: نقاب, on fol. 339b; نامهٔ غزل, on fol. 400b; نامهٔ اعمال, on fol. 401b; ناقوس و بتخانه, on fol. 404a; نرگس, on fol. 404a; نی, on fol. 405b; نقطه و پرگار, on fol. 408b; نگین, on fol. 410a.

23. ه: هما و استخوان, on fol. 411a; هلال, on fol. 414b; هاله, on fol. 416b.

24. ی: یوسف و زلیخا, on fol. 418a.

Beginning: حرد دانست آنکه جرم خویش را بیچاره شد الخ. Upon this work, or rather the selection from it, see No. 1620 below, is founded the lithographed edition of selections from Ṣâ'ib, entitled انتخاب دیوان صائب, and published in Lucknow, 1264.

No date.

No. 696, ff. 425, 2 coll, each ll. 13; clear Nasta'lîk, illuminated frontispiece; size, 7½ in. by 4⅝ in.

1619

Another copy of the same.

Another copy of the same selections in the same order and under the same heads, introduced by a preface, which Mîr Muḥammad Murâd composed, in order to say a few words about Ṣâ'ib's excellency and to give an index of the whole work. It is wrongly styled here (fol. 1b, l. 4) مرآت الجمال, comp. the remark in the preceding copy.

Beginning of the preface, on fol 1b: این مجموعه را که معنی پردازان ایران وسخن پناهان صفاهان بمددگاری طبع سلیم الخ.

Beginning of the selections the same as in the preceding copy: حورد دانست آنکه الخ

Slightly injured here and there.

No. 274, ff 461, 2 coll, each ll. 15, Nasta'lîk, small illuminated frontispiece; size, 8⅝ in by 4½ in.

1620

Ash'âr-i-muntakhabah (اشعار منتخبه).

A selection from the selections, which are styled واجب الحفظ, arranged exactly in the same way, but containing less and shorter extracts. From this extract was probably made the edition of the انتخاب دیوان صائب, comp. above in No. 1618.

Beginning the same as in the preceding copy.

No date.

No. 260, ff. 149, 2 coll., each ll. 17; Nasta'lîk; size, 8½ in. by 5 in.

1621

Short extracts from Ṣâ'ib's dîwân.

A short selection of ghazals, ḳiṭ'as, and rubâ'is from Ṣâ'ib's dîwân, beginning: کسی کز خلق خواهد حاجت خود مردنش اولی الخ.

Dated the 19th of Ṣafar, A.H. 1095 (A.D. 1684, February 6), at Bahâr, by a naukar of Shaikh 'Ināyat-allâh, the comptroller of the jâgîrs of prince Wâlâ-guhar Shâh 'Âlam (afterwards emperor Bahâdurshâh).

No. 3234, ff. 1–12, 4 coll. in diagonal lines; written in careless Nasta'lîk; size, 9¾ in. by 5⅝ in.

1622

Ṣâ'ib's ḳaṣîdas.

A few ḳaṣîdas by Ṣâ'ib, beginning, on fol. 288a اینچنین هجران اگر دارد مرا در پیچ و تاب الخ.

No. 891, ff. 288–293, 2 centre-coll., each ll. 11–13, and a third on the margin, ll. 26; Shikasta; size, 9⅝ in. by 5½ in.

1623

Miscellanies in prose and verse.

The main portion of the MS. (ff. 21–36) is filled with extracts from the dîwân of Ṣâ'ib, made by Muḥammad Ṭâhir Nasrâbâdî, the author of the famous tadhkirah (see No. 669 above), and entitled انتخاب دیوان صائب. These extracts were made by the compiler after the completion of his extracts from the Shâhnâma, styled انتخاب شاهنامه, and begin: در رای ارباب هوش روشن باشد که این درد نوش بزم نامرادی محمّد طاهر نصرابادی الخ.

Ff. 22–27 are turned upside down and must be read from fol. 27b backward.

The remainder of the MS. contains:

1. Scattered pieces of poetry from the dîwâns of Nâṣir 'Alî, Rafî', Faiḍî, and Shaikh Tâj-aldîn, on ff 4b–6a, 12b–14b, and 15b–16a. An Arabic ḳaṣîdah by Farazdaḳ (died A.H. 110=A.D. 728), in praise of the legitimate successor to the prophetic office (قصیدهٔ فرزدق در مدح وارث نبوت), is found on fol. 11b.

2 Small prose-pieces, chiefly traditions of the prophet, 'Alî, and other saints, some theological tracts in Arabic, on fol. 6b; another tract, styled الفاطمة الفریدیّة, on fol. 7b; one in Hindûstânî, on fol. 10a; the story of Solomon and the birds, in Persian, on fol. 10b; again an Arabic treatise, فی الروع وقت السحر, dated Rajab, A.H. 1103 (A.D. 1692, March–April), on fol 17b, and a letter by Ṣâ'ib (رقعهٔ مرزا صائب), on fol. 20b.

The extracts from Ṣâ'ib's dîwân are dated, on fol 36a, the 19th of Rabî'-alawwal, A.H. 1095 (A.D. 1684, March 6), at Sûrat, by Abû Muḥammad bin Muḥammad Ṭâhir ziḳuṭbî.

No. 1911, ff. 36, 3 coll., each ll. 22, on ff. 21–36; Nasta'lîk, by different hands; size, 9⅝ in. by 5⅝ in.

Poets who died between A.H. 1100 *and* 1200.

1624

Dîwân-i-Sâbiḳ (دیوان سابق).

Lyrical poems of Ḥâjî Farîdûn or Âḳâ Farîdûn Ḥusain, with the takhalluṣ Sâbiḳ, who went to India under 'Âlamgîr and was still alive in Lâhûr A.H. 1103 (A.D. 1691, 1692), as a short postscript of the poet himself, on fol. 209b, is dated Jumâdâ-alûlâ of that

year. Sâbiḳ is mentioned in A. Sprenger, Catal., p. 123, l. 8 ab infra; in the Ṣuḥuf-i-Ibrâhîm, see W. Pertsch, Berlin Cat., p. 644, No. 92; and in the Makhzan-algharâ'ib, No. 1048 (col. 337 in the Bodleian Cat.). This very rare dîwân, which is moreover the poet's autograph, written in the twenty-eighth year of 'Âlamgîr's reign (A. H. 1096=A. D. 1685), is found in no other collection described hitherto, and contains:

Ḳaṣîdas, tarkîbbands, and ḳiṭ'as, on fol. 1b, beginning:

مادیست در آنکو که هر که کشتهٔ ماست
روز حشر زما حوبها نخواهد خواست

Some leaves are left blank at the end of this part, for future insertions.

Ghazals, in alphabetical order (also with some partly or wholly blank leaves for additions), on fol 61b, beginning:

خون وحدت میزند جوش از رگ زنار ما
بالهٔ ناقوس می آید زاستغفار ما

Rubâ'îs, on fol. 203b, beginning

سلطان سریر لی مع الله علیست
در مملکتی هستیٔ ما شاه علیست

Bibliotheca Leydeniana

No 2829, ff. 209, 2 coll, each ll 15, Nasta'lîk small illuminated frontispieces, on ff 1b and 61b, size, 6⅝ in by 3½ in

1625

Dîwân-i-Kirâmî (دیوان کرامی)

The lyrical poems of Kirâmî (Girâmî in A Sprenger, pp 128 and 412, and in Rieu ii p 714a, and in p 1092a, Karâmî in W Pertsch, Berlin Cat, Index, p. 1172b, or Kurrâmî, ib., p. 1189b), whose autograph this copy seems to be, since there are many blanks left between the single poems, probably with the intention of filling them up afterwards with poems of the same rhyme-letter; according to the chronogram in the last verse on the last page, آخر شد, it was finished A. H. 1105 (A. D. 1693, 1694) The poet must therefore have flourished towards the beginning of the twelfth century of the Hijrah, and may be identical with Mirzâ 'Abd-alrahmân Kirâmî, the son of Amânatkhân (who was in 'Âlamgîr's service); see the Hamîsha Bahâr in A. Sprenger, Catal., p. 128; Makhzan-algharâ'ib, No. 2200 (col. 369 in the Bodleian Cat.), and W. Pertsch, Berlin Cat., p. 655, No. 38. Another well-known poet, with the same takhallus, is the Kashmîrian poet Mirzâ Kirâmî, son of Mirzâ 'Abd-alghanîbeg Ḳabûl and brother of Mirzâ Arjumand Âzâd (the father died A. H. 1139=A. D. 1726, 1727; Mirzâ Kirâmî himself A. H. 1155 = A. D. 1742, comp. Rieu, loc. cit.; A. Sprenger, Catal., p. 128, where it is stated that he was a young man in A. H. 1136=A. D. 1723, 1724; and Makhzan-algharâ'ib, No. 2198). Besides these two there are mentioned in the various tadhkiras: Hasanbeg Kirâmî Shâmlû, who was a high official under Jahângîr, see Khulâsat-alafkâr, No. 434 (col. 314 in the Bodleian Cat.); Makhzan-algharâ'ib, No. 2126 (ib., col. 367); and W. Pertsch, Berlin Cat., p. 655, No. 37; Ḳâsimbeg Kirâmî, see Makhzan-algharâ'ib, No. 2204 (ib., col. 369); Maulânâ Kirâmî of Tabrîz, see Makhzan-algharâ'ib, No. 2188, and W. Pertsch, loc. cit., No. 40; Allahwirdibeg Kirâmî, see W. Pertsch, ib., No. 39; Mullâ Kirâmî Kâshî, ib., No. 36; and a Mirzâ Kirâmî, without any further designation, ib., No. 41. This copy contains:

Ghazals, in alphabetical order, on fol. 1b, beginning:

شست و شوی ده بخون عاشقان میخانه را الخ

Mukhammasât, on fol. 309a, beginning:

دختر رز بسوی پیر مغان خواهد شد الخ

Rubâ'îs and fards, on fol. 317a, beginning:

در فکر شراب تا بکی خواهی بود الخ

Tarkîbbands, ḳiṭ'as, ḳaṣîdas, and short mathnawîs, on fol. 380a.

No 882, ff. 404, 2 coll., each ll. 9; large and distinct Nasta'lîk, illuminated frontispiece; size, 10 in by 5¾ in.

1626

Another copy of the same dîwân.

This copy, not dated, contains:

Ghazals, in alphabetical order, intermixed with rubâ'îs and fards, on fol. 1b, beginning as in the preceding copy. Here too blanks are left at the end of several rhyme-letters.

Mukhammasât and rubâ'îs, on fol. 242b.

No 1820, ff. 265, 2 coll., each ll 11; Nasta'lîk, mixed with Shikasta, waterspots, size, 9½ in. by 6¼ in.

1627

Dîwân i-'Îsâ (دیوان عیسی).

Lyrical poems by 'Îsâ, who flourished under Shâh Sulaimân Safawî of Persia (A. H. 1077–1105=A. D. 1666–1694), as several of his ḳaṣîdas are in praise of that monarch, he therefore cannot be identical with an older poet, Ḳâdî Masîh-aldîn 'Îsâ of Sâwa, who flourished under Sulṭân Ya'ḳûb, and was killed A. H. 898=A. D. 1493 (see Muntakhab-alash'âr, No. 436, Bodleian Cat., col. 248; Âtashkada, No. 473, ib., col. 279, and Makhzan-algharâ'ib, No. 1596, ib., col. 352). This dîwân contains:

A short preface in prose, on fol. 1b, beginning:

خورشید سپاس متکلّم نیچون از آن رفیقه است که مسیح قلم بدستیاری مریم افکار الخ.

Ḳaṣîdas (several in honour of Shâh Sulaimân), ḳiṭ'as, and short mathnawîs, on fol. 3b, beginning:

میزند آئینهٔ حسن بتار جوش صفا
تا غباری هست از خاکستر دلها بجا

Ghazals, in alphabetical order, followed by rubâ'îs and fards, beginning, on fol. 65b:

یا رب از زنگ نفوس پاک کن آئینهٔ ما الخ

No date.

No. 507, ff. 124, 2 coll., each ll. 16; clear Nasta'lîk; size, 8¾ in. by 4¼ in.

Shaukat (Nos. 1628–1633).

1628

Dîwân-i-Shaukat (دیوان شوکت).

Lyrical and epical poems by Maulânâ (Khwâjah or Mullâ) Muḥammad Isḥaḳ (or Abû Isḥaḳ), or—according to others—Muḥammad Ibrâhîm, with the takhalluṣ Shaukat of Bukhârâ, who went, A.H. 1088 (A.D. 1677), to Harât, later on to Mashhad, and finally settled in Iṣfahân, where he died, A.H. 1107 (A.D. 1595, 1596). He collected his dîwân in A.H. 1093 (A.D. 1682); comp. Bodleian Cat., Nos. 1145 and 1146; Khulâṣat-alafkâr, No. 151 (ib., col. 307); Rieu ii. p. 698; W. Pertsch, Berlin Cat., p. 934; A. Sprenger, Catal., p. 568; Krafft, p. 69, etc. The statement of the Muntakhab-ash'âr, No. 330 (col. 246 in the Bodleian Cat.), that he was a native of Iṣfahân, went to India and was killed by a young Hindû, is obviously wrong. Equally wrong are the data of his life both in G. Flügel i. pp. 588 and 589, where he is, on the authority of Ḥ. Khalfa vi. p. 575, No. 14708, represented as a contemporary of Shâh Ismâ'îl II, and in the Hamîsha Bahâr (A. Sprenger, Catal., p. 124), where he is said to have been probably alive as late as A.H. 1136 (A.D. 1720, 1721). A Turkish commentary on Shaukat's dîwân is noticed in G. Flügel i. p. 590.

Contents:

A large mystical mathnawî, without any special heading, on fol. 2b, beginning:

حمد و شکر اورا که هرچه هست اوست
دام هستی حلقه از های و هوست

The first page of this poem is repeated on fol. 1b; ff. 168 and 169 are misplaced, and must, as belonging to the lyrical portion of this MS., be inserted between ff. 187 and 188.

Ghazals, intermixed with rubâ'îs and fards, all in alphabetical order, on fol. 186b, beginning:

حدایا رنگ تأثیری کرامت کن فغانم را
بموج اشك سلسل آب ده تیغ زبانم را

Dated the 2nd of Dhû-alḥijjah, A.H. 1138 (A.D. 1726, Aug. 1).

No. 708, ff. 346, 2 coll., each ll. 12–14; written by at least three different hands on different paper in partly careful, partly careless Nasta'lîḳ; many pages greatly injured; size, 8¾ in. by 5¾ in.

1629

Another copy of the same.

This very badly-written copy contains, as first part, instead of the mathnawî, the ḳaṣîdas of Shaukat, which are entirely wanting in the preceding copy; but, unfortunately, they are defective at the beginning and open abruptly thus:

رویم بسوی غربت و دل جانب وطن
افتاده کاه من بمیان دو کهربا.

A number of these ḳaṣîdas are in praise of Mirzâ Sa'd-aldîn Muḥammadkhân, the governor of Khurâsân (see a prominent specimen of them in No. 1146 of the Bodleian Cat.); others celebrate the Imâm Riḍâ.

On fol. 18b begins the collection of ghazals, rubâ'îs, and fards, in alphabetical order, with the same bait as in the preceding copy: حدایا رنگ الخ.

Some ḳiṭ'as and rubâ'îs at the end.

Ff. 215a–220a are a repetition of fol. 207a, first line, to fol. 211a, l. 12.

No date.

No. 911, ff. 220, 2 coll., each ll. 17–19; written by many different hands in various styles of Nasta'lîḳ; size, 9⅜ in. by 5½ in.

1630

Shaukat's ghazals.

This copy of Shaukat's lyrical poems contains the ghazals, intermixed with rubâ'îs and fards, arranged alphabetically in *two* series.

First series, on ff. 1b–130a, beginning as usually حدایا رنگ الخ.

This series goes from the rhyme-letter ا to ی.

Second series, on ff. 130b–158b, beginning with a rubâ'î:

رحساره نمود همچو پای همه را الخ

This series is separated from the first by four rubâ'îs, which stand outside the alphabetical system and goes down from the rhyme-letter ا to م only.

Dated the 3rd of Ramaḍân, A.H. 11[illegible] (1140? or 1104?=A.D. 1728, April 13, or 1693, May 8), by Ḥâfiẓ Muḥammad Ṣâliḥ, son of Ḥâfiẓ Abû-alkhair. Calcutta March, 1806.

No. 2388, ff. 158, 2 coll., each ll. 11; Nasta'lîḳ, size, 8¼ in. by 4⅝ in.

1631

The same.

Ghazals, in alphabetical order, intermixed with some rubâ'îs and fards; beginning, on fol. 1b, the same as in the preceding copies, but thus (substituting الهی for حدایا, as in the first copy of the British Museum): الهی رنگ الخ.

Seven unalphabetical rubâ'îs at the end. No date. This splendid copy has at the end several leaves, which are ornamented, but left blank for the insertion of further poems.

No. 3513, ff. 110, 2 coll., each ll. 12; excellent Nasta'lîḳ; illuminated frontispiece; each ghazal framed in by gold stripes and arabesques on the first thirty-two leaves; gorgeous illuminations on the margin of the first twenty-three leaves; all pages besides powdered with gold; size, 10⅞ in. by 6⅝ in.

1632

The same.

Ghazals, in alphabetical order, beginning as usually: حدایا رنگ الخ.

No date.

No. 3343, olim 13. J. 31, ff. 111, 2 coll., each ll. 13; careless Nasta'lîḳ; size, 7¼ in. by 3¾ in.

1633

An incomplete copy of the same.

Ghazals, in alphabetical order, with the usual beginning, on fol. 94b, which, however, break off already in the first rhyme-letter ا, on fol. 113b The last bait, appearing here, is the beginning of a new ghazal, میزند زلف کجت الخ, and corresponds to fol 30b, l. 2 in No. 2388 (1630 in this Cat.)

No 95, ff. 94b–113b, 2 coll, each ll 15, very bad Shikasta, size, 8¼ in. by 4¾ in

1634

Mathnawîs by 'Âkilkhân Râzî.

Two romantic stories in verse by Mîr 'Askarî 'Âkilkhân Râzî, who was in high favour with the emperor Âlamgîr, and died as governor of the province of Dihlî in Rabî' II, A. H 1108 (A D 1696, Nov), comp Bodleian Cat, Nos. 1148 and 1149, Rieu ii p 699, A Sprenger, Catal., pp 123 and 543, W Pertsch, Berlin Cat., p 935, Khulâsat alkalam, No 29 (col 297 in the Bodleian Cat.), Ouseley, Notices of Persian Poets, p. 167 sq. Besides the three mathnawîs, contained in the India Office Collection, he also composed the نعمات العشق, the ظفرنامهٔ عالمگیری, also styled واقعات عالمگیری, a history of the first five years of Alamgîr's reign (see Nos 345 and 346 above), and a dîwân, which is described both in the Bodleian Cat and in A Sprenger, loc cit The present copy contains

1 Ff 1–80 Sham' u Parwâna (شمع و پروانه) Candle and Moth, that is the Indian love-story of Ratan Sên (or Ratan) and Padmâwat (or Padam) composed A H 1069 (A D. 1658, 1659), see fol 80a, l 2 سال هجرت هزار وشصت و نهم The title appears in the heading of fol 1a and on fol 79a, lin penult It is based on an older Hindî story (see fol 80a, l 5), which had already been treated in Persian by Bazmî, A H 1028 (A D. 1619), see Nos. 1582 and 1583 above.

Beginning:

ای فرازندهٔ رواق سپهر — وی طرازندهٔ سپهر نهمهر

A Persian prose-version of the same story, founded on this poem of Râzî, viz. فرح نحش, by Lachhmî-Râm, is noticed in Rieu ii. p. 768b. Another prose-version is described in W. Pertsch, Berlin Cat., p. 998.

Ff. 81–87 contain smaller poetical pieces, ta'rîkhs, rubâ'îs, and tarji'bands, probably by the same author, and an epilogue in prose by the transcriber, Mîr 'Alî Muhammad Akbar, who dated this copy the 25th of Dhû-alhijjah, A. H. 1148 (eighteenth year of Muhammad-shâh's reign) = A. D. 1736, May 7, in a place near Seringapatan.

2. Ff. 88–170a: Mihr u Mâh (مهر و ماه), Sun and Moon, that is the Indian love-story of prince Manôhar and princess Madhumâlat, composed A. H. 1065 (A. D. 1655), see fol. 170a, lin. penult.: زهجرت یکهزار و شصت و پنج است, and last line: بخوان تاریخ این دیباچهٔ غم. In the Khâtimah this poem is styled قصهٔ عشق, fol. 168a, l. 7, and غم نامه, fol. 170a, lin. penult. It is, like the preceding mathnawî, based on an older Hindî story by Shaikh Jamman or Manjhan, which was first translated into Persian verse A. H. 1059 (A. D. 1649), see Rieu ii. pp. 700a and 803b, and three years after the second Persian adaptation by 'Âkilkhân Râzî, turned into Dakhnî verses by Miyân Nusratî A. H. 1068 (A. D. 1657, 1658), under the title of گلشن عشق, copies of which are found in the India Office Collection, Nos. 1434, 2486, and 2621; in the Bodleian Library, No. 2320 of the Cat., etc. Comp. A. Sprenger, Catal., p. 630, and Garcin de Tassy, Histoire de la Littér. Hindouie, etc. i. p. 388; ii. pp. 485 and 486; on prose-versions of the same story, see above, No. 803, 3. Beginning.

خداوندا غم خود ده دلم را
زعشق آسان نما هر مشکلم را

Lithographed, Lucknow, 1846.

Ff 170b and 171a contain eight rubâ'îs; ff. 171b and 172a an epilogue of the transcriber, who is identical with that of the first mathnawî, viz. Mîr 'Alî Akbar, and dated this poem the 26th of Dhû-alka'dah, A. H. 1148 (A D 1736, April 8), at بنواسی (Banawasse, as the place is called on the last fly-leaf).

No 3082, ff. 172, 2 coll, each ll 13; Nasta'lîk; curious drawings on ff 28a, 50b, 52b, 64b, 65a, 65b, 75b, 79a, 81b, 101b, and 142a, blanks left for illustrations on ff. 41a, 112a, and 114b; ff. 49, 70, 140, and 157 are left entirely blank; fol. 112b is greatly injured, size 8½ in by 4½ in

1635

Sham' u Parwâna (شمع و پروانه).

Another copy of the *first* mathnawî in the preceding collection, beginning: ای فرازندهٔ رواق سپهر الخ.

On fol 1a and on the fly-leaf this title is given to it: قصهٔ پدم ورتی The date of composition appears here on fol 94a, l 4, the correct title, شمع و پروانه, on fol 93a l 7

No date. Bibliotheca Leydeniana.

No 2515, ff 1–95, mostly in diagonal lines, except ff. 1, 5, and 91–95 which have been added later, ll. 10–15; Shikasta; size, 7¾ in. by 4⅝ in.

1636

Mihr u mâh (مهر و ماه).

Another copy of the *second* mathnawî in No. 1634, beginning, with a slight modification:

خداوندا بغم خود ده دلم را الخ

Dated the 29th of Rajab, in the second year of Farrukhsiyar's reign (= A. H. 1126, A. D. 1714, Aug. 10), by Mîr Muhammad Ishâk, son of Mîr Muhammad Hasan of Ahmadnagar, in the service of Shâh Muhammad Muhsin.

College of Fort William, 1825.

No. 2198, ff. 68, 2 coll., each ll. 15; small Nasta'lîk; size. 8¾ in. by 4¾ in.

1637

Another copy of the same.

Beginning, as in the preceding copy: حداوندا بغم خود الخ. As title is given to this poem on the first fly-leaf: مدمالت (or مدهمالت) و منوهر.

No date. The transcriber was Ni'mat-allâh.

No. 613, ff. 59, 2 coll., each ll. 17–18, written in a mixture of Nasta'lîk and Shikasta, but quite legible; size, 9⅞ in. by 5½ in.

1638

Murakka' (مُرَقَّع).

Patchwork or scrap-book, a mystical mathnawî on the chief points of Ṣûfism, illustrated by short tales, somewhat in the style of Jalâl-aldîn Rûmî's mathnawî, by the same 'Âkilkhân Râzî, beginning:

Pertsch ایّها السّاقی اغثنی فی الغمام (;فی العمام Sprenger فی المنام)

Pertsch and) اشقنی (read اسقنی) من جرعة کاس الکرام (Sprenger الکاس)

Sarkhwush in his tadhkirah کلمات الشّعرا (see A. Sprenger, Catal., p. 111) says: 'it may be considered as a poetical version of the امواج خوبی,' but to what book does that title apply?

No date. The transcriber was Mîr Ibrâhîm Ḥusain alḥusainî.

No. 486, ff. 156, 2 coll., each ll. 13; slightly injured and worm-eaten here and there, size, 8¾ in. by 5 in.

Nâṣir Alî (Nos. 1639–1648).

1639

Dîwân-i-Nâṣir 'Alî (دیوان ناصر علی)

The lyrical poems of Shaikh (or Shâh) Nâṣir 'Alî of Sirhind, who died at Dihlî the 6th of Ramaḍân, A. H. 1108 (A. D. 1697, March 29); comp. Rieu ii. p 699 sq.; Bodleian Cat., Nos. 1150–1152; W. Pertsch, p. 80; and Berlin Cat., p. 936; A. Sprenger, Catal., pp. 113, 126, 151, 201, and 329; Cat. Codd. Or. Lugd Bat. ii. p. 107; see also Rosen, Persian MSS., p. 167 (No. 109); Muntakhab-alash'âr, No. 458 (col. 249 in the Bodleian Cat.); Khulâṣat-alkalâm, No. 47 (ib., col. 298); Khulâṣat-alafkâr, No. 178 (ib., col. 308), and Makhzan-alghrâ'ib, No. 1743 (ib., col. 355). All tadhkiras agree about the date A. H. 1108, but a strange contradiction appears in the chronogram, composed by Sarkhwush, the friend of the poet and the collector of his dîwân: آه علی بعالم معنی رفت, which gives A. H. 1109, see A. Sprenger, Catal., p. 113, and the Khulâṣat-alkalâm, loc. cit. This copy, the fullest in the India Office Collection, contains:

Ghazals, rubâ'îs, and fards, all mixed together in alphabetical order, with interlinear and marginal glosses, on fol. 1b, beginning:

محبّت جادّهٔ دارد نهان در خلوت دلها الخ

At the end of this part another series of rubâ'îs (on ff. 95a–99b).

Kaṣîdas, on fol. 100a, beginning:

گداخت بسکه هوای تموز مغز خیال الخ

The poet's name appears as takhalluṣ several times, for instance, on fol. 106b, l. 8. The dîwân has been lithographed in Lucknow, 1844, A. H. 1263 and 1281.

Copied by Khwâjah 'Âẓim in the twenty-ninth year of Muḥammadshâh's reign (=A. H. 1160, A. D. 1747); the larger portion of the dîwân, i. e. to the end of the rubâ'îs, was finished the 19th of Muḥarram in that year (1747, Jan. 31).

No. 1078, ff. 110, 2 coll., each ll 14; careless Nasta'lîk; size, 8 in. by 5½ in.

1640

Another copy of the same dîwân.

The same dîwân, without the kaṣîdas, chiefly consisting of ghazals, in alphabetical order, on fol. 1b, beginning as in the preceding copy. The ghazals conclude on fol. 73a and are dated the 25th of Safar, A. H. 1132 (the first year of Muḥammadshâh's reign) =A. D. 1720, Jan. 7, at Shâhjahânâbâd, during the governorship of Nawwâb Najm-aldîn 'Alîkhân Bahâdur The remaining leaves contain:

Fol. 73b: nine mathnawî-baits by the حکیم غزنوی (i. e. Ḥakîm Sanâ'î of Ghazna, see above, No. 914 sq.) beginning:

دود در شهر بلخ نقّالی الخ

Ff. 74b–78a: a mathnawî which has no heading, but is clearly identical with the Sarâpâi (سراپای) or 'description of the human figure,' by Mîr Sayyid 'Alî *Mihrî* 'Arab, who flourished under Sulṭân Ḥusain of Persia (A. H. 1105–1135=A. D. 1694–1722), and died about A. H. 1130 (A. D. 1718); comp. Bodleian Cat., No. 1168, Rieu ii. pp. 796a and 850b; W. Pertsch, Berlin Cat., p. 680 (No. 671, fol. 43b) and p. 696, No. 9; Khulâṣat-alkalâm, No. 67 (Bodleian Cat., col. 301); and Khulâṣat-alafkâr, No. 249 (ib., col. 311). Beginning:

ای بت چابك شیرین حرکات الخ

Fol. 78b: some lines in prose, beginning: بعد از نماز مغرب دو رکعت نماز الخ.

No. 95, ff. 1–78, 2 coll., each ll. 15; on ff. 74a–78a diagonal lines; Shikasta; various readings and additions on the margin the first pages greatly injured; size, 8¼ in. by 4¾ in.

1641

The same.

Ghazals, rubâ'îs, and fards, mixed together in alphabetical order, beginning as usual. This dîwân concludes on fol. 109a and is dated the 21st of Muḥarram, A. H 1143 (the thirteenth year of Muḥammadshâh's reign, correctly the twelfth, as his accession to the throne took place in Dhû-alka'dah of A. H. 1131)=A. D. 1730, Aug. 6. The remaining leaves contain:

Ff. 109b and 110a: a kaṣîdah by Anwarî (see above, Nos. 935–949), beginning:

قرطهٔ زر چاك زد لعبت سیمین بدن الخ

Ff. 110b–113a: a mukhammas by Shâh Radî Fâtih, i.e. Mir Radî Fâtih of Gîlân, a contemporary of 'Alî Hazîn (see above, Nos. 677–679), mentioned in the Makhzan-alghará'ib, No. 1971 (col. 361 in the Bodleian Cat.), beginning:

عالم همه هیولی و صورت محمّد است
جام جهان نمای حقیقت محمّد است

Fol. 113a: a mukhammas by Khânjahân Bahâdur (perhaps Kûkultâshkhân, who died A.H. 1109=A.D. 1697, 1698, see Rieu i p. 62); beginning:

دم نمردی میزنم تا در تن من جان بود الخ

Fol. 113b; a mustazâd by Fâtih, see above

Ff. 114a–118b: letters, addressed to Mansûrkhân, Mun'imkhân, Muhammad Yûsufkhân, Mir Muhammad Husain, and others.

No. 1364, ff. 49b–118b, ll 9–17, written by different hands, partly in Nasta'lîk, partly in Shikasta, size, 8¼ in. by 4¾ in

1642

The same

Ghazals, in alphabetical order, interspersed with some rubâ'îs and fards, and concluded by a short series of rubâ'îs, beginning as usual.

This very badly-written copy was finished in Muharram, A.H. 1157 (A.D. 1744, Feb–March) It belonged formerly to the College of Fort William.

No 2192, ff 76, 2 coll, each ll 13, Shikasta, size 8⅛ in by 6 in

1643

The same

Ghazals and rubâ'îs, in alphabetical order, beginning as usual, on fol. 1b No date.

No. 3478, olim 13. J. 17, ff 86, 2 coll, each ll 15, written by three different hands, partly in careful, partly in very careless Nasta'lîk; the first hand goes from fol 1 to fol 48, the second from fol. 49 to fol. 62, the third from fol 63 to fol 86, size, 8¼ in by 4¼ in.

1644

The same.

Ghazals, interspersed with fards, in alphabetical order, beginning, on fol. 1b, as usual.

No date. Collated.

No. 3494, olim 13. J. 21, ff. 61, 2 coll, each ll. 15; Nasta'lîk; slightly injured by worms; size, 9⅝ in. by 4⅝ in.

1645

A defective copy of the same.

This copy opens abruptly at the end of a ghazal, rhyming in اینجا, with this bait:

غرور فقر استغنای منعم در نمی تابد الخ

corresponding to fol. 12a, l. 10 in No. 3478 (No. 1643 in this Cat.); the first complete ghazal on the same first page (fol. 76a) agrees with that which begins on fol. 7b, l. 8 in the same copy. The last bait on fol. 121b, the second of a ghazal, rhyming in ی, corresponds to fol. 84a, l. 3 there. The ghazals are arranged alphabetically and interspersed with rubâ'îs and fards.

No 3461, olim 13. J. 12, ff. 76–121, 2 coll., each ll. 15; Nasta'lîk; size, 7⅝ in. by 4⅝ in.

1646

Mathnawîs by Nâṣir 'Alî.

A number of mathnawîs by the same Nâṣir 'Alî, the *first* of which, on ff. 1b–52a, is the same religious poem which appears in most copies of Nâṣir 'Alî's poetical works (see Rieu, Sprenger, Pertsch, and Bodleian Cat., loc. cit.), and begins:

الهی ذرّهٔ درد (read دردی) بجان ریز
شرر در پنبه‌زار استخوان ریز

A special copy of this mathnawî is noticed in W. Pertsch, Berlin Cat., p. 697, No. 15.

On ff. 53a–105 a large number of smaller mathnawîs are added, no doubt by the same Nâṣir 'Alî, the first of which begins:

بنام خداوند ناز آفرین — جگرهای عاشق گداز آفرین

The others are partly Sâkînâmas, partly encomiums of the Kalandarî monks, all of mystical import. The mathnawî on Kashmir, noticed in Rieu ii. p. 700b, is not found among them

No date

No 213, ff 105, 2 coll., each ll. 17; Nasta'lîk; all the headings (invariably in verses and sometimes very long) written in red ink, size, 9½ in by 5¾ in

1647

Another copy of Nâṣir 'Alî's religious mathnawî.

Another copy of the *first* and longest mathnawî of the preceding collection, beginning.

الهی ذرّهٔ دردی الخ

No date Various readings on the margin.

No 2001, ff 62, 4 coll, in diagonal lines, the first and third containing five baits each, the second and fourth two baits; Shikasta, size, 6 in. by 5 in.

1648

An incomplete copy of the same.

Beginning as usual. It goes down to fol. 33b, l. 3 ab infra in No. 213 (1646 in this Cat.); the headings on ff. 265b, 267b, 269a, and 274a are left blank. This copy ends on fol. 278a and is dated A.H. 1103 (A.D. 1691, 1692). On ff. 278b–283b another short mathnawî, in the same metre, is added, probably by the same Nâṣir 'Alî (but not found in No. 213), beginning:

شنیدم روزی از خونابه نوشی الخ

No. 3106, ff. 246b–283b, 2 coll., each ll. 17; Shikasta; worm-eaten and damaged in many places; size, 6½ in. by 3¾ in.

1649

Nairang-i-Ishk (نیرنگ عشق).

The love-story of Shâhid and 'Azîz, a romantic

mathnawî by Shaikh Muhammad Akram, with the takhallus Ghanîmat, of Ganjâh in the Panjâb, a pupil of Mîr Muhammad Zamân Râsikh of Lâhûr (who died A.H. 1107 = A.D. 1695, 1696, see a description of his mathnawî in No. 1147 of the Bodleian Cat.) and a favourite of the emperor 'Âlamgîr. It was completed A.H. 1096 (A.D. 1685) and begins:

بنام شاهد نازک خیالان — عزیز خاطر آشفته حالان

The poet died about A.H. 1110 (A.D. 1698, 1699). His dîwân is described in Rieu ii. p. 700b; see also ib. iii. p. 1034b. Other copies of this poem are noticed in Bodleian Cat., Nos. 1153–1155, and A. Sprenger, Catal., p. 410; comp. also A. Sprenger, Catal., pp. 113 and 127, Khulâṣat-alkalâm, No. 51 (col. 299 in the Bodleian Cat.), and Makhzan-alghara'ib, No. 1815 (ib., col. 357). It was lithographed in Lucknow about A.H. 1263, with glosses by Muhammad Ṣâliḥ and others. This copy is dated A.H. 1152 (A.D. 1739, 1740).

No. 490, ff. 33–79, 2 coll., each ll. 17; Shikasta; size, 8⅜ in. by 4¾ in.

1650

Another copy of the same.

Beginning as in the preceding copy. It is styled here simply مثنوی غنیمت. Dated the 11th of Rajab in the twenty-ninth year of Muhammadshâh's reign (= A.H. 1160, A.D. 1747, July 19).

No. 2266, ff. 71b–124, 2 coll., each ll. 15, written by different hands, partly in Nasta'lîk, partly in Shikasta, size, 8⅜ in. by 4⅝ in.

1651

The same.

Beginning as in the preceding copies. As heading before the preface appears here: غارة برداری رحسار شاهد کتاب از رشحات رنگ سحر در مقام توحید و گلگونه سازی چهرهٔ عشق نیرنگ از خون دل خوردن در عرصهٔ تقریر و از تقلید.

No date. Twelfth century of the Hijrah. As copyist is mentioned, on fol. 55a (by a third hand, it seems), Ghulâm Muhammad. A note, affixed to the fly-leaf by C. Raikes, Commissioner and Superintendent, states that this, 'like Heer and Rauja, is a love-story. Ghuneemut died recently (sic!) at Goojerât and is the author of a Deewan or collection of odes. Sent to the Imperial Exhibition at Paris for works of art and industry by the Punjab Committee at Lahore.' It was received from Dr. Royle, July, 1856.

No. 3230, ff. 55, 2 coll., each ll. 14 (on ff. 1–30), ll. 15 (on ff. 31–54); Nasta'lîk, by two different hands; size, 10½ in. by 6⅝ in.

1652

A short anonymous mathnawî, apparently a ساقی نامه, and probably by the same Ghanîmat; it is written by the same hand as the نیرنگ عشق in No. 1649 and immediately after it. Beginning:

بیا ساقی که فصل نوبهارست
قلع گلرنگ می مطرب هزارست

End:

چه حاصل نکهت از طول کلامست
تمام است و تمام است و تمام است

As a kind of colophon appear the words: محمّد عین الدّین توحید.

No. 490, ff. 79a–88b, 2 coll., each ll. 17; Shikasta; size, 8⅜ in. by 4¾ in.

1653

Dîwân-i-Ṭâhir Waḥîd (دیوان طاهر وحید).

The largest collection extant of the lyrical poems of 'Imâd-aldaulah Mirzâ Muhammad Ṭâhir Waḥîd of Kazwîn, who was a friend of Ṣâ'ib (see above, Nos. 1606–1623) and historiographer of Shâh 'Abbâs II of Persia (A.H. 1052–1077 = A.D. 1642–1666), whose life from his birth to the fifteenth or sixteenth year of his reign he wrote in the تاریخ شاه عبّاس ثانی (see above Nos. 555–557). He died, according to the Khulâṣat-alafkâr, No. 298 (col. 312 in the Bodleian Cat.), A.H. 1110 (A.D. 1698, 1699); Sirâj gives the earlier date, A.H. 1108 (A.D. 1696, 1697), see A. Sprenger, Catal. p. 151, and the Zînat-almajâlis the later date, A.H. 1118 or 1119 (A.D. 1706, 1707); comp. Rieu i. p. 189, comp. besides A. Sprenger, Catal., pp. 130 and 137, Âtashkada, No. 549 (col. 281 in the Bodleian Cat.), Khulâṣat-alkalâm, No. 73 (ib., col. 301), where extracts from three different mathnawîs of his are given, and Makhzan-alghara'ib, No. 2976 (ib., col. 391).

This copy contains:

Ghazals, intermixed with tarkîbbands, kit'as, and rubâ'îs, arranged in alphabetical order, with a few unalphabetical mukaṭṭa'ât at the end. Beginning, on fol. 1b:

کرامت کن عیاری یا رب این ناقص عمارا را
بده دستی که گیرم دامن پرهیزگارا را

The proper order of ff. 560–572 is: 560, 569–571, 561–568, 572. No date.

No. 41, ff. 586, 2 coll., each ll. 18–19; written by different hands, partly in Nasta'lîk, partly in Shikasta; size, 11¼ in. by 6½ in.

1654

Another copy of the same dîwân.

A much smaller collection of Ṭâhir Waḥîd's lyrical poems, containing:

A few kaṣîdas, on fol. 1b, beginning:

خداوندا دلی ده پر زگوهر چون دل دریا
که بتواند درو افگند کشتی خواهش دنیا

Ghazals, rubâ'îs, and fards, mixed together in alphabetical order, on fol. 5b, beginning as in the preceding copy.

Dated the 3rd of Shawwâl in the twenty-third year

of Muhammadshâh's reign (=A.H. 1154, A.D. 1741, Dec. 12).

No. 891, ff. 1–128, 2 centre-coll., each ll. 11, and a third column on the margin, ll. 24–26; Nasta'lîk; size, 9⅝ in. by 5½ in.

1655

Selections from the same dîwân.

These selections from Ṭâhir Waḥîd's lyrical poems consist of rubâ'is and ghazals, mixed together in alphabetical order, and beginning:

چنان کز سنگ و آهن آتش پنهان شود پیدا
زنی چون هر دو عالم را بهم جانان شود پیدا

This is the first rubâ'î, quoted in the Makhzan-algharâ'ib, loc. cit., see No. 1653.

No date.

No. 519, ff 1–55, 2 coll., each ll 13, careless Nasta'lîk, very like Shikasta, size, 8¼ in. by 4¾ in

1656

Ghazaliyyât-i-Athar (غزلیّات اثر).

Ghazals, in alphabetical order, with some rubâ'is and fards at the end, by Shafî'â Athar of Shîrâz, who spent the chief part of his life in Isfahân and died at Lâr A H. 1113 (A. D. 1701, 1702), according to the chronogram کرد وداع از جهان معلم ثانی, quoted in A Sprenger, Catal., p. 344; a later date, viz A H. 1124 (A D. 1712, 1713), is given in the دیوان منتخب of Sirâj, ib., p. 149, comp. also ib., p. 117 As he was blind from early boyhood, he never visited India. His dîwân was collected A H 1106 (A D 1694, 1695). Copies of his complete lyrical poems are described in the Bodleian Cat, No 1156; Rieu ii p 791b, and A. Sprenger, p. 344, comp. also Âtashkada, No 645 (col. 284 in the Bodleian Cat), and Khulâsat-alafkâr, No. 19 (ib., col. 303), where he is called a panegyrist of Shâh Sulaimân Ṣafawî.

Beginning of the ghazals, on fol. 1a

مکش بوادیٔ افتادگی تن خود را الخ

No date.

No 477, ff. 73, 2 coll, each ll. 15; Shikasta; size, 8⅝ in. by 5⅝ in.

1657

Two anonymous mathnawîs.

1. The *first*, on ff. 1b–53a, is styled, on fol. 1a, لیلی و مجنون, but its real title appears to be Mihr u Wafâ (مهر و وفا); it is dedicated to the emperor 'Âlamgîr, see fol. 3a; and in the preface, on fol. 7a sq., the anonymous author mentions all the former great poets from Rûdagî down to his own time, and bestows a special praise upon each of them. Beginning:

خداوندا دلی ده داغ پرورد — سراپا داغ وداغش سرسر درد
بمهر خود مرا گرم آشنا کن — دلم را نسخهٔ مهر و وفا کن

2. The *second*, on ff. 54b–112, is styled, on ff. 1a and 54a, شیرین و خسرو, but this seems to be incorrect too; on fol. 59a, l. 2, the real title appears, شمع انجمن, in the following bait:

گفت ناگه هاتفی در گوش من
نام این مجموعه شمع انجمن

Beginning, on fol. 54b:

ای وجودت واجب و ممکن همه
بر وجودت مؤمن و موقن همه

The author of both mathnawîs is probably the same; the only poet of 'Âlamgîr's time, to whom a mathnawî, مهر و وفا, is ascribed, is 'Ârif of Lâhûr, see Makhzan-algharâ'ib, No. 1672 (col. 354 in the Bodleian Cat.).

No. 112, ff. 150, 2 coll., each ll. 14–17; written by different hands in different kinds of careful and careless Nasta'lîk; size, 8¾ in by 4¾ in.

1658

Dîwân-i-Rasâ (دیوان رسا).

The lyrical poems of Mirzâ Îzadbakhsh Rasâ, who flourished under 'Âlamgîr and died, according to the chronogram quoted both in the Hamisha Bahâr (A. Sprenger, Catal., p. 123) and the Makhzan-algharâ'ib, No. 893 (col. 334 in the Bodleian Cat.): رسا رفته از جهان نحسان, A.H. 1119 (A.D. 1707, 1708); the ریاض الشعرا, however, say, that he died in 'Âlamgîr's reign, see Rieu iii. pp. 985b and 986a, where another work of Rasâ, the ریاض الوداد, a collection of letters and refined prose-writing, is described. He was a descendant of Jahângîr's wazîr, Âsafkhân Ja'far Ḳazwînî, and lived under 'Âlamgîr in Akbarâbâd. The dîwân begins, on fol. 40b, with kasidas, the initial bait of which runs thus: ای کرده دل دوست تو ایجاد کرم را الخ. The kasidas conclude on fol. 48a, and are followed on ff 49b–100b by a series of ghazals, rubâ'is, and fards, in alphabetical order, with a short mathnawî at the end; this series begins: نبود شعر شعاری بخدا پیشهٔ ما الخ.

On ff. 4b–38a an anonymous *mystical mathnawî* is written by another hand in Shikastâ, beginning: الهی ذرّهٔ آگاهیم بخش الخ, and dated A. H. 1147 (A. D. 1734, 1735). All the remainder of the MS., ff. 1–4a, 38b–40a, 48b, 49a, 101a–104, and the margin throughout are filled by a third hand which is much smaller than the other two, with a *poetical anthology*; ff. 39b and 40a also contain some prose-extracts. Many leaves are greatly damaged by worms.

No. 863, ff. 104, ll. 15; three different handwritings; Shikasta on ff. 4b–38a; larger and smaller Nasta'lîk in the remaining parts of the copy; size, 8¾ in. by 5¼ in.

Ni'matkhân 'Âlî (Nos. 1659–1671).

1659

Kulliyyât-i-Ni'matkhân 'Âlî (کلّیات نعمتخان عالی).

The complete works in prose and verse of Mirzâ

Nûr-aldîn Muhammad, who sprung from a Persian family of Shîrâz, received in A. H. 1104 (A. D. 1692, 1693) from 'Âlamgîr the honorary title of Ni'matkhân, and later on that of Mukarrabkhân, and was honoured by Bahâdurkhân with the epithet of Dânishmandkhân; in his poetical works, which are chiefly remarkable for their sharp wit and their great satirical power, he uses as takhallus 'Âlî. The usual date of his death given in most tadhkiras is A. H. 1121 (A. D. 1709, 1710); only in the Ta'rîkh-i-Caghatâi and the Ta'rîkh-i-Muhammadî (see Rieu ii. p. 703a, and iii. p. 1049b), A. H. 1122, first of Rabî' II, is given (= A. D. 1710, May 30); comp. also A. Sprenger, Catal., pp. 127, 151, and 328; Khulâṣat-alafkâr, No. 176 (col. 308 in the Bodleian Cat.); and Makhzan-algharâ'ib, No. 1675 (ib., col. 354).

Contents:

1. An abridged version of the Bahâdurshâhnâma (بهادرشاه نامه) or history of the first two years of the emperor Bahâdurshâh's reign, see above, Nos. 385–387, beginning:

بسم الله الرّحمٰن الرّحيم — دست بر آورد بجود كريم
باز و نعمم دو جهان در كفش — حلق ازل تا باند مصرفش الخ

Collated A. H. 1136 (A. D. 1723, 1724).

2. Wakâ'i'-i-Haidarâbâd (وقائع حيدرآباد) or, with its fuller title, Wâki'ât-i-Haidarâbâd u Gulkundah (واقعات حيدرآباد و گلكنده), also styled frequently Wakâ'i'-i-Ni'matkhân 'Âlî (وقائع نعمت خان عالى), a satirical chronicle of the siege of Haidarâbâd, in seven sections, describing the Wâki'at or events from the 14th to the 16th of the month Rajab, and from the 19th to the 22nd of the month Sha'bân in A. H. 1097, the thirtieth — or rather twenty-ninth — year of 'Âlamgîr's reign = A. D. 1686, June, July (in Rieu's copy 13th–15th Rajab and 17th, 18th, 25th, and 29th Sha'bân), beginning, on fol. 69b: دمى كه مدرّس كشّاف صبح در صفّهٔ صدق وصفا الخ; other copies of the same are found in Bodleian Cat., No. 1157, 5, No. 1159, 1, and No. 1160; Rieu i. p. 268, ii. pp. 745a, 796a, and 850b, iii. p. 1049a; W. Pertsch, Berlin Cat., p. 492; see also Elliot, History of India, vii. p. 200. Lithographed in India A. H. 1248 (together with حسن و عشق, see No. 4 in this copy), and printed in Lucknow A. H. 1259 (with marginal notes by Maulawî Makbûl Ahmad). A more modern lithographed edition appeared in Kanpôr, 1870.

This part likewise collated, A. H. 1136.

3. Rukâ'ât-i-Ni'matkhân (رقعات نعمتخان), letters and other elegant prose-writings, on fol. 125b, beginning: رقعه در طلب عزيزى براى تماشاى بازى مير و وزير الخ امروز فلك شعبده باز هنگامهٔ دوستانرا الخ.

Other copies of these رقعات or منشآت are noticed in Bodleian Cat., No. 1157, 7, No. 1159, 2 and 3; single letters are mentioned in Rieu ii. pp. 738b, No. 6, 796a, No. IV, and 796b, No. X; additional satirical pieces, for instance, the رسالهٔ هجو حكما, ib., p. 744b, No. I, and p. 850b; the راحت القلوب, ib., p. 796a, No. I.

On fol. 135b a مناظرهٔ اطبّا is found.

4. Husn u 'Ishk (حسن و عشق), 'beauty and love, an allegorical story in prose and verse, also called كتخدائى حسن و عشق or مناكحهٔ حسن و عشق, 'the wedding of beauty and love,' on fol. 144b, beginning:

حديث عشق شد زيب بيانم
چو شمع افتاد آتش در زبانم

Other copies of this story in Bodleian Cat., No. 1157, 6, No. 1159, 3; Rieu ii. pp. 703b, 796a, No. III, and 850b; extracts from the same, ib., p. 738b, W. Pertsch, Berlin Cat., p. 681. Edited at Lucknow 1832 and 1873; with commentary at Dihlî, 1844.

Collated in the same year as Nos. 1 and 2 of this copy.

5. Kaṣîdas, kit'as, satires, chronograms, etc. (قصائد و قطعه‌ها و هجوها از تصنيف نعمتخان), on fol. 156b beginning with a poem in honour of 'Âlamgîr:

شاها نظر بروى تو كردن عبادتست
مژگان بهم زدن چو نماز جماعتست

A short پند نامه, on fol. 180a; other copies of these poems in Bodleian Cat., No. 1157, 3, and No. 1158 (fol. 158a sq.); the ghazals, rubâ'îs, and prose-preface appearing there in Nos. 1157, 1, and 1158 (ff. 13a sq. and 168a sq.), as well as in British Museum copies, Rieu ii. pp. 702b and 703a, and in A. Sprenger, Catal., p. 328 are entirely wanting in the present copy. This diwân is entitled in A. Sprenger, loc. cit., حوان نعمت; but that is probably a mistake, since this title properly belongs to a prose-work of Ni'matkhân 'Âlî on cookery, not included in his Kulliyyât; comp. W. Pertsch, Berlin Cat., p. 343.

6. A large mathnawî, on ethical and moral matters with mystic tendency, interspersed with short tales and anecdotes, on fol. 185b, beginning:

حمد و شكر اورا كه هرچه هست اروست
دام هستى حلقه داراهاى هوست (read دار ازهاى و هوست)

See the same mathnawî in Bodleian Cat., No. 1157, 4, and No. 1161; Rieu ii. pp. 703a, and 796b, No. XII; A. Sprenger, Catal., p. 329. This last part was written by another hand and at an earlier period than the preceding ones, and according to a note on fol. 185a, مثنوى نعمتخان نسخهٔ عالى, probably by the author himself.

No. 83, ff. 313, ll. 17 coll., in the poetical parts; Nas ta'lîk, by two different hands ze, 8¾ in. by 4¾ in.

1660

A smaller collection of Ni'matkhân 'Âlî's works.

This copy contains:

1. A prose-treatise, intermixed with verses by the author himself and with numerous passages of the Kurân, not found in the preceding copy, on fol. 1b, beginning: صبح صادق سخن از پرتو آفتاب ربوبيّت كه فلكش الخ.

2. The prose-preface of the diwân, identical with that in Nos. 1157 and 1158 of the Bodleian Cat., and

A. Sprenger's copy, loc. cit., on fol. 11a, beginning: عیار ازای نقد سخن اکسیریست که چون در فلزات معدن نقد طرح شود زر خالص الخ.

3. Dîwân (دیوان), consisting of kasîdas, ghazals, kiṭ'as, rubâ'îs, fards, and a great number of short mathnawîs, mostly in alphabetical order, on fol. 18a; beginning (as Rieu's first copy, Sprenger's copy, and No. 1158 of the Bodleian Cat.):

تمامی باید از مصراع بسم الله دیوانها
نمیں کز مدّ آں اروسب زیب روی عنوانها

4. Waḳâ'i'-i-Ḥaidarâbâd, on fol. 222a, beginning

دمی که مدرّس الخ

No date.

No. 3145, ff. 253, ll. 21, Nasta'lîk, splendid binding in green and gold, size, 10¾ in. by 6 in.

1661

A collection of Ni'matkhân 'Alî's smaller works in prose.

This copy contains:

1. Waḳâ'i'-i-Ḥaidarâbâd, on fol. 1b.
2. The prose-preface of the dîwân, on fol. 34a, beginning as in No. 2 of the preceding copy.
3. Another prose-tract, identical with the رسالهٔ هجو حکما or 'satire on physicians' (see Rieu ii. p. 744b and the remark to No. 1659, 3 above) on fol. 41a, beginning حکیم علی الاطلاق از دار الشفای الخ.
4. Ḥusn u 'Ishk, on fol. 43b, beginning as in No. 1659, 4.
5. A third prose-tract, identical with the letter, quoted in Rieu ii. p. 796a, No. IV, on fol. 52a, beginning حکیم حقیقی مرزای دوستان الخ.

Dated the 9th of Jumâdâ-alawwal, A. H. 1191 (A. D. 1777, June 15). Bibliotheca Leydeniana.

No. 2465, ff. 54, ll. 21, large Nasta'lîk, size, 9 in. by 5⅝ in.

1662

Another collection of the same kind.

This copy contains:

1. A prose-tract, styled دیباچهٔ دیاض, on fol. 1a, beginning: سبحان الله دلیر ساله را الخ.
2. Waḳâ'i'-i-Ḥaidarâbâd, on fol. 9b.
3. The same prose-tract, as No. 5 in the preceding copy, on fol. 67b, beginning here: حکیم حقیقی آن مرزای دوستان الخ.
4. The 'satire on physicians,' on fol. 70b, beginning as No. 3 in the preceding copy: حکیم علی الاطلاق از دار الشفای الخ.
5. Ḥusn u 'Ishk, on fol. 73b. No date.

No. 1835, ff. 83, ll. 13–20; written by different hands in various styles of Nasta'lîk and Shikasta; size, 9½ in. by 6 in.

1663

Another copy of the Waḳâ'i'-i-Ḥaidarâbâd.

Beginning as usual. Dated the 14th of Shawwâl, A. H. 1135 (A. D. 1723, July 18).

No. 683, ff. 115–166, ll. 17; Shikasta; size, 8⅝ in. by 4⅝ in.

1664

The same.

Dated the 15th of Rajab in the twenty-first year of Muḥammadshâh's reign (=A. H. 1152, A. D. 1739, Oct. 18).

No. 284, ff. 1–56, ll. 13, careless Nasta'lîk; size, 7¾ in. by 4 in.

1665

The same.

In this copy there are marked the following days: Rajab 13–15, Shawwâl 14 and 20–22. It concludes on fol. 62b, ff. 63a–69b contain some رقعات, one of which bears the date A. H. 1100 (A. D. 1689), on fol. 64b, l. 9, and a portion of Ḥusn u 'Ishk, beginning, on fol. 67a, l. 3 ab infra: حدیث عشق شد الخ.

No colophon, but at the bottom of the last page a seal of Mîr Shams-aldîn 'Alîkhân Wâlâjâhî is found, with the date A. H. 1190 (A. D. 1776).

No. 2101, ff. 69, ll. 13, Shikasta, by two different hands; size, 8⅝ in. by 5 in.

1666

The same.

Beginning وقائع ایّام محاصرهٔ قلعهٔ دار الجهاد حیدرآباد تاریخ سیزدهم رجب سنهٔ ۳۰ دمی که مدرّس الخ.

The days, marked here, are Rajab 13–15, Sha'bân 14 (on fol. 56a), 19 (on fol. 61a), 21 (on fol. 67b), 22 (on fol. 73b), and 23.

Dated the 7th of Ṣafar, A. H. 1207 (A. D. 1792, Sept. 24). Bibliotheca Leydeniana.

No. 2556, ff. 39–91, ll. 12–14; Shikasta; size, 9⅝ in. by 6⅝ in.

1667

The same.

Modern copy, not dated. Only the first five days are marked here, but in the following strange way: 14th of Rajab (on fol. 2b), 15th (on fol. 7a), 19th (on fol. 14a), 14th of Sha'bân (on fol. 17b), and 15th of Rajab again (on fol. 23b); the other headings are missing.

No. 3057, ff. 1–56, ll. 13; Nasta'lîk; size, 8⅝ in. by 5¼ in.

1668

The same.

Quite modern copy, not dated.

No. 3056, ff. 1–43, ll. 11; Nasta'lîk; size, 8¼ in. by 6⅝ in.

1669

Another copy of Ḥusn u 'Ishk.
Beginning as usual. No date.

No. 490, ff. 89-95, 20-27 diagonal lines in the page; Shikasta; size, 8⅜ in. by 4¾ in.

1670

Another copy of the abridged Bahâdurshâhnâma.
The same abridgement of the Bahâdurshâhnâma, as in No. 1659, 1, beginning in the same way:
بسم الله الرّحمٰن الرّحيم ـ دست بر آورده نجود كريم الخ
In the colophon it is styled پادشاهنامه.
No date.

No. 950, ff. 74, ll. 13; large and distinct Nasta'lîk; size, 7¾ in. by 4⅛ in.

1671

A single ḳiṭ'ah by the same Ni'matkhân 'Âlî, containing a satirical attack upon Kâmgârkhân, the son of Ja'farkhân, at the occasion of his marriage, accompanied by a detailed Persian commentary by an unknown author. The latter begins: شرح قطعهٔ تأريخ كدخدائى كامگارخان ولد جعفرخان كه ميرزا محمّد مخاطب بنعمت خان متخلّص بعالى در سلك نظم آورده الخ.
Beginning of 'Âlî's satire.

كدخدا شد نار ديگر خان عالى منزلت
بالكمال و عزّو تمكين و وقار و زيب و زين

Dated A. H. 1191 (A. D. 1777).

No. 1359, ff. 188-196, ll. 17, distinct Nasta'lîk, size, 8⅜ in. by 4¾ in.

1672

Dîwân-i-Khâliṣ (ديوان خالص).
Lyrical poems by Mirzâ Sayyid Ḥusain, with the takhalluṣ Khâliṣ, who went under 'Âlamgîr from Persia to India, obtained the title of Imtiyâzkhân, and was under Bahâdurshâh raised to the rank of a master of the horse (ميرآخور پادشاهى); on his way back to Persia he was killed, A. H. 1122 (A. D. 1710, 1711); the chronogram of his death is آه آه امتيازخان, see Khulâṣat-alkalâm, No. 25 (col. 297 in the Bodleian Cat.); and A. Sprenger, Catal., pp. 111, 121, 141, and 150; other copies of his dîwân are noticed in A. Sprenger, Catal., p. 460, and W. Pertsch, Berlin Cat., pp. 937 and 938; some of his ghazals, ib., p. 700, No. 27. This dîwân consists of ghazals, intermixed with ḳaṣîdas, ḳiṭ'as, rubâ'is, and fards, all in alphabetical order, beginning, on fol. 136b:

چنان دارند شوق وصل بسم الله عنوانها
كه در پرواز آيند از دو بال جلد ديوانها

(This initial bait agrees, as Sprenger has noticed, verbatim with that of Atharkhân bin Amîr Nizâmaldîn Radawî's dîwân, see ib., p. 345.) The mathnawîs of Khâliṣ (see A. Sprenger, loc. cit., and W. Pertsch, Berlin Cat., p. 698, No. 17) are not found in this or the following copy.
Dated A. H. 1138 (A. D. 1725, 1726) at Shâhjahânâbâd.

No. 725, ff. 136-202, 2 coll., each ll. 12, and a third on the margin of ff. 138b-161a, 162a, 163a-174b, 176a and b, 178a-180a, 180b-187b, 192a-193b, and 195a and b, differing in lines from 2 to 32, ff. 136-187 on white, the rest on red paper; distinct Nasta'lîk; illuminated frontispiece; size, 8⅜ in. by 4⅝ in.

1673

Another copy of the same dîwân.
This copy contains the same ghazals, ḳaṣîdas, ḳiṭ'as, rubâ'is, and fards mixed together in alphabetical order as the preceding one. Beginning the same: چنان دارند الخ.
Dated the 5th of Muharram in the tenth year of the first ḳarn of Muḥammadshâh's reign, that is, A. H. 1141 (A. D. 1728, Aug. 11), at Shâhjahânâbâd.

No. 1671, ff. 151, 2 coll., each ll. 17; Shikasta, nearly illegible in many places; size, 10 in. by 5¾ in.

1674

Intikhâb-i-Kulliyyât-i-Wâḍiḥ (انتخاب كلّيّات واضح)
Large selections from the complete poetical works of Mîr Mubârak-allâh, with the takhalluṣ Wâḍiḥ, and the honorary title of Irâdatkhân, which was originally borne by his father Mîr 'Ishâk 'Irâdatkhân (who died as Nâẓim of Oude A. H. 1068 = A. D. 1657, 1658), and bestowed upon the poet by the emperor 'Âlamgîr, A. H. 1108 (A. D. 1696, 1697). He died in Farrukhsiyar's reign, A. H. 1128 (A. D. 1716), see Rieu III. p. 938; A. Sprenger, Catal., pp. 130, 151, 160, and 583, Makhzan-algharâ'ib, No. 2990 (col. 392 in the Bodleian Cat.). In poetry he was a pupil of Mîr Muḥammad Zamân Râsikh (see above, No. 1649), and wrote besides his poetical works a volume of historical memoirs, covering the period from 'Âlamgîr's death, A. H. 1118 (A. D. 1707), to Farrukhsiyar's entrance into Dihlî, in Muharram, A. H. 1125 (A. D. 1713, Febr.), styled مقتل السّلاطين, and completed A. H. 1126 (A. D. 1714), see Rieu, loc. cit. (it appeared in a condensed translation by Jonathan Scott, London, 1780; comp. also Elliot, History of India, vii. pp. 534-544). The statement in the preface, on fol. 2a, that Zamân Râsikh made this selection in A. H. 1098 (A. D. 1687) refers not to the present collection, but to the much smaller extracts in the following copy, to which the preface originally belonged and from where it has been transferred into this. That such is the case, is evident from the inclusion of the Sâḳînâma (on fol. 106a sq.), which was completed A. H. 1107 (A. D. 1695, 1696). Sprenger's statement, that among Wâḍiḥ's rubâ'is is a chronogram for A. H. 1134 (A. D. 1721, 1722), must be due to a mistake, as all tadhkiras agree about his death having taken place under Farrukhsiyar, and the ta'rîkh in question, as it is worded on fol. 58a of his Catal., gives the impossible date of 1183 (!)
Contents:
1. Preface, on fol. 1b, beginning: واضح صاحب كمالان بلند خيال است كه هر نموديرا الخ.

2. Kaṣîdas, on fol. 2b, beginning:

كي گردد از عزيمت من سست نيم نار الخ

3. Ghazals, in alphabetical order, intermixed with rubâ'îs, on fol. 20b, beginning.

اى حشك زبان ساخته مقصد طلبانرا
گرداب عدم كرده سراب دو جهانرا

4. Another short collection of ghazals and rubâ'îs, in alphabetical order, with a short preface in prose, on fol 94a, beginning: حمد صانعى كه ربع مسكون سخت را چون سرير عرش نظير ديباچه الخ

Beginning of the initial poem, on fol 95a

بسم الله اين رباعىٔ عصر ما الخ

The last two parts fill in Sprenger's copy more than twice the number of leaves

5 Sâkinâma (ساقينامه), with preface, completed A H 1107 (A D 1695, 1696), beginning of the preface, on fol 106a شرينا على ذكر الحسب مدامة سكرنا بها من ازل الخ

Beginning of the poetry, on fol 111a

بهشمار مستى كه بان آفريد الخ

6 Six other mathnawis of mystic tendency preceded by a preface, which begins on fol 114 عشقست جمال كمالى را كه صفاى حسرت فراى قلوب عشاق الخ

If the remark of the Hamîsha Bahâr that Wadih wrote a mathnawi in six daftars, should apply to this poem then the six, enumerated here, would form *one* mathnawi, viz the آئينهٔ راز, but the difference of metre especially between the *first*, *second*, and *third* speaks against this assumption, at any rate, the *first*, being longer than the five following ones together, seems to be a separate and independent poem

First mathnawi, on fol 121a styled Â'ina-i-râz (آئينهٔ راز), 'the mirror of secrecy,' commenced A. H 1075 (A D 1664, 1665), and completed A H. 1078 (A D. 1667, 1668), it begins:

بنام آنكه دل آئينه سازست
بطرز نهانى جمله رازست

Second mathnawi, on fol 169b, beginning.

بشنو از نائى كه چون نى در دميد الخ

Third, on fol. 184b.

اى مطلع فكر حوش خيالان الخ

Fourth, on fol. 195a.

اى زبيرنگىٔ تو رنگ همه الخ

Fifth, on fol. 199a:

لوحهٔ ديوان كلام قديم الخ

Sixth, on fol. 201b:

قل هو الله احد الخ

No date.

No. 558, ff. 202, ll. 13; Nasta'lîk; size, 13½ in. by 7

1675

Intikhâb-i-Dîwân-i-Wâdih (انتخاب ديوان واضح)

Extracts from the lyrical poems of Wâdih, made A. H. 1098 (A. D. 1687) by his teacher and friend Zamân Râsikh; comp. fol. 2a in the preface, and the remark thereupon in the preceding copy. Râsikh states besides, that he carried these extracts always with him as a token of his friendly feelings towards the author.

Contents:

The same preface, noticed in the preceding copy, on fol. 1b, beginning: واضح صاحب كمالان الخ.

Ghazals, rubâ'îs, and fards, in alphabetical order, beginning: اى خشك زمان (زبان) ساخته مقصد (sic! for طالبانرا) (read طالبانرا) الخ

This copy is dated A. H. 1152 (A. D. 1739, 1740).

No 490, ff 1–31, 2 coll, each ll. 17; Shikasta; size, 8¾ in. by 4¾ in

Bîdil (Nos. 1676–1686).

1676

Dîwân i Bîdil (ديوان بيدل).

The lyrical poems of Mirzâ 'Abd-alqâdir Bîdil, the greatest of the Persian poets in India during the last century, who was born at Akbarâbâd A. H. 1054 (A. D 1644), and died at Dihli the 4th of Safar, A. H. 1133 (A D 1720, Dec 5), see Bodleian Cat., Nos 1169 and 1170, and the Khulâsat-alkalâm, No. 11 (ib., col. 296); Rieu ii pp 706 and 707; A Sprenger, Catal., pp 119, 213 and 378–380, W Pertsch, p. 80, and Berlin Cat, pp 938–941, Rosen, Persian MSS., p. 167. Only Garcin de Tassy in his Histoire de la littér Hindouie etc i p 312 sq (see also W Pertsch, p 80), fixes his death four years later, in A. H 1137 (A D 1724, 1725). Besides his lyrical poems he composed several mathnawis, viz. the محيط اعظم (see below, Nos. 1682 and 1683), the طلسم حيرت (Nos 1684 and 1685); the طور معرفت (No 1686), the گلگشت حقيقت (A. Sprenger, Catal, p 380), the عرفان (Rieu ii. p. 707a); a mystical poem without title, dealing with love, the lover, and the beloved, in the metre رمل (W. Pertsch, Berlin Cat., p 940); and smaller poems of the same kind (see ib, p. 698, No. 20); also several important prose-works, for instance, the بياض or anthology of Persian poetry (Rieu ii. p. 737b sq.), the نكات or subtle thoughts (ib, p. 745b), the رقعات or private letters (W. Pertsch, Berlin Cat., p. 147, No. 2; see also Rieu ii. p. 811a, and iii. pp. 1006b and 1068a), and the چهار عنصر (A. Sprenger, Catal., p. 119, l. 9). The present copy contains, according to the colophon, the ديوان قديم مرزاى بيدل, the old or first dîwân of the poet, with the following subdivisions:

Preface in prose, on fol. 1b, beginning: حمد مبدعى كه تردّد انفاس هستىٔ موجودات تحريكيست الخ.

Ghazals, in alphabetical order, on fol. 4b, beginning:

نفس آشفته میدارد چو گوی جمعیّت مارا
پریشان می نویسد کلک موج احوال دریارا

A few kaṣîdas, on fol. 336b, beginning:

در حریم خاك مارا موی پیری رهبر است الخ

Rubâ'îs, in alphabetical order, on fol. 343b, beginning

حمد دو جهان سزاست سبحانی را الخ

This copy was made by Khwâjah Bâbar Ḳalandar Ḳâdirî in Shâhjahânâbâd, at the request of Mirzâ Sa'îd, and finished the 15th of Dhû-alḳa'dah, A. H. 1106 (A. D. 1695, June 27); twenty-seven years before the poet's death. Some pages injured; fol. 206b almost entirely effaced. This dîwân, together with the رقعات, نکات, and چهار عنصر, has been lithographed, A. H. 1287, at Lucknow, under the title كلّيات بيدل.

No. 3480, olim 13. J. 26, ff. 358, 2 coll., each ll. 16; clear and distinct Nasta'lîḳ; size, 9½ in. by 5 in.

1677

A less complete copy of the same.

Ghazals, in alphabetical order, with an incomplete series of rubâ'îs at the end.

Beginning of the ghazals, on fol. 1b, as in the preceding copy: نفس آشفته الخ.

Beginning of the rubâ'îs, on fol. 251b:

ای دانه ازین مزرع اندیشه برآ الخ

corresponding to the second rubâ'î in the preceding copy (on fol. 343b). This part breaks off on fol. 264b; the last rubâ'î corresponds to fol. 357b, last line there.

No. 480, ff. 264, 2 coll., each ll 17, small Nasta'lîḳ, size, 8⅝ in. by 4⅝ in.

1678

Dîwân-i-Bîdil (ديوان بيدل).

Another collection of Mirzâ Bîdil's lyrical poems, containing:

Ghazals, in alphabetical order, on fol. 1b, beginning, as in Sprenger's copy and in the first of the Berlin collection:

تاوج کبریا کز پهلوی عجزست راه اینجا
سر موی گر اینجا خم شوی بشکن کلاه اینجا

Rubâ'îs, likewise in alphabetical order, on fol. 192a.

Dated by Ghulâm-Muḥyi-aldîn ibn Muḥammad Abdallâh ibn Muḥammad Wajîh-aldîn the 7th of Dhû-alḥijjah, A. H. 1192 (A. D. 1778, Dec. 27).

No. 355, ff. 210, 2 coll., each ll. 19; careless Nasta'lîḳ, mixed with Shikasta, the first leaves greatly injured; size, 11 in. by 6¼ in.

1679

The same.

A third collection of Bîdil's lyrical poems, a kind of abridgement, in which the ghazals are much shorter than in the preceding ones and often mere fragments of the original poems, beginning:

ای مردهٔ تکلّف از کیف وکم برون آ الخ

Rubâ'îs, in alphabetical order, on fol. 149a, beginning:

گردون در خاك اگر نشاند مارا الخ

corresponding to the second in the preceding copy, and the sixth in No. 1677. At the end the fragment of a kaṣîdah.

Dated the 6th of Rajab in the thirteenth year of Muḥammadshâh's reign = A. H. 1144 (A. D. 1732, Jan. 4)

No. 3387, olim 13. J. 25, ff. 163, 2 coll., each ll. 15; Nasta'lîḳ; size, 8 in. by 4½ in.

1680

Short extracts from Bîdil's dîwân.

A small collection of ghazals and rubâ'îs, the former arranged alphabetically. Beginning of the ghazals, on fol. 1b:

بخیال چشم که الخ

Rubâ'îs, on fol. 27b. No date. On fol. 31b the seal of a former owner, Ḳâsim 'Alî Mîrkhân, with the date, A. H. 1191 (A. D. 1777). Bibliotheca Leydeniana

No. 2397, ff. 1–31, 2 coll., each ll. 15; Nasta'lîḳ, mixed with Shikasta; size, 9¼ in by 5 in.

1681

Rubâ'iyyât i-Bîdil (رباعيّات بيدل).

One of the most complete collections of Bîdil's rubâ'îs extant, containing nearly 3,500 epigrams in a strictly alphabetical order. Beginning

آنکس که منزّه است از آب و گل ما
بی او عدم است حلوت و محفل ما

Dated the 17th of Muḥarram, A. H. 1126 (A. D. 1714, Febr. 2), by Muḥammad Wârith bin Muḥammad Bâḳir alṣadiḳî.

No. 574, ff 288, six rubâ'îs in every page; clear and distinct Naskhî; size, 12¼ in. by 6⅝ in.

1682

Muḥît-i-a'ẓam (محيط اعظم).

The great ocean, a mystical mathnawî or rather a kind of sâḳînâma, interwoven with short tales, by Bîdil, beginning:

خوش آندم که در بزمگاه عدم
مئ بود بی نشاء و کیف وکم

The title is a chronogram for A. H. 1078 (A. D. 1667, 1668), see the prose-preface of the following copy (fol. 33b, l. 5: سال اتمام بنامش مدغم). Dated the 19th of Shawwâl, A. H. 1161 (A. D. 1748, Oct. 12)

No. 410, ff. 204, 2 coll., each ll. 15; Nasta'lîḳ; size, 10½ in by 6⅝ in.

1683

Another copy of the same.

This copy, which is much smaller than the preceding one, contains the same prose-preface as Sprenger's, beginning, on fol. 32b: حمد ثناء آفرینی که میخانهٔ حقیقت انسانی را الخ.

Beginning of the mathnawî, on fol. 33b, the same as in the preceding copy.

Dated the 26th of Ṣafar, A.H. 1191 (A.D. 1777, April 5), by Muḥammad Ja'far Rif'atî.

No. 2397, ff. 32–74, 2 centre-columns, each ll 15, and a margin-column, ll. 28; Nasta'lîk, mixed with Shikasta, size, 9¼ in. by 5 in.

1684

Ṭilism-i-ḥairat (طلسم حیرت).

The magic of amazement, an allegorical mathnawî by Bîdil (styled on the fly-leaf نظم حیرت), composed according to Sprenger, Catal., p 379, A.H 1125 (A.D. 1713), and beginning:

نام آن که دل کاشانهٔ اوست
نفس کرده متاع خانهٔ اوست

No date, but on ff 1ᵇ and 105ᵃ there are seals of Kâsim 'Alî Mîrkhân, with the date A.H 1191 (A.D 1777), see above, No 1680

No 2395, ff 105, 2 coll, each ll 17, clumsy Nasta'lîk often quite like Shikasta, size, 8 in. by 4½ in

1685

Another copy of the same

Beginning as in the preceding copy No date

No 787, ff 52, partly 4, partly 3 coll, each ll 16 18, Shikasta, size, 10 in by 5¾ in

1686

Ṭûr-i-ma'rifat (طور معرفت)

The mount of knowledge another mystical mathnawî by Bîdil (see title and author's name on fol 85ᵃ ll 8 and 11), beginning

بسوای رمحفل هستی ـ داشت پیمانهٔ تهی دستی

Dated the 2nd of Rabî'-alawwal, A.H 1191 (A.D 1777, April 10), by Muḥammad Ja'far Rif'atî

No. 2397, ff. 75–85, 2 centre-columns each ll 15 and a margin-column, ll 28, Nasta'lîk, mixed with Shikasta, size, 9¼ in by 5 in.

1687

Diwân-i-Mukhlis Kâshî (دیوان مخلص کاشی)

Lyrical poems by Mirzâ Muḥammad Mukhlis or Mukhlisâ of Kâshân, who went to Isfahân under Sultân Ḥusain Mirzâ Safawî (A.H. 1105–1135=A.D. 1694–1722), and died there at the age of sixty; he never visited India; see Rieu ii. p 709ᵃ, iii. p. 1091ᵇ; W. Pertsch, Berlin Cat., p 699, No. 24; A. Sprenger, Catal, pp. 128 and 138, Makhzan-algharâ'ib, No. 2583 (Bodleian Cat., col 380). Why Rieu, in the Index of his Cat. iii p 1171ᵇ, fixes his death as late as A.H. 1150 (A.D. 1737, 1738), is not clear, since Hazîn mentions him in his tadhkirah among the earliest of his contemporaries, and there is no evidence even that he actually lived to the end of Sulṭân Ḥusain's reign, that is to say, to A.H. 1135.

This dîwân consists of ghazals only, arranged alphabetically, and beginning, on fol. 56ᵇ (in the same way as Rieu's and Pertsch's copies):

الهی پرتو از نور یقین ده شمع جانم را
بشو از حرف باطل یکقلم لوح بیانم را

No date.

No 519, ff. 56–143, 2 coll., each ll. 15; Nasta'lîk; size, 8¼ in. by 4¾ in.

1688

Diwân-i-Ghairat (دیوان غیرت).

Lyrical poems of Ghairat, a poet who must have flourished in the beginning of Muḥammadshâh's reign, as he mentions this emperor twice, on ff. 146ᵇ, l. 6, and 147ᵃ, l. 1, and there are besides the dates A.H. 1135 and 1134 (A.D. 1722, 1723 and 1721, 1722) given in the ta'rîkhât, on ff. 146ᵇ and 147ᵃ. There are mentioned in the various tadhkiras three poets with this takhallus, all of whom might be identical with this one, viz. Mullâ Muḥammad Ghairat of Kashmîr, Makhzan algharâ'ib, No. 1823 (Bodleian Cat., col 357), Muḥammad 'Âkil Ghairat, Safînah, No. 558 (ib, col 229), and Makhzan-algharâ'ib, No. 1827 (ib., col 358), and Mullâ Ghairat of Hamadân, Muntakhab-alash'âr, No 460 (ib, col 249)

Contents:

Ghazals, in alphabetical order, on fol. 1ᵇ, beginning:

تجلّی زار کن یا رب صفای سینهٔ مارا
دو چار جلوهٔ دیدار سار آئینهٔ مارا

The first twenty-three leaves are more or less seriously injured, and many verses entirely destroyed.

Some mukhammasât and rubâ'is, on fol 126ᵇ.

Kasîdas, kit'as, and ta'rîkhât, on fol 134ᵇ, beginning

تا که در کام من زبان باشد ـ همه ذکر خدایگان باشد

Rich marginal additions by another hand

Now and then blank spaces are left for the insertion of further poems, it is probable, therefore, that this copy is the poet's autograph

No 815, ff 150, 2 coll, each ll 12, Nasta'lîk, size, 8¾ in by 4¾ in

1689

Diwân-i-Kâsim Diwâna (دیوان قاسم دیوانه).

The earliest collection, it seems, of the lyrical poems of Mullâ Muḥammad Kâsim Diwâna of Mashhad, who was a pupil of Ṣâ'ib (Nos. 1606–1623 above) and a contemporary of Sarkhwush, the author of the Kalimât-alshu'arâ (see Nos. 670–672); he was still alive in A.H. 1136 (A.D 1723, 1724), comp. Rieu ii. p. 707ᵇ; A. Sprenger, Catal., pp. 113, 128 and 534, and W. Pertsch, Berlin Cat., p. 699, No. 26 (where a few of his ghazals are noticed) This collection, which contains ghazals and rubâ'is in alphabetical order, with a few fards and rubâ'is at the end, was written in A.H. 1101 (A.D. 1689, 1690), probably by the poet himself.

Beginning:

بسکه افتاد از غمت شوریدگی در کار ما
بر سر ما خود بخود وا میشود دستار ما

College of Fort William, 1825.

No. 2320, ff. 109, 2 coll., each ll. 15; Nasta'lîk; illuminated frontispiece; size, 8½ in. by 4¾ in.

1690

Another copy of the same dîwân

Ghazals and rubâ'îs in alphabetical order, with a tarkîbband and a short mathnawî at the end. Beginning: بسکه افتاد از غمت آشفتگی در کار ما الخ.

This copy is not dated, but as the handwriting agrees with that of Nâzim's Yûsuf and Zalîkhâ (see No. 1595 above), it must be written about the same time, viz. in or shortly after A.H. 1103 (A.D. 1692).

No. 3106, ff. 158b–243a, 2 coll., each ll. 17; Shikasta; size, 6½ in. by 3¾ in.

1691

The same.

Ghazals, in alphabetical order, interspersed with rubâ'îs, beginning as in No. 1689. At the end, on ff. 118b–124, additional rubâ'îs and a mathnawî; beginning of the rubâ'îs: ای یافته تخمیر ونظام از اضداد الخ.

Many interlinear and marginal glosses, together with various readings.

No date. The proper order of ff. 45–54 is: 45, 52, 46–51, 53, 54.

No. 3417, olim 13. J. 16, ff. 124; 2 coll., each ll. 13; Nasta'lîk; size, 7¼ by 4½ in.

1692

The same.

Ghazals, in alphabetical order, with some rubâ'îs and fards at the end.

Beginning:

سرو در گلشن اگر یافته رعنائی را
قامت او علم آراسته زیبائی را

No date.

No. 212, ff. 193–224, 2 coll. on the first three pages, each ll. 12–15; 4 coll. on all the remaining pages, each ll. 18, Shikasta; size, 9–9½ in. by 6 in.

1693

The same.

Ghazals, in alphabetical order, intermixed with rubâ'îs and fards, beginning, on fol. 1b: بسکه افتاد از غمت الخ.

At the end a series of rubâ'îs.

On the margin of this copy and on the last leaves (ff. 92–97) there is found, written by another hand in Nasta'lîk, an anthology of Persian poetry, containing extracts from the diwâns of the following poets: *Sâ'ib* (died A.H. 1088), on fol. 1b; *Sa'îdâi Kaṣṣâb* (contemporary with Ṣâ'ib), on ff. 6b and 48a; *Kaplânbeg* (under Jahângîr, author of a mathnawî بهار دوستان), on ff. 8b, 24b, 61a, 68a, 70a, 72b, 76b, 85b, 87a, 92a, 93b, 95b, and 96b; *Dârâb Jûyâ* (died A.H. 1118), on ff. 11a and 49a; *Waḳshatî of Khurâsân*, on ff. 11b, 31b, and 49a; *Âṣafî* (died A.H. 923), on fol. 12a; *Muḥammad Riḍâ Mushtâḳ* of Tabriz, on ff. 13b and 85b; *Abû Ṭâlib Kalîm* (died A.H. 1062), on ff. 17b and 96a; *Nazîrî of Nîshâpûr* (died A.H. 1021), on ff. 21a and 58b; *Ḳâsim Kâhî* (died A.H. 988), on fol. 23b; *Nishânî* (died A.H. 1025), *'Âdilshâh, Shamsî Badakhshî, Ṣâdiḳbeg Ḥalwâ'î*, Mullâ *Muḳîmâ Iḥsân*, on fol. 24a; *Yârî Nîrûî*, on fol. 25b; *Shafî'âi Athar* (died A.H. 1113), on ff. 25b, 73a, 76b, and 77a; *Muḥsin Ta'thîr* (contemporary with Ḥazîn), on fol. 32b; *Nawîdî*, on fol. 46a; *Fidâ'î, Sanâ'î* (died probably A.H. 545); *Faḍlî, Shaikh Rubâ'î, Imâmî of Ardabîl*, Mîr *Ja'far*, on fol. 46b; *Abû Sa'îd bin Abû-al'khair* (died A.H. 440), on ff. 47a, 69b, 70a, and 96b; *'Alâ-aldaulah of Simnân* (died A.H. 736), *Abû-alḳâsim 'Abd-alkarîm, Rashîd Waṭwâṭ* (died A.H. 578), on fol. 47a; *Mâhirâ Naṣrâbâdî*, on ff. 47a and 62b; Mirzâ *Muḥammad 'Alî Afsar Kâshî*, on ff. 47b and 62b; *Istighnâ*, Mullâ *Shihîbî* (died A.H. 1023), on fol. 47b; *Ghanî of Kashmîr* (died A.H. 1079), on ff. 47b, 48a, 64b, 65b, and 97a; Mirzâ *Kâẓim Munshî*, on fol. 47b; *Muḥammad Jân Ḳudsî* (died A.H. 1056), on ff. 47b, 58b, 86a, 87b, 90b, 92a, 92b, and 94a; *Âshnâ* (died A.H. 1077), on fol. 47b; *Sarwarî* (died A.H. 1050), *Sâlik* (died A.H. 1080), on fol. 48a; Sirâj-aldîn *'Alîkhân Ârzû* (died A.H. 1169), on ff. 48a and 59a; Ḥakîm *Abûbakr, Yaḥyâ Lâhijî* (under Shâhjahân), on fol. 48a *Yûnus* (probably Mîr Yûnus of Abhar, under Jahângîr), *Yakînî Lâhijî* (uncle of Yaḥyâ Lâhijî), *'Urfî* (died A.H. 999), *Yûsufkhân, Shâh Sanjân, Yârî Shîrâzî* (contemporary with Mîr 'Alishîr), *Shahîdî* (died A.H. 957), *Ḳâlibî Mûzatarâsh*, on fol. 48b; *Mun'im Jauharî, Yâr Muḥammad Rakhta, Nasîm Hindî*, on fol. 49a, Shâh *'Abd-allatîf* of Shâhjâbâd, on fol. 49b; Mîr *Maḥmûd Tasallî* of Tabriz, on ff. 56a and 62b; *Zîb-alnisâ Begam* ('Âlamgîr's daughter, died A.H. 1114), on ff. 56b and 71b; *Shaukat* (died A.H. 1107), on fol. 57a, *Nâṣir 'Alî* (died A.H. 1108), on fol. 57b, Mirzâ *'Abd-alkâdir Bîdil* (died A.H. 1133), on ff. 58a, 62b, 66a, 68a, 70a, 71a, and 72b; *Muḥammad Ṣâliḥ Kanbû* (died after A.H. 1074), *Faiḍî* (died A.H. 1004), on fol. 58a; *Mîr Ma'ṣûm* (Ḥaidar Rafî'î's son), on ff. 58a and 63b; *Sarkhwush* (died A.H. 1126), on fol. 58a, *Bîkhud* on fol. 58b, *Muḥammad Rafî' Wâ'iẓ* (died A.H. 1105), on ff. 58b, 60b, and 94b; *Âbrû*, on ff. 58b and 59b, *Taslîm* (under 'Âlamgîr), on fol. 59a; Maulawî *Farhat, Ṣalâbatkhân Sayyid, Imtiyâz* (under 'Âlamgîr), on fol. 59b; *'Alî 'Inâyatkhân Jâmi'*, on fol. 60a, Mîrzâ *Faṣîḥî* (died A.H. 1046), *Sairî Ghaffârî*, on fol. 62b Shaikh *'Abd-alrizâ Matîn* (died A.H. 1175), *Munir of Lâhur* (died A.H. 1054), *Mas'ûd Kâshî*, Mirzâ *Kuṭb aldîn Mâ'il* (died A.H. 1108), *Muḥammad Riḍâ Mushfiḳî* (of Ḳumm), *Muḳîmâi Maḳṣûd* (contemporary with Shaikh Bahâ-aldîn 'Âmilî), on fol. 63a; Mulla *Mufrid, Masîḥ*, on fol. 63b; *Nizâm Dast-i-Gharb* (died A.H. 1039), on ff. 63b and 65a (a ḳaṣîdah); Ḥakîm *Thanâ'î* (died A.H. 996), on fol. 65b; Shaikh *'Alî Naḳî* (died A.H. 1031), *Zuhûrî* (died A.H. 1025), *Shâh Muḥammad Shîrâzî*, Mirzâ *Malik Mashriḳî* (died after A.H. 1050), on fol. 66a; *Ṭâlib Âmulî* (died A.H. 1035), on fol. 66b; *'Umar Khayyâm* (died A.H. 517), on ff. 68b and 97a; Shaikh *Abû 'Alî Ibn Sînâ* (died A.H. 428), on fol. 69b; Khwâjah *Faḍîl, 'Âlamshaikh, Waḥshî* (died A.H. 991), on fol. 70a; *Shâpûr* (died about A.H. 1020), on ff. 70b and 72a; Mirzâ *Adham* (died A.H. 1060), on fol. 70b; *Ulfat, Ḥayâ* (about A.H. 1124), *Bînâ*, on fol. 71b; *Burhân Abarḳû'î*, on fol. 72b; *Muḥammad Samî' Niyâzî*, on fol. 74b; *Âgah* (about A.H.

1135), on fol. 76a; Ḥakîm *Shifâ'î* (died A.H. 1037), on ff. 76a, 81b, and 82a, Mîr *Bâḳir Wazîr, Żamânâi Zarkash, Jânîbeg 'Izzatî*, on fol. 79a, *Malik Ḳummî* (died A.H. 1024 or 1025), on ff. 79a, 80b, 81b, 82a, and 90b; *Nuṣrat-allâhkhân Nithâr* (under Muhammadshâh), on fol. 80b; Mirzâ *Ṭâhir Wahîd* (see No 1653), on ff 81a and 82a; *Wâhib, Waḥshat*, on fol. 81b, *Murtadâ Ḳulîkhân* (died A.H 1074), Mirzâ *Jânjânân Maẓhar* (died A.H. 1195), *Muhammad Shafî' Wârid*, Mîr *Muḥammadkhân Kalân Ghaznawî, Khâliṣ of Shîrâz, Mirzâ Muḥammad 'Alî Jam*, on fol. 82b, Sayyid *Ghulâm 'Alî Âzâd* (died A H 1200), *Band 'Alîkhân*, on fol. 83a; *Fâṭimah, Shâh Yakîn, Ishâkkhân*, Shaikh *Muhammad 'Alî Ḥazîn* (died A H 1180), on fol. 83b; *Ṣafî-aldîn Râzî*, Shaikh *Rûzbahân* (died A H 606), *Munṣif of Ṭahrân*, on fol 84a, Maulânâ *Muḥsinbeg Rashkî* of Hamadan (died after A H 988) on fol 84b, *Rukn-aldîn Kummî Râi Manohar Râyah* 'Abdallâh Abû-alhasan *Râdagî* (died probably A H 343) on fol 85a, *Râhî* of Hamadân, *Zarrî of Isfahân* on fol 85b, Mirzâ *Sa'd aldîn Râkim Rafî'â*, Mîr *Muhammad Zamân Râsikh* (died A H 1107) on fol. 86b, Sayyid *Murtadâ of Shîrâz*, on fol 87a, *Ghiyâth-aldîn*, on fol 91b, *Haidar Kalâtî* (in the beginning of Shah Ṭahmasp's reign), on fol 92b *Yûsufî Ṭabîb* (died about A H. 950), on fol 93b Hakîm *Tufailî*, Muhammad *Ṭâhir 'Aṭṭâr, Ṭâhir Ḳummî, Ṭâhir Dakhanî* on fol. 96a, *'Îsâ Shîrâzî, Mullâ Jalâlî Amânî Mahâbatkhân*, on fol 97a etc

No 656, ff 97, 2 centre coll, each ll 17 Shikasta size 8⅝ in by 4⅜ in

1694

Dîwân-i-Nusrat (ديوان نصرت)

Ghazals by Dilâwarkhan with the takhallus Nusrat who died A H 1139 (A D 1726, 1727) see A Sprenger Catal, pp 151 and 525 They are arranged alphabetically and begin (differently from Sprenger's copy)

الهى سرعت ترقى كرامت كن رسانم را الخ

This copy, not dated, is probably the poet's first brouillon

No 331, ff 109, 2 and sometimes 3 coll each ll 12, Shikasta, size, 11 in by 5¾ in

1695

Dîwân-i-Munshî (ديوان منشى).

Lyrical poems by Jaswant Râi Munshi, who made a fair copy of his diwân in A H 1124 (A D 1712), and is probably identical with the author of the popular epopee سسّى وپنو, which was completed A.H. 1140 (A D 1727, 1728), see A Sprenger, Catal, pp. 507 and 508 This copy contains ghazals, in alphabetical order, mixed with a few rubâ'is, and at the end another series of rubâ'is together with portions of a Sâḳînâma. Its rather unfinished state makes it probable, that it is an autôgraph of the poet himself.

Beginning of the ghazals, on fol. 1b:

ای پر دُر از سحاب ثنایت رسالدها
گردیم سینه چاك صدف زین نوالدها

The initial ghazal of Sprenger's copy is here the *third* (on fol. 2a), beginning thus:

ای پر شکر زنام تو کلم و دهان ما
طوطی سبق گرفته زنطق زبان ما

No date.

No 1454, ff 71, 2 coll., each ll. 11; clear and distinct Nasta'lîk; size, 9⅛ in by 4⅞ in.

1696

Jilwa-i-Dhât (جلوهٔ ذات).

A very large mathnawî on the adventures of Kṛishṇa, interspersed with many ghazals and rubâ'is, and founded on Sanskrit sources, by a poet with the takhallus Amânat (امانت), see this name in all the last baits of the ghazals and besides on fol. 13a, lin. penult. It was composed A H 1145 (A.D 1732, 1733), the title being a chronogram, comp fol. 17b, l. 12.

Beginning

بنام آنکه جانان جهان است
چو جان از دیدهٔ مردم نهان است

This copy was finished the first of Ramaḍân, A. H. 1176 (A D 1763 March 16), at Farrukhâbâd. The proper order of ff 218–235 is. 218, 227–234, 219–226, 235

No 270 ff 499, 2 coll, each ll 17, Nasta'lîk, size, 6¾ in. by 3½ in

1697

Bahrâm u Gulandâm (بهرام و گلندام)

The love-story of prince Bahrâm and Gulandâm, a romantic mathnawî which seems to be identical with Amîn's epopee of the same title, noticed in Rieu ii p 877b It opens here with seven admonitions (پند), on fol 1a, thus بخواهم گفتنت هفت پند موزون الخ.

The story itself begins, on fol 4a, with the following chapter بخشیدن شاه کشور تاج و جهان پیمائی ده بهرام

Rieu's copy is dated A H 1147 (A D 1734, 1735), the present one the 18th of Jumâdâ-althânî, A. H 1224 (A D 1809, July 31). A version of the same story in Pushtû verses by a poet with the takhallus Fayyâḍ is preserved in No 3249 of the India Office Collection. It is written in stanzas of unequal length, each of which is a ghazal, somewhat like Bâ'ikhân's مجنون ولیلی, see Z. D. M. G. xvi. p. 789; another version in the Gûrân dialect of Eastern Kurdistân is described in Rieu ii p. 734; a third in Dakhnî verses by Ṭab'î is noticed in A. Sprenger, Catal., pp. 639 and 643; the last-mentioned was composed A.H. 1081 (A.D. 1670, 1671).

No. 2097, ff. 113, 2 coll, each ll 12; large and distinct Nasta'lîk, size, 8¼ in. by 5¾ in.

1698

Thamarat-alfu'âd wa natîjat-alwadâd (ثمرة الفؤاد و نتيجة الوداد).

Collected works in prose and verse treating of love and lovers, and consisting of little mathnawîs, poetical

and prose stories, ghazals, rubâ'is, etc., all of the elegiac kind, as the author composed them three years after a great misfortune, a فراق or هجران (a parting), that seems to have been the loss of his beloved one, which befell him in A.H. 1143 (A.D. 1730, 1731), in A.H. 1146 (A.D. 1733, 1734), and finished this; his own autograph, the 22nd of Rajab, A.H. 1147 (A.D. 1734, Dec. 18). The author's name is, according to the preface (see fol. 1b, lin. penult., and fol. 2a, l. 1), Muhammad Ḳâsim, with the takhallus *Ẓarâfat* (ظرافت), but this seems to have been an afterthought of the poet, since in all the lyrical poems of this work the takhallus is either *Ḳâsim* or *Ṣadâḳât* (صداقت), see, for instance, fol. 92b, l. 2, fol. 173a, ll. 3 and 8, fol. 173b, ll. 3 and 9, etc., and in all places where ظرافت appears, it is evidently corrected out of an original صداقت, signs of scratching being clearly visible.

Beginning of the preface, on fol. 1b: الحمد لله الذی
ترحمته آلف بین القلوب و جعل العشّاق منشقّة الجیوب
و صیّر الصبر سبب وصال المطلوب الخ

The first poetical piece is a حمد و نعت, on fol 3a, beginning:

بنام آنکه نامش الفت آموخت
رخ عصیان زجام رحمت افروخت

The second, a مناجات, on fol 3b, beginning

الهی عاصیٔ رحمت پناهم
گنهکار ضراعت دستگاهم

The principal part of this collection ends with the colophon, on fol. 187a, giving the above-mentioned date, A.H. 1147, 22nd of Rajab; but on ff. 188b–212a a longer mathnawî follows by the same author, and composed, as he says on fol. 189a, l. 8, six years after his heavy loss, i.e. A.H. 1149 (A.D. 1736, 1737), or two years after the completion of the main part of this work.

Beginning:

بنام آنکه نامش ذکر جانست
بعاصی بندگانش مهربانست

It is copied, like the preceding portion, by the author's own hand.

Another copy of this work is described in Rieu ii. p. 710b, where it is represented as a coherent mathnawî with inserted extracts from Arabic and Persian works and consisting of two daftars, completed respectively A.H. 1146 and 1149 (see above); the appendix mentioned there, as describing a happy meeting of the poet with his beloved in A.H. 1156 (A.D. 1743), is not found in this copy, which seems somewhat different from Rieu's and does decidedly not represent a coherent mathnawî, as, apart from the inserted pieces in prose and verse, even the original parts differ both in metre and in poetical character, lyrical poetry being mixed up with the epical to a great extent.

No. 261, ff. 212, ll. 12; two illuminated frontispieces on ff. 1b and 188b; small illuminations throughout; Nasta'lîk; size, 8¾ in. by 5¾ in.

1699

Kulliyyât-i-Nadrat (كلّيّات ندرت).

Complete lyrical poems of Nadrat, who is, no doubt, identical with 'Alî Fiṭrat 'Aṭâ-allâh, with the takhallus Nadrat, the author of a tadhkirah described in No. 676 above, and completed A.H. 1149, 1150 (A.D. 1737).

This copy contains: ghazals, mukhammasât, and fards, all arranged together in alphabetical order, beginning, on fol. 1b:

الهی مشرق خورشید عرفان کن دل مارا
در امروز از چراغ طور شمع محفل مارا

No date.

No. 257, ff. 157, 2 coll., each ll. 15; legible Shikasta; size, 7¾ in. by 5 in.

1700

Kulliyyât-i-Dîwân (كلّيّات ديوان).

Complete works in prose and verse by a hitherto unknown author, Zain-al'âbidîn Birâdar (see fol 114b, l. 9), with the takhallus Dîwân, who flourished, according to the two dates which are found in this copy, viz A.H 1145 (A.D. 1732, 1733), on fol. 468b, first line, and A.H 1150 (A.D. 1737, 1738), on fol. 297a, last line about the middle of the twelfth century of the Hijrah

Contents:

A Complete index, on ff. 1b–2a

B. Treatises in prose, on various theosophical, scientific, and literary topics, the explanation of the Kurân and traditions, etc:

1. رسالهٔ فیوضات الفاتحه که تفسیر سورة الحمد است بجامعیّت علوم اجمالیّه, a treatise on the first sûrah of the Kurân, on fol 3b, beginning: قصص باران فیوضات عیسی را بهوای الخ.

2 حاشیهٔ رسالهٔ فیوضات الفاتحه, glosses to the preceding treatise, by the author himself, on fol. 35b, beginning: الهی آفتاب صبح عزّت کن زبانم را الخ

3 حلّ معنیٔ حدیث نبویٔ صهیبیّه, on fol 92b

4 اظهار اسرار فاطمویّه, on fol. 96b

5. رسالهٔ شمّة الاسرار مرتضویّه, on fol 99b.

6. رسالهٔ اتّفاقیّهٔ مذهبیّه, on fol. 116b.

7. نسخهٔ دائرهٔ وجود و هیئة, on fol. 122b.

8. نسخهٔ اجوبهٔ خمسهٔ عربیّه, on fol 130b

9. تحقیق گردش آفتاب, on fol. 136b.

10. نسخهٔ شرح بیت اوّل مثنویٔ مولویٔ روم, on fol 140b

11. نسخهٔ شرح غزل اوّل دیوان حافظ شیرازی, on fol. 147b

12. نسخهٔ شرح ابیات مثنویٔ مولوی, on fol 154b

13. کتاب شرح سُلّم العلوم, a commentary on the treatise on logic, by Ḳâḍî Muḥibb-allâh bin 'Abd-alshakûr Bahârî, who died A.H. 1119 (A.D. 1707, 1708), see Loth, Arabic Cat., p. 153 sq., on fol. 276b; this part was completed A.H. 1150.

14. حلّ مستزاد مرزا بیدل, on fol. 298b.

15. حلّ معنیٔ رباعیٔ زن شاعره, on fol. 301b.

16. رسالهٔ شرح ربع مجیّب اسطرلاب, a commentary on the sinuated quadrant of the astrolabe, on fol. 304b.

17. سؤال و جواب پیر و مرید هنگام ملاقات, on fol. 314b.

18. رسالهٔ ردّ منافق, on fol. 320b.

19. استفسار شده المتأدّبین با دایه, on fol 346b

20. نسخهٔ ردّ غیریّت حقیقی, on fol. 349b

21. حلّ معنیٔ هر سه بیت مشهوره, on fol 356b

22. تحقیق حدوث و قدوم کلام مجید, on fol. 359b

23. رسالهٔ کلید سُنْدر سِنْگار, a key to the Sundar Singâr, an erotic poem in Hindî, by Sundar Mahâkawi, dedicated to the emperor Shâhjahân, 1632 see Bodleian Cat., Nos. 2353 and 2354 (a third copy is preserved in No. 1974, ff. 1–35b of the India Office Library), and Garcin de Tassy, Histoire de la Littér. Hindouie, etc. iii. p. 177, on fol 362b.

24. حلّ معنیٔ لغزان شیخان آملی on fol 375b

25 حلّ معنیٔ لغز بدر چاچ on fol 379b

26. کتاب شرح ابیات عوامص مرزا جلال اسیر وغیره on fol 382b.

27 سراپای دیوان, on fol 415b

28 حسن دیوان, on fol 419b

29 شرح اسرار طمّر از ابیات دکهنیٔ حضرت شمس (Wali-allah Shams, a poet of the Dakhan under Alamgir who wrote a diwân in the dialect of his native country), on fol 424b

30 دستور العمل و اختراعات تازه on fol 428b

31 کتاب انشای دیوان, on fol 431b

32 ترتیب مجلس حشر, on fol 464b

33 عرس حضرت امام علیه السّلام, on fol 468b

This part was completed A H 1145

34. آمد ابیات دکهنی, on fol. 473b

35. رویهٔ ردیّه, on fol. 477b

36. نسب قصیدهٔ دکهنی, on fol 483b

C. Poetry ·

37 Diwân-i-Diwân (دیوان دیوان), the lyrical poems of Diwân, on fol 487b, consisting of ghazals, in alphabetical order, with a longer poem at the end. Beginning with the same bait as the prose-treatise, No. 2 :

الهی آفتاب صبح عزّت کن زبانم را
تجلّی رنگ نسب نرم معنی کن بیانم را

No date. The copy seems to be Diwân's autograph.

No 221, ff. 520, ll. 19; good Shikasta; an illuminated heading at the beginning of each of the thirty-seven parts; size, 9½ in. by 5½ in.

1701

Diwân-i-Thâbit (دیوان ثابت).

Lyrical poems by Mir Muhammad Afdal (or Afdal-aldin Muhammad), with the takhallus Thâbit, who was born at Dihli and died there the 13th of Rabî' I, A. H. 1151 (A. D. 1738, July 1); see Rieu ii. p. 709b; A. Sprenger, Catal., pp. 154 and 578.

Contents:

Three short mathnawis in honour of God, the prophet, and 'Alî. Beginning of the first (در توحید و اظهار شوق و عرض نیاز بدرگاه بی نیاز):

خداوندا دلم را سادگی ده — زقید ما سوا آزادگی ده

Ghazals, in alphabetical order, preceded by a kasîdah in honour of 'Alî and followed by some mathnawî-baits. Beginning of the kasîdah, on fol. 151b;

گر شبی خیزد زغم آه از دل شیدای من
بگذرد از ده فلک آهنگ شیون را بیس

Beginning of the first ghazal, on fol. 152a:

هست تا نام خوشت در دل غم پیشهٔ ما
نیست جز ذکر تو در دفتر اندیشهٔ ما

Dated the 24th of Shawwâl in the 30th year of Muhammadshâh's reign (= A.H. 1160, A.D. 1747, Oct. 29). This full diwân, of which this copy only represents a small portion, was collected by Thâbit's disciple Band i-'Alî Thâbit's son, Mîr Muhammad 'Azîm Thabat who died A. H 1161 (A. D. 1748), is likewise renowned as poet, see A Sprenger, loc. cit.

No 114, ff 149 162, 2 coll, each ll 19-20; very careless Nasta'lîk, size, 8¾ in by 4½ in

1702

Diwân-i Râja (دیوان راجا)

Lyrical poems by a poet with the takhallus Râjâ (راجا) or Râjah (راجه), who is not mentioned in any tadhkirah Copies of his ghazals are noticed in Bodleian Cat, No. 1179, and A. Sprenger, Catal., p. 539 According to the date of the present copy he must have flourished in or before the middle of the twelfth century of the Hijrah

Contents

Ghazals, without alphabetical arrangement, intermixed with a few kit'as and mathnawî-baits, beginning as in the Bodleian and Sprenger's copies روئیکه من ندیدم اندر عیان بکنجد الخ.

Dated A. H 1158 (A. D. 1745). At the end of the diwân there is added by another hand a short fragment of a curious Persian prose-treatise in two bâbs, viz.

باب اوّل در بیان محافظت

باب دوم در دانستن دیو و پری وکفّار و عقاریت و سحر و مانند آن

No. 1625, ff. 1–17, 2 coll., each ll. 17; Nasta'lîk; size, 9½ in. by 5½ in.

1703

Diwân-i-Ummîd (دیوان امّید).

Lyrical poems of Kizilbashkhân, whose original name was Mirzâ Muhammad Ridâ, with the takhallus Ummîd, a native of Hamadân and a pupil of Mirzâ

Ṭâhir Waḥîd (see Nos. 1653–1655 above) and of Mîr Najât (the lyrical poet and author of the famous mathnawî on wrestling, گل کشتی, who died A.H. 1126 = A.D. 1714; see Bodleian Cat., Nos. 1162–1165). He came to India under Bahâdurshâh and died in Dihlî, A.H. 1159, 9th of Jumâdâ I (A.D. 1746, May 30). He left besides his Persian dîwân a few Rekhta verses; see Rieu ii. p. 711b; A. Sprenger, Catal., pp. 149, 153, 300, and 581; comp. also Âtashkada, No. 776 (Bodleian Cat., col. 289), and Khulâṣat-alafkâr, No. 39 (ib., col. 304), where an earlier date for his death is given, viz. A.H. 1155.

This copy contains only ghazals, in alphabetical order, beginning:

ای شکاری آهوی صد افگند صیّادها
ای خراب از خلوه ات ماسد سیل آبادها

The initial ghazal, quoted in Sprenger's copy, is here the second. The kaṣîdas, kiṭ'as, mukhammasât, mufradât and rubâ'is are entirely wanting here. On fol. 1a and at the end this dîwân is wrongly ascribed to Ṭâlib Âmulî (see Nos. 1524–1529 above). No date. This copy belonged formerly to the College of Fort William.

No. 2346, ff. 1–27, 2 coll., each ll. 15–20, Shikasta, size, 7¾ in. by 5⅝ in.

1704

Dîwân-i-Sâmî (دیوان سامی).

Lyrical poems by a poet with the takhallus Sâmî, identical with Khwâjah 'Abdallâh Sâmî, who was in the service of A'ẓamshâh and died under Muhammadshâh (reigned A.H. 1131–1161 = A.D. 1719–1748) in Lâhûr; see A. Sprenger, Catal., p. 156. An elder Shaikh Sâmî Jazâ'irî of Mashhad came to India in Akbar's reign, see Makhzan-alghara'ib, No. 1001 (Bodleian Cat., col. 336); a Luṭf 'Alibeg Sâmî is mentioned, ib., No. 1085 (Bodleian Cat., col. 338).

Contents:

Ghazals, in alphabetical order, on fol. 1b, beginning

چون زبی‌برگی ندارد خامه در دل آه را
ساخت از خون جگر شنگرف بسم الله را

Tarji'bands, mukhammasât, kiṭ'as, and a few rubâ'is, on fol. 133a, beginning: ای دل چکنم که با تو سازم الخ

A mathnawî, on fol. 146a:

چهل تن بحکم قضا و قدر — بیکبار کردند عزم سفر

The copy ends, on fol. 148b, without a date; on fol. 149b the first seven baits of another mathnawî are written (whether belonging to the same poet or not, is impossible to say), beginning:

الهی گریه ام را تازگی ده — فغانم را بلند آوازگی ده

Many additions by other hands on the margin; on ff. 128–132 one top-corner has been cut off and part of the text destroyed.

No. 2838, ff. 149, 2 coll., each ll. 9; small, but clear Nasta'lîk; small illuminated frontispiece; size, 5½ in. by 3¼ in.

1705

Dîwân-i-Raḥîm (دیوان رحیم).

A collection of ghazals by a poet with the takhallus Raḥîm, who is probably identical with Muhammad Raḥîmkhan Karâ'ilî, the son of Shâh Wirdî, the ruler of Karâ'il, with the takhallus Raḥîm, who was first at the court of Nâdirshâh (A.H. 1148–1160 = A.D. 1736–1747), and later on in the service of Muhammadshâh, see Makhzan-alghara'ib, No. 964 (Bodleian Cat., col. 334); A. Sprenger, Catal., p. 156; W. Pertsch, Berlin Cat., p. 642, No. 148. There are mentioned besides in the last-named work three other poets with the same nom de plume, viz. Nawwâb 'Abd-alraḥîm Khânkhânân (No. 146), Mirzâ Raḥîm (No. 147), and Mîr Raḥîm Farrâsh (No. 149).

The ghazals are arranged alphabetically, but only extend as far as the letter د; between ff. 104 and 105 there is moreover a lacuna.

Beginning:

حمد تو گشت جوهر تیغ زبان ما
روشن بود چو آئنه فکر بیان ما

No date. Bibliotheca Leydeniana.

No. 2728, ff. 105, 2 coll., each ll. 13; Nasta'lîk, the last two pages in diagonal lines by a different hand in Shikasta; size, 8⅝ in. by 4¾ in.

1706

Muntakhab i-dîwân-i-Mu'jiz (منتخب دیوان معجز).

Selections from the lyrical poems of Muhammad Nizâm (or as he is called here in the colophon Mirza Jalâl Miyân Nizâmkhân) with the takhallus Mu'jiz who was an Afghân of Kâbul and died at Dihlî A.H. 1162 (A.D. 1749), see A. Sprenger, Catal., pp. 129, 159, and 506, W. Pertsch, Berlin Cat., p. 943, where a copy of his complete works is described, written A.H. 1205 (A.D. 1790, 1791) by his pupil Ghulâm Murtadâ Surûrî, who was still alive in A.H. 1211 (A.H. 1796, 1797), in Lucknow, and excelled also as poet, see his dîwân, ib., pp. 948–950, and A. Sprenger, Catal., p. 573. This selection contains chiefly ghazals in alphabetical order, intermixed with a few rubâ'is and fards (on ff. 1b–287b), some mukhammasât (on ff. 287b–290b), and a full series of rubâ'is at the end (on ff. 290b–309).

Beginning of the ghazals (as in Sprenger's and Pertsch's copies):

ای گفتگوی عشق تو خون کرد سینها
چون داغ لاله رانده در آتش سفینها

Two hemistichs omitted on fol. 79a.

Copied at the request of Miyân Raḥîmkhân, the son of Raḥmatkhân, and dated the 2nd of Dhû-alka'dah A.H. 1163, the third year of the emperor Aḥmadshâh's reign (= A.D. 1750, Oct. 3), one year after the poet's death.

No. 207, ff. 309, 2 coll., each ll. 15; distinct Nasta'lîk; size, 9¼ in. by 5½ in.

1707

Dîwân-i-Mukhlis (دیوان مخلص).

Lyrical poems by Râi Ânand Râm Mukhlis, a Khatrî of Dihlî, son of Râjah Mardî Râm, a Khatrî of Lâhûr; he was a pupil of Bîdil (see Nos. 1676–1686 above), was appointed wakîl of the Nawwâb I'timâd-aldaulah Kamar-aldînkhân Bahâdur, A.H. 1132 (A.D. 1720) in Muhammadshâh's reign, and died A.H. 1164 (A.D. 1751), in the fourth year of Ahmadshâh's reign. His house in Dihlî was frequented by many poets and learned men. He left besides his Persian dîwân some Rekhta poetry, a collection of letters, edited A.H. 1149 (A.D. 1736, 1737), a history of the war of Nâdirshâh with Muhammadshâh (see Elliot, History of India, viii. p. 76), and a dictionary of poetical phrases and proverbial sentences, entitled مرآت الاصطلاح, and composed A.H. 1158 (A.D. 1745), comp. Rieu iii. p. 997; see besides A. Sprenger, Catal., pp. 159 and 262; and Makhzan-alghará'ib No. 2683 (Bodleian Cat., col. 383). This copy contains:

Ghazals, in alphabetical order, on fol. 175ᵃ, beginning:

الهی آب و رنگ شور بلبل ده بیاسم را
رنگین لاله قدری خونچکان ترکن زبانم را

Rubá'is, on fol. 255ᵇ, beginning:

فصل گل و جوش ابر سرمست ترآ
مخلص اگرت ذوق طرب هست ترآ

This copy was written in the poet's lifetime and dated the 10th of Rabî' al-thânî, A.H. 1157 (twenty-sixth year of Muhammadshâh's reign = A.D. 1744, May 23).

No. 2093, ff. 175–260, 2 coll., each ll. 14, Nasta'lîk, size, 8¾ in. by 5 in.

1708

Dîwân-i-Wâlih (دیوان واله).

The lyrical poems of Nawwâb 'Alîkulîkhân Dâghistânî Shamkhâlî, with the takhallus Wâlih, who was born A.H. 1124 (A.D. 1712), in Isfahân, as son of Muhammad 'Alîkhân; the rising power of Nâdirshâh drove him from Persia and he fled to India, where he arrived A.H. 1147 (A.D. 1734, 1735), and entered Muhammadshâh's service; here he composed in A.H. 1149 (A.D. 1736, 1737) a mystical mathnawî نجم الهدا or the 'star of guidance,' followed by another of romantic character, the مرزا نامه (see A. Sprenger, Catal., p. 589), and in A.H. 1161 (A.D. 1748) his famous tadhkirah رياض الشعرا (see Bodleian Cat., Nos. 377, 378; Rieu i. p. 371 sq.; A. Sprenger, Catal., p. 132; W. Pertsch, Berlin Cat., p. 622 sq.; Bland in Journal As. Soc., ix. pp. 143–147, etc.). He died in Dihlî A.H. 1169, 1st of Rajab (A.D. 1756, April 1); see on his life Rieu, loc. cit. and iii. p. 1086ᵃ; Khulâṣat-alafkâr, No. 301 (Bodleian Cat., col. 312), and Makhzan-alghará'ib, No. 3018 (ib., col. 393). His dîwân, a much larger copy of which is described in Bodleian Cat., No. 1182, was completed A.H. 1157 (A.D. 1744, 1745); his love-adventures with his cousin Khadîjah Sulṭân have been treated in a mathnawî by Fakîr (see No. 1711 below).

This copy contains:

Kasîdas, without any order, beginning (as in the Bodleian copy):

منم که نیست مرا در جهان شبیه و مثال
مگر خدای عفو ستم و حق متعال

Ghazals, in alphabetical order, beginning (likewise as in the Bodleian copy), on fol. 57ᵃ:

عالم برند رشك بعیش مدام ما
گر عکس چهرهٔ تو در افتد بجام ما

The first ghazal, quoted in the Makhzan-alghará'ib, is found here on fol. 58ᵃ.

Kiṭ'as and a few mathnawî-baits at the end, beginning, on fol. 99ᵃ:

گلی از خارزار دشت فنا — بریاض بقا فرستادم

This too agrees with the initial kiṭ'ah in the Bodleian copy.

No date.

No. 114, ff. 44–101, 2 coll., each ll. 17; careless Nasta'lîk; size, 8¼ in. by 4½ in.

1709

Dîwân-i-Shahîd (دیوان شهید).

The large dîwân of a modern poet with the takhallus Shahîd, who is probably identical with Mirzâ Muhammad Bâkir Shahîd, who was still alive in A.H. 1169 (A.D. 1756), see A. Sprenger, Catal., p. 150, last line. Another Shahîd of Kashmîr is mentioned in W. Pertsch, Berlin Cat., p. 684, l. 21.

Contents:

Ghazals in alphabetical order, on fol. 1ᵇ, beginning:

زهی اندیشهٔ ذات تو مستغنی ز دقتها
ز وصف پشت بر دیوار حیرت مانده فطرتها

Kiṭ'as, tarkîbbands, kasîdas, short mathnawîs, and rubá'is, on fol. 370ᵇ, beginning of the kiṭ'as:

ای شهید هوا دلت تا کی — آرزومند آرزو باشد

The first mathnawî, on fol. 446ᵃ, begins:

خداوندا کریما کارسازا — قدیما قادرا عاجز نوازا

This copy is defective at the end, and besides greatly damaged in the last pages; it was purchased at Ḥaidarábád.

No. 256, ff. 456, 2 coll., each ll. 14; small, but clear Nasta'lîk; size, 8½ in. by 5 in.

1710

Kulliyyât-i-Fakîr (کلیات فقیر).

The poetical works of Mîr Shams-aldîn Fakîr 'Abbâsî, who was born at Shâhjahânâbâd A.H. 1115 (A.D. 1703, 1704), and perished A.H. 1180, according to one tadhkirah only A.H. 1181 (A.D. 1766, 1767), by shipwreck while on his pilgrimage to Makkah, see A. Sprenger, Catal., pp. 158, 223, and 394–396; Khazâna-i-âmirah, No. 95 (Bodleian Cat., col. 258); Khulâṣat-

alkalâm, No. 52 (ib., col. 299); Khulâṣat-alafkâr, No. 202 (ib., col. 309); and Makhzan-algharâ'ib, No. 1993 (ib., col. 362). Besides the works contained in these so-called كلّيّات, Fakîr wrote two mathnawis, viz. the والله و سلطان (see the following copy) and the شمس الضحى, the noon-sun, in praise of the Imâms, also styled معجزات چهارده معصوم (see A. Sprenger, Catal., p. 395); various prose-treatises on prosody, rhetorical art, etc., for instance, the وافية في علم العروض و القافية, on metres and rhyme, in a مقدّمه, two ركن, and a خاتمه, and the خلاصة البديعي, on tropical figures, in a مقدّمه, two فصل, and a خاتمه (see W. Pertsch, Berlin Cat., p. 623), and some Rekhta verses. According to A. Sprenger, loc. cit., and the Makhzan-algharâ'ib, he used originally the takhalluṣ Maftûn.

Contents:

I. Dîwân, consisting of

1. Kaṣîdas, tarji's, and tarkîbbands, on fol. 1b, beginning:

ای غم عشق تو شوری در جهان انداخته
طشت عاشق را زبام آسمان انداخته

2. Kiṭ'as and chronograms, on fol. 46b, beginning

سؤالی کرد با من نکته‌دانی
که ای جانب سرّ عیب همدم

3. Ghazals, in alphabetical order, on fol. 54b beginning:

ای در طلب نام تو آواره نشانها
کم کرده ره معنیٔ وصف تو بیانها

4. Rubâ'is, on fol. 155b, beginning اسم الله که هست سرمایهٔ جان الخ.

II. Mathnawis, viz.

5. Durr-i-maknûn (درّ مکنون), the hidden pearl, or the story of the daughter of the Kaiṣar of Rûm, ملیکه or ترجس خاتون, and the Imâm Ḥasan 'Askarî, composed A. H. 1169 (A. D. 1755, 1756), beginning, on fol. 167b:

خداوندا ره تصرید بنما — بروی من در توحید بگشا

In A. Sprenger, Catal., p. 396, this mathnawî is called مولد امام مهدی, the birth and miracles of Imâm Mahdî.

6. Tuḥfat-alshabâb (تحفة الشباب), the present of youth, on fol. 281b, beginning:

مرحبا ای صبح ایّام وصال — مرحبا ای آفتاب بیزوال

composed A. H. 1163 (A. D. 1750).

7. Mathnawî dar wâki'a-i-jânsûz-ī-Karbalâ (مثنوی در واقعهٔ جانسوز کربلا), the heart-burning calamity of Karbalâ, on fol. 286b, beginning:

باز از ماهٔ محرّم در جهان — تازه شد داغ مصیبت دوستان

8. Mathnawî dar ta'rîf-i-daulatkhâna-i-Nawwâb Amîr-alumarâ Sâdâtkhân Bahâdur (مثنوی در تعریف دولتخانهٔ نوّاب امیر الامرا سادات‌خان بهادر), description of the palace of the Nawwâb Sâdâtkhân Bahâdur, on fol. 289b, beginning:

دگر در روی طبع نکته پرداز
دری گردیده از فیض سخن باز

9. Taṣwîr-i-maḥabbat (تصویر محبّت), the image of love, or the story of Râmcand the son of the Betel-seller, on fol. 294b, beginning:

خداوندا دلی ده شعله سانم
که از سوزش فتد آتش بجانم

Composed A. H. 1156 (A. D. 1743), the title being a chronogram

Dated the 22nd of Dhû-alhijjah, A. H. 1184 (A. D. 1771, April 8), by Muḥammad Ḥusain Ghûrî

No 468, ff. 323, 2 coll, each ll 15, clear and distinct Nasta'lîk, size, 8½ in by 4⅞ in.

1711

Wâlih u Sulṭân (والله و سلطان).

The story of the love of the poet Wâlih (see above, No. 1708) with his cousin Khadîjah Sulṭân or Khadîjah Begam, daughter of Ḥasan 'Alîkhân, by the same Shams-aldîn Fakîr; composed A. H. 1160 (A. D. 1747)—see fol. 107a, ll 11–13, where two chronograms are given, viz نظم منیع and شخص معنی

Beginning.

ای والله حسن دلکشت جان
عشق تو بهر دو کون سلطان

No date

No 392 ff 111, 2 coll, each ll. 15, Nasta'lîk, size 10¾ in by 5½ in

1712

Dîwân-i-Ḥazîn (دیوان حزین).

A collection of poetical works by Shaikh Muḥammad 'Alî Jîlânî Ḥazîn, the well-known author of the تذکرة الاحوال (his autobiography) and the تذکرة المعاصرین (or biographies of contemporary poets), written A. H 1154 (A. D. 1741) and 1165 (A. D. 1752) respectively, see Nos 677–679 above. He wrote four dîwâns, the last of which he completed A. H. 1155 (A. D. 1742), and died in Banâras the 13th of Jumâdâ I, A. H 1180 (A. D 1766, Oct 17).

Contents of this collection:

A short preface in prose, on fol. 1b, beginning. انت الظاهر فليس فوقك شيء — وانت الباطن فليس دونك شيء — آب نور ماه وانجم از پرتو تو تابی — حاك ز عزّت تو هر ذرّه آفتابی، لا احصی ثناء عليك انت كما اثنيت على نفسك والصّلوة على من ارسلته الخ بعد از حمد و ستایش و درود و نیایش شکسته الخ

Ghazals, in alphabetical order, on fol. 2b, beginning (as in the Bodleian, Berlin, and Sprenger's copies):

درین دریای بیپایان درین طوفان شور افزا
دل افگندیم بسم الله مجریها و مرسیها

Rubâ'îs, on fol 201a:

شد صید حم زلف رسائی دل ما
افتاد بدام ازدهائی دل ما

Muḳaṭṭa'ât, on fol. 218b, interspersed with a few kasidas, the first of which (on ff. 226b–227b) was composed, according to the last bait, A. H. 1132, the 7th of Shawwâl (A. H. 1720, Aug 12)

Mathnawis, on fol. 230a; the *first* is entitled جمس والجمس, and begins:

بسم آنکه آذر را حسن ساخت
بدل دوزخ شرر را انجمس ساخت

It breaks off on fol. 236b, l 2, but is continued on ff 243a-245a; the *second* is called تذکرة العاشقین and begins on fol. 236b, l. 4

ساقی رمیٔ موحدانه ـ ظلمت در شرك از میانه

This breaks off on fol 240a l 4, but a short chapter on fol. 242b, l. 5 to fol 243a, l 3 simply styled مثنوی seems to belong to the same poem, as it is written in the same metre; the *third* is a short extract from the خرابات, beginning, on fol. 240a, l. 6

الا ای جهاندار فرخنده خوی
دمی گوش بگشا بفرخنده گوی

and ending on ff. 242b, l 3

No date. Complete copies of Ḥazin's poetical works (کلّیّات حزین) are described in Bodleian Cat, No 1184 and A. Sprenger, Catal., p. 425, copies of his dîwân in Rieu ii. pp. 715–717, a copy of his seven mathnawis in Bodleian Cat., No. 1185; extracts from the خرابات are noticed in W. Pertsch, Berlin Cat. p 696, No 6, some of his ḳaṣidas, ib., p. 695, No 1 Ḥazin's poetical works, with the addition of his autobiography and his tadhkirah, have been lithographed under the title of کلّیّات حزین, in Lucknow, A. H. 1293 Among other prose-treatises of the same Ḥazin are to be mentioned the رسالهٔ فرسنامه on farriery, the رساله در خواصّ الحیوان or تذکرهٔ صیدیّه on zoology, the رساله در اوزان مثقال و درهم و دینار و غیره on the weight of coins and on legal measures in Khurâsân (all three described in Rieu ii. p. 483); an enumeration of the warlike expeditions of Persian kings against India down to Aḥmadshâh Abdâlî (W. Pertsch, Berlin Cat., p. 54, No. 11); and the واقعات ایران و هند, see further below in No. 1714.

No. 903, ff. 245, 2 coll., each ll. 17; Nasta'lîk; size, 9½ in by 5⅝ in.

1713

Ghazaliyyât-i-Ḥazin (غزلیّات حزین).

A large collection of ghazals only, in alphabetical order, by Ḥazin, beginning, on fol. 9b (as in the preceding copy): درین دریای الخ. They were transcribed in the very year of Ḥazin's death, A. H. 1180. On ff. 1b–8a another hand has written in diagonal lines a series of ḳaṣidas and ḳiṭ'as by the same Ḥazin, beginning, on fol. 1b:

مسخّر کرده حسن فتنه‌گر دلهای بیمتورا
سواد داغ سودا خیمهٔ لیلیست مجنونرا

This additional part is dated in the month Shawwâl, A. H. 1172 (A. D. 1759, June). Another complete copy of Ḥazin's ghazals is described in W. Pertsch, Berlin Cat, p. 945; a large series of them, ib., p. 699, No. 23. The present copy belonged originally to Mr. Richard Johnson.

No 569, ff 321, 2 coll., each ll. 17; irregular Nasta'lîk; the first eight leaves written by another hand in diagonal lines; size, 11½ in. by 5⅝ in

1714

Waḳi'ât-i-Îrân u Hind (واقعات ایران و هند).

Short historical memoirs by the same Ḥazin (see fol 2b ll 1 and 2), who relates in them all the remarkable events in Persia and India from A. H. 1134 to 1154 (A. D 1722–1741), beginning with the calamities of Isfahân and the prevalence of the Afghân power (حادثات اصفهان و استیلای افغان). They open thus الحمد لولیه ونشکر علی نعمائه ونسأله التّقی ونعتصم الخ

This copy is dated the 17th of Muḥarram, A. H. 1183 (A. D 1769, May 23), by Shaikh Karimbakhsh.

No 1206, ff 60, ll 11, Nasta'lîk; size, 9½ in by 6 in.

1715

Najibnama (نجیب نامه).

A poetical history of the life and exploits of the famous Rohilla chief Najîb-aldaulah or Najîbkhân, who was nominated by Aḥmadshâh Durrânî A. H. 1170 (A. D. 1756, 1757) Amîr-alumarâ, and retained the absolute mastership of Dihlî until his death in A. H. 1185 (A. D. 1771), comp. Rieu i. p. 306, where a special history of Najîbkhân is noticed, and Beale, Orient. Biogr. Dict., p. 202 (in the latter his death is wrongly fixed in Rajab, A. H. 1184 = October, 1770). This mathnawî was composed by Muḥyî-aldîn, son of Abû-alḥasan (see, for instance, fol. 138b), with the takhallus Dhauḳî (see fol. 133a, l. 4, fol. 139b, l. 5, fol. 184b, l. 2, etc.), the same who wrote ḳaṣidas in praise of the principal Shaikhs of the Ḳâdirî order under the title of مدائح المشایخ (see A. Sprenger, Catal., p. 389), and was himself a zealous champion of the said order, as the last hemistich of this mathnawî proves:

کنم ختم این نامه بر نام غوث

The date of composition does not appear.

According to the last verses the poem contains 1,400 baits, and was written in seven days; the poet was at that time thirty-five years old.

Dated the 25th of Ṣafar, A.H. 1213 (A.D. 1798, Aug. 8). Bibliotheca Leydeniana.

No. 2725, ff. 131–199, 2 coll., each ll. 11; Nasta'līk; size, 8¾ in. by 6¾ in.

1716

Anwarnâma (انورنامه).

A mathnawî, celebrating the exploits of Nawwâb Anwarkhân (or Anwar-aldinkhân), the ruler of the Carnatic, who died A.H. 1162 (A.D. 1749), by Mîr Muḥammad Isma'ilkhân, with the takhallus Abjadî, who had been tutor of Anwarkhân's son and successor, Nawwâb Muḥammad 'Alî 'Umdat-almulk (A.H. 1163–1210=A.D. 1750–1795), and who dedicated this work to him, for which he received 6,700 rupees, and was, A.H. 1189 (A.D. 1775, 1776), appointed king of poets; comp. No. 501 above, where the توزك والاجاهى is described, a special history of the Carnatic, based on this Anwarnâma, with a eulogium of Abjadî, by Munshî Burhân (or Burhânkhân) bin Ḥasan, who completed the muḳaddimah and the first daftar A.H. 1200 (A.D. 1786). This mathnawî was composed in A.H. 1174 (A.D. 1760, 1761), see fol. 276ᵃ, last verse; other copies of the same are noticed in W. Pertsch, Berlin Cat., pp. 944 and 945, and A. Sprenger, Catal., p. 308. Abjadî wrote besides a Persian dîwân, containing ghazals and rubâ'îs (see A. Sprenger, Catal., p. 307), and a Rekhta dîwân, likewise containing ghazals and rubâ'îs, with a few kiṭ'as at the end (preserved in No. 2512 of the India Office Collection, dated A.H. 1192, 15th of Muḥarram=A.D. 1778, Febr. 13).

This mathnawî begins:

خدایا توئی شاه فرمان روا — توئی آفریننده ما سوا

The story itself begins, on fol. 10ᵇ, with this heading:

در بیان آغاز داستان انور ناظم و ذکر ریاست و مجاریات نوّاب انور الدّینخان الخ.

Various readings and occasional glosses of particular interest on the margin.

No date. Bibliotheca Leydeniana.

No. 2710, ff. 276, 2 coll., ll. 15; Nasta'līk; size, 9¼ in. by 5⅞ in.

1717

La'l u Gauhar (لعل و گوهر).

The love-story of La'l and Gauhar (ruby and pearl), a mathnawî based upon older sources and completed A.H. 1192 (A.D. 1778), by Ḥasan 'Alî 'Izzat, who was commissioned to write this poem by Nawwâb Fatḥ 'Alîkhân Bahâdur, better known as Tipû Sulṭân (who succeeded his father Ḥaidar 'Alîkhân in the government of Maisûr, A.H. 1197=A.D. 1782).

Beginning, on fol. 8ᵇ:

الهی ده زمین لطف و رافت
بگلزاری (read بگلزار) کلامم بوی الفت

It concludes on fol. 69ᵃ; the date appears in the last verse but two:

ز هجرت یکهزار وصد و هشتاد
که بود اثنا عشر بالای تعداد

A version of the same story and with the same title (قصّهٔ لعل و گوهر) in Dakhnî verses is preserved in No. 2495, ff. 83ᵃ–97ᵇ of the India Office Library.

On ff. 1–5ᵃ there are written by another hand some mystical tracts, beginning: بدانکه این رسالهٔ دم از خواصّ الحیات نوشته می شود آفتاب و ماهتاب هر چه تأثیر الخ.

Ff. 6 and 7 are left blank. At the end there are some more blank leaves, but on the last two leaves the first twenty-nine verses of the mathnawî are repeated.

No. 464, ff. 69, 2 centre-columns, each ll. 9, and a margin-column, ll. 16; Nasta'līk; size, 8¾ in. by 6⅞ in.

1718

Dîwân-i-Wafâ (دیوان وفا).

Lyrical poems of Mirzâ Sharaf-aldîn 'Alî alḥusainî of Kumm, with the takhallus Wafâ (see fol. 2ᵇ, last line, and fol. 3ᵃ, first line), who was, according to the Makhzan-alghara'ib, No. 3011 (Bodleian Cat., col. 393), a descendant of Mirzâ Muḥammad Hâshim Ḥusainî Kummî from father's side, and of Maulânâ 'Abd-alrazzâk Fayyâḍ from mother's side. According to Hairat's مقالات الشعرا (A. Sprenger, Catal., p. 160), he was originally in the service of Nâdirshâh, but went in A.H. 1162 (A.D. 1749) to India and lived at Dihlî in Wâlih's house. The Makhzan-alghara'ib, on the other hand, asserts that he reached Dihlî still in Muḥammad-shâh's reign, and the Âtashkada, No. 842 (Bodleian Cat., col. 292), says, he remained about thirty years in India and returned to Persia in A.H. 1183 (A.D. 1769, 1770); if the latter remark is correct, he must have gone to Dihlî about A.H. 1152, 1153 (A.D. 1739, 1740). According to the same Âtashkada he made, after his return to Persia, the pilgrimage to Makkah, and died A.H. 1194 (A.D. 1780). Another copy of his dîwân is described in A. Sprenger, Catal., p. 584.

This copy contains:

A preface in prose, on fol. 1ᵇ, beginning: بهترین حمدی که عندلیبان شیرین زبان گلشن نظم در گلزار معانی الخ.

Ḳaṣîdas, in honour of the prophet, 'Alî, and the Imâms, some also in praise of 'Alî Ḳulîkhân Bahâdur, i.e. Wâlih, the poet (see above and No. 1708), beginning, on fol. 8ᵇ: مبادا همچو من بیجا کسی از خان ومان خیزد الخ.

Ghazals, in alphabetical order, on fol. 36ᵃ, beginning:

الهی خون بجوش آوردمی تیغ زبانم را
درنگین جلوه‌گی دست و گریبان کن بیانم را

Rubâ'îs, with some tarji'ât at the end, on fol. 96ᵇ, beginning:

مائیم که خون دیده آرایش ماست الخ

Incomplete at the end; the mathnawî لؤلؤ منظوم, found in Sprenger's copy, is wanting here.

No. 954, ff. 114, 2 coll., each ll. 9, Nasta'lîk, size, 7½ in. by 5¹ in.

1719

Tîpûnâma (تیپونامه).

A mathnawî, composed in honour of the warlike exploits of Tîpû Sulṭân (see No. 1717 above), by Ghulâm Ḥasan, who (according to Garcin de Tassy, Histoire de la Littér. Hindouie etc., i. p 543) is identical with Hasan 'Alîkhân of Kirmân. He wrote this poem at Tîpû's request, and finished it the 25th of Ramaḍân, A H. 1198 (A. D. 1784, Aug 12), see the last lines at the end It is divided into forty-nine chapters, called داستان. The above title appears here on fol 118ᵃ, l 3, fol 119ᵇ, l 2, fol 120ᵇ, l 3 ab infra, and fol. 206ᵃ, l 4 ab infra که تیپو نامه اشت اس نام مشهور. The heading of the forty ninth or last dâstân gives the title as شه نامه نام تیپو سلطان (the same in No. 1721 below), on fol 119ᵃ, l 2 ab infra appears as designation: فتح نامهٔ نامدار ناسم پادشاه سلطان تیپو بهادر. The mathnawî is commonly styled فتح نامهٔ تیپو سلطان. Beginning.

نکوم حمد رب العالمین است
صبا بخشنده ایمان ما و طین است

Dated the 14th of Dhû-alka'dah, A H 1221 (A D 1807, Jan. 23) A similar, but less extensive mathnawî in Rekhta verses, celebrating the exploits of Tîpû Sulṭân and composed by the same Ghulâm Hasan in twenty-three dâstân, is preserved in No 2499 of the India Office Collection. Garcin de Tassy, loc cit., seems only to have known this Hindûstânî version, but not the longer and more important Persian one

No 3057, ff. 113–206, 2 coll, each ll 15, large Nasta'lîk, size, 8⅝ in. by 5½ in

1720

Another copy of the same.

The title تیپو نامه appears here on fol. 7ᵃ, l 7, fol. 8ᵃ, l. 10, fol. 9ᵇ, lin. penult., etc. Beginning as in the preceding copy. No date. Bibliotheca Leydeniana.

No. 2509, ff. 108, 2 coll., each ll. 13; Nasta'lîk; size, 8⅝ in by 5⅝ in.

1721

The same.

Beginning as usual. No date. The copyist was Mirzâ Muḥammad Isma'îl. Bibliotheca Leydeniana.

No. 2551, ff. 97, 2 coll., each ll. 13–14; Nasta'lîk; size, 9⅝ in. by 6⅝ in.

1722

Dîwân-i-Âzâd (دیوان آزاد).

Lyrical poems by Mîr Ghulâm 'Alî Ḥusainî Wâsiṭî Balgrâmî, with the takhallus Âzâd, who has been mentioned already as the first editor of the مآثر الامرا and as author of the روضة الاولیا, the مآثر الکرام, the سرو آزاد, and the خزانهٔ عامره (see above, Nos. 622 sq., 655, and 682–690); he died towards the end of A. H. 1200 (A. D. 1786, September).

Contents:

Ghazals, in alphabetical order, on fol. 1ᵇ, beginning:

بر آر از مدّ بسم الله تیغ خوشمقالی را
مسخّر کن سواد اعظم نازک خیالی را

A few rubâ'îs and ta'rîkhât, on fol. 94ᵇ sq.

No date. This copy is probably Âzâd's autograph, but another hand has supplied a few pages and also a great number of additional ghazals on the margin. Another copy of this dîwân in A. Sprenger, Catal., p 364. A detailed biography with a full list of Âzâd's Persian works is noticed in Rieu iii. p. 978ᵃ (the غزلان الهند, mentioned there, is preserved in a copy of the Berlin Library, see W. Pertsch, Berlin Cat., p. 1001; it was composed A. H. 1177 (A. D. 1763, 1764).

No 1738, ff. 97, 2 coll., each ll. 15; Nasta'lîk; illuminated frontispiece, size, 8¼ in. by 4⅝ in.

Poets who died between A. H. 1200 *and* 1300.

1723

Dîwan-i-Minnat (دیوان منّت).

The minor poems of Mîr Ḳamar-aldîn, with the takhallus Minnat, who was born at Dihlî about A. H. 1159 (A. D. 1746), went to Lucknow A. H. 1191 (A. D. 1777), was taken by Mr. Richard Johnson to Calcutta and introduced to the Governor-General Warren Hastings, who bestowed upon him the title of a 'king of poets,' and died A. H 1207 (or according to others 1208 = A. D 1792–1794), comp. A. Sprenger, Catal., pp 171, 258, 259, and 498.

Contents.

Kasîdas, on fol. 1ᵇ, beginning:

زهی بسویتو هرکس نفسر تو محتاج
گدای کویتو فارغ زننگ افسر و تاج

A mathnawî, on fol. 65ᵃ, beginning:

حمّدًا صانع صورتگر معنی پرداز
که چنین ریخت سراپای تو در قالب ناز

Ghazals (with some mukhammasât and ḳit'as at the end), on fol. 78ᵇ, arranged in alphabetical order, beginning: باب زر سزد تحریر بسم الله عنوانها الخ

The initial poem of Sprenger's copy is missing here. No date. The copyist was Mîr Wilâyat.

No. 54, ff. 190, 2 coll., each ll. 15; Shikasta âmiz, written on brown paper, except the last twenty-one leaves; excellent frontispieces on ff. 1ᵇ and 78ᵇ; ff. 1ᵇ, 2ᵃ, 78ᵇ, and 79ᵃ luxuriously illuminated with beautiful pictures on the margin in gold and other colours; all the pages and columns framed with gilt stripes; ff. 63ᵇ, 64, 77, and 78ᵃ are left blank; size, 9⅝ in. by 5⅝ in.

1724

Kiṣṣa-i-Hîr u Rânjhâ (قصّهٔ هیر و رانجها).

The story of two Panjabî lovers, Hîr and Rânjhâ (or Rânjhan), a romantic mathnawî by the same Minnat, composed A.H. 1195 (A.D. 1781), see the chronogram: قصّهٔ عشق هیر و رانجهن, and dedicated to Mr. R. Johnson.

Beginning:

خداوندا طلسم راز بگشای ـ بمن سرّ نیاز وناز بنمای

The oldest poetical version of this tale (the original of which was composed in Hindî by Damodar) in Persian is by Âfarîn (who died at Lâhûr A.H. 1154=A.D. 1741), written about A.H. 1143 (A.D. 1730, 1731), and sometimes styled ناز و نیاز, see Rieu ii. p. 710; A. Sprenger, Catal., p. 317. A Hindûstânî adaptation of the same by Maḳbûl has been translated by Garcin de Tassy, Revue de l'Orient, 1857. Another Persian version, in prose and verse, was made A.H. 1157 (A.D. 1744), by Mansârâm Munshî, see Rieu ii. p. 770b.

No. 1318, ff. 27-65, ll. 15; large and clear Nasta'lîk; size, 9⅝ in. by 5⅝ in.

1725

Mathnawî-i-Kajkulâh (مثنوی کج کلاه).

The *second* volume (دفتر دویم) of a mystical mathnawî in imitation of Jalâl-aldîn's famous mathnawî, containing stories of a theosophical and Ṣûfic tendency, by Ânandghana (آنندگهن, 'cloud of happiness,'=ابر سرور, see fol. 56a, l. 12), with the takhallus Khwush (خوش, see ib., l. 11), who completed this second volume in the month of Ṣafar, A.H. 1209 (A.D. 1794, September). The mathnawî bears the title of Kajkulâh or Kajkulah, 'the fop who wears his cap awry' (a designation often given to the mystic 'lover of God,' the advanced Ṣûfî), see ff. 30a, l. 9; 43b, l. 12; 49b, l. 11; 56a, ll. 5, 16, and 18, etc.; and was to contain seven volumes, see fol. 56a, l. 9; the forthcoming third volume is announced in the last bait of this copy.

This copy contains the following stories:

1. قصّهٔ حضرت ضیاء الحق و فرّخ شاه, disputation between Ḍiyâ-alḥaḳḳ and Farrukhshâh, on fol. 1b, beginning:

بشنو از طوطی حکایت میکند
شکر گوید نه شکایت میکند

2. حکایت سکندر بادشاه ذو القرنین, the story of Alexander Dhû-alḳarnain, and the four advices he gave to his sons and wazîrs in his last hour, on fol. 27a, beginning:

ای عزیزان این حکایت بشنوید
این نصیحت را بگوش جان دهید

3. حکایت نانك شاهٔ درویش و بادشاه, the story of the darwish Nânakshâh and the Pâdishâh, on fol. 30a, beginning:

بشنوید ای دوستان قصّه عجیب
این سوانح نیك مرد پر غریب

4. حکایت آن دهقان که ارادهٔ کُشتن دیگری کرده بجای آن پسر خود را کُشت, story of the Dihḳân, who wanted to kill another one and instead of that killed his own son, on fol. 33b, beginning: بشنوید ای دوستان قصّه غریب الخ.

5. قصّهٔ پیر مصری و حضرت موسی, the story of the old Egyptian and Moses, on fol. 35a, beginning: بشنوید ای دوستان این داستان الخ.

6. حکایت دارا شکوه بی اندوه وشاه لال درویش حقّ کیش, the story of prince Dârâ Shukûh and the darwish Shâh Lâl, to whom the former puts three questions, on fol. 42b, beginning:

این حکایت پادشه هندوستان.
گوش داده بشنوید این داهتان
بود یك شه نام آن دارا شکوه
در تحمّل بردباری هم چو کوه

Prose-treatises, containing a debate of prince Dârâ Shukûh with Bâbâ Lal (لعل), on questions of Hindû theosophy, are described in Bodleian Cat., col. 758, No 14; Rieu ii. p. 841b (where the Hindû sage is called Lâldâs, لعلداس), and iii. p. 1034a (where he is called, as here, Bâbâ Lâl); similar disputations of the prince are noticed in W. Pertsch, Berlin Cat p. 45, No. 50 (where the Shaikh Muhibb-allah Allâhâbâdî is interviewed), and p. 1028, No. 2.

7. حکایت حضرت موسی (عیسی afterwards) واعرابی the story of Moses (or rather of Jesus, as he is called in all the following headings) and the Bedouin and his wife, on fol. 43b, beginning: بشنوید ای دوستان در گوش جان. At the end the story is called قصّهٔ مرد اعرابی و زن بدکار او.

8 حکایت سلیمان پیر و سلیمان پیغمبر, the story of old Solomon (the wood-merchant, هیزم فروش, as he is called) and Solomon the prophet (king Solomon) on fol. 49b, beginning:

بشنوید ای دوستان این داستان
بهر حق جویان و مردم راستان

A certain laxity in the metrical treatment, omission of Idâfas, etc., is conspicuous throughout the poem. This copy was transcribed by Bholanâth in the very year of composition, A.H. 1209, and finished the 16th of Rabî'-alawwal (A.D. 1794, Oct. 11). A large picture on fol. 1b.

No. 2914, ff 56, 4 coll, each ll. 23; Nasta'lîk; size, 12½ in by 9½ in.

1726

Bakhtyârnâma (بختیارنامه)

A very modern adaptation of the famous Bakhtyârnâma, see No. 859, 2 above, and Bodleian Cat., No. 475, 3 (col. 436), in Persian verse, made A.H. 1210 (see fol. 142a, l. 2)=A.D 1795, 1796, by Kadkhuda Marzubân (see the last verse but one of the poem).

Beginning:

بنام خداوند ربّ جلیل ـ که آتش گلستان کند بر خلیل

Copied in the same year (undoubtedly the author's own copy), in the month Sha'bân, see the colophon on fol. 142a.

Ff. 143a–154a contain another Persian poem, by the same poet, and composed as well as copied in the same year 1210, styled: قصّهٔ خواجه سعد و خواجه مسعود بازرگان و حکایت عوض الخیر و حکایت سگ و عفریت. Beginning:

ابتدا می کنم بنام خدا
آن خدائی که هست بی همتا

Bibliotheca Leydeniana.

No. 2668, ff. 154, 2 coll., each ll. 18–20, Nasta'lîk, size, 12⅝ in. by 7¾ in.

1727

Dîwân-i-Âftâb (دیوان آفتاب).

The lyrical poems of the emperor Shâh 'Âlam (reigned A.H. 1173–1221=A.D. 1759–1806), with the takhallus Âftâb, see Bodleian Cat., No. 1195; Rieu, ii. p. 720, A. Sprenger, Catal., p. 318, J. Aumer, p. 40, etc. He is also known as a Hindûstânî poet, see Garcin de Tassy, Histoire de la Littér. Hindoue etc., i. p. 137, and A. Sprenger, Catal., p. 597, where besides his Rekhta dîwân a Rekhta mathnawî from his pen is also noticed, entitled مظلوم اقدس and containing the story of the king of China, Muzaffarshâh.

This dîwân contains only ghazals in alphabetical order, beginning (as in the usual copies of Âftâb's poems):

الهی از کرم چون بادشاهی دادهٔ مارا
مطیع حکم ما از لطف کن اقلیم دلهارا

No date. Quite modern copy.

No. 210, ff. 69, 2 coll., each ll. 13, very distinct Nasta'lîk, size, 9 in. by 6½ in.

1728

Rahîmâ (رحیما).

A poem on ethical and religious questions, in the form of a series of mukhammasât, a vademecum of practical wisdom, by Muhibb-alhakk, who completed it on the عید الفطر or festival of the breaking of the fast, i.e. the 1st of Shawwâl, A.H. 1233 (A.D. 1818, Aug. 4), see fol. 22b, last mukhammas (styled تأریخ کتاب و اسم مؤلّف).

Beginning:

بحمد الهی زبان کن روان — رحیم است دستار روزی رسان

Dated, on fol. 23a, the 20th of Safar, A.H. 1240 (A.D. 1824, Oct. 14). On fol. 23b there is added by the same Muhibb-alhakk a kasîdah in honour of Mr. Jenkins (مستر جنکنس), in which, apart from the chief rhyme, running through the whole poem, inside each bait a special and always varying rhyme is found in three repetitions, viz. in the middle of the first hemistich, at the end of the first hemistich, and in the middle of the second hemistich. Beginning:

مظهر لطف خدا — مصدر جود و سخا
مخزن مهر وفا — معدن علم و حیا
ساعد تو با ظفر — سکّهٔ تو بر سیم وزر
سرو قدس خوب تر — سایهٔ چو ظلّ هما

No. 2844, ff. 23, ll. 15 (5 mukhammasât) in a page; Nasta'lîk; size, 14 in. by 10¾ in.

1729

Kulliyyât-i-Shâ'ik (کلّیات شائق).

Complete poetical works of Mîr Ghulâm Husain, with the takhallus Shâ'ik, the son of Sayyid Fath 'Alî alradawî aljâlisî, who flourished under Ghâzî-aldîn Haidar, the eldest son of Nawwâb Sa'âdat 'Alîkhân of Oudh (Ghâzî-aldîn Haidar succeeded his father as ruler of Oudh A.H. 1229=A.D. 1814, and died A.H. 1243=A.D. 1827, after a reign of thirteen years); another copy of these poems, styled دیوان شائق, is described in A. Sprenger, Catal., p. 569.

Contents:

Kasîdas, on fol. 1a, beginning:

نور بخش مهر وماه ولؤلؤ لالاستی
جلوه ساز گلشن و هم لعل و هم حاراستی

They are chiefly in praise of God, Muhammad, and the Imâms.

A mathnawî, containing stories based on legends and traditions of the prophet and Imâms, on fol. 17b, beginning:

بنام خداوند دیّان دین — ضیا بخش دلها ده نور نفس

Ghazals, in alphabetical order, on fol. 35b, beginning:

بدرد عشق تو دارم چو دین ودنیی را
بریده ام زدل خویشتن تمنّی را

Rubâ'is, on fol. 99a, the first two *not* in the usual rubâ'î-metre; beginning of the initial quatrain: درد پنهان چو بدل داشتم از دلبر خویش الخ.

Beginning of the first rubâ'î in the usual metre (the third of the series): این سوزش عشقت بجگر داشتیست الخ.

Kit'as and chronograms, on fol. 103a, beginning:

تنگ روزی چو شد و تلخی کش
یکی از اهل عرب پشت دو تا

The ta'rîkh on Mirzâ Jân Tapish's death, quoted in Sprenger, is found here on fol. 107a: حالا یکسوف آمد سخن اردو (read ماه) ماهی A.H. 1220 (A.D. 1805, 1806).

Tapish of Dihlî was a well-known Rekhta poet who composed, among other works, a یوسف و زلیخا in Hindûstânî, see A. Sprenger, Catal., p. 297.

The last ta'rîkh is on the death of Sayyid Hasan-bakhsh, which took place the 10th of Muharram, A.H. 1236 (A.D. 1820, Oct. 18). The collection winds up with a poetical prayer (فاتحة سیّد الشهدا) for Husain, the martyr of Karbalâ.

No. 2944, ff. 113, 2 coll., each ll. 12; large Nasta'lîk; size, 10 in. by 7 in.

1730

Dîwân-i-Khâḳân (ديوان خاقان).

The poems of Fath 'Alî Shâh of Persia (reigned A.H. 1212–1250=A.D. 1797–1834), who used Khâḳân as his takhallus; compare Bodleian Cat., No. 1201; Rieu ii. p. 721; J. Aumer, p. 41; Rosen, Persian MSS., p. 269; Cat. des MSS. et Xylographes, p. 403, etc. This most magnificent copy, gorgeously illuminated throughout, received its final redaction A.H. 1227 (A.D. 1812), in the presence of the royal author himself, in Ṭahrân, see the following Persian note on fol. 1a:

این دیوان همیون موسوم به دیوان خاقان در سنهٔ ۱۲۲۷ عیسوی مطابق سنهٔ ۱۲۲۷ هجری در حضور مصنّف شاهنشاه جهان پناه فتحعلی شاه قاجار در دار الخلافهٔ طهران تصحیح یافت.

Contents:

Dîbâća, on fol. 1b, beginning: ناظم العوالم بديع المناظم احتبس هواءً واحترس عماءً الخ.

This introduction, as well as the shorter prefaces, prefixed to the various portions of the dîwân, and the khâtimah were written by the minister and court-poet of Fath 'Alî Shâh, Mirzâ 'Abd-alwahhâb, with the takhallus Nashâṭ, whose odes are preserved in the Bodleian Library, see Bodleian Cat., No. 1200, and in the British Museum, see Rieu ii. p. 722. A note at the end of this MS. also confirms Nashâṭ's authorship of these prose-portions.

Ḳaṣîdas, on fol. 7a, beginning:

چشمت زسحر جادوی باطل نشان دهد
زلفت نشان زسنبل داغ جنان دهد

Preface to the ghazals, on fol. 14b, beginning مطلع هر کلام براعت نظام نام ناظمی سزد که ابیات موزون روح فلکی را الخ.

Ghazals, in alphabetical order, on fol. 16a, beginning: از مهر روی گلرخان در سینه دارم خارها الخ.

Tarkibbands with a dîbâća in three lines, on fol. 85b.

Fards, ḳit'as, and other minor poems, again with four introductory lines in prose, on fol. 88b.

Rubâ'îs (with two lines as introduction), on fol. 95b.

Marâthî or elegies (likewise prefaced by two lines in prose), on fol. 97b.

Short mathnawîs (with three lines in prose), on fol. 100b; among them a ساقی نامه, on fol. 102a, beginning:

چمن تازه شد باز چون روی یار
بده ساقی آن بادهٔ خوشگوار

Khâtimah, on fol. 107b. This copy was received from Comm. Corresp., 28th March, 1816.

No. 2148, ff. 110, 2 coll., each ll. 12; Nasta'lîḳ; most artistically executed frontispieces in rich colours on ff. 1b, 14b, and 16a; ff. 1b, 2a, and 14b–16a splendidly embellished; minor illuminations throughout at the beginning of each single poem, of the same high and refined style of art; magnificent Eastern binding of exquisite taste; size, 9¼ in. by 5½ in.

1731

Gham u 'Ishrat (غم و عشرت).

A mathnawî by Amîr Čand of Amritsur (the author's name is given in an English note by Mr. Ch. Raikes attached to the fly-leaf, see below), lamenting the death of Mahârâjah Ranjît Singh, the Sikh ruler of the Panjâb, the 27th of June, 1839, and rejoicing in the accession of his son, Kharaj-Singh, together with a eulogium on prince Nûnihâl Singh, Kharaj Singh's son, see ff. 5a, 7a, and 8b. The title of the poem appears on fol. 9a, l. 3: مسمّی باسم غم وعشرتست.

It must have been composed soon after Ranjît Singh's death, in 1839 or 1840 (A.H. 1255, 1256), as both Kharaj Singh and Nûnihâl Singh died in November of that year.

Beginning:

سالم ز گردون ضحّاک کار — که جم عشرتانرا بر آرد دمار

According to the note, mentioned above, by Mr. Ch. Raikes, Commissioner and Superintendent of Lâhûr, this MS. was sent 'to the Imperial Exhibition at Paris for works of art and industry, by the Punjab Committee at Lahore.' The MS. was received from Dr. Royle, July, 1856.

No. 3518, ff. 10, 2 coll., each ll. 13, large Nasta'lîḳ, size, 9¾ in. by 6½ in.

1732

Dîwân-i-Shauḳ (ديوان شوق).

The lyrical poems of Allâhjûyâ (الله جويا), with the takhallus of Shauḳ, who died, according to the prose-preface (fol. 2b, ll. 1–3), A.H. 1263, 13th of Dhû-alḥijjah (A.D. 1847, Nov. 22), near Gujarât.

Contents:

Prose-preface, on fol. 1b, a eulogium of the poet by his son, beginning:

طرفه نبود گر فدا آید پسند اهل ذوق
زانکه طبعش ساخت با دیباچهٔ دیوان شوق

(or according to a various reading on the margin in the second hemistich: کز دلش زد سر برون الخ).

Ḳaṣîdas, ghazals, rubâ'îs mixed, in alphabetical order, beginning, on fol. 5b:

الا یا ایّها الطّالب اقم فی العشق و اکملها
که گر همّت بود آسان نماید جمله مشکلها

Short mathnawîs at the end (ff. 65b, last line–79b, last line). Copied by Ghulâm Muḥammad, A.H. 1270, (A.D. 1854). The copy was sent to the Imperial Exhibition at Paris for works of art and industry, by the Punjab Committee at Lahore. It was received into the library from Dr. Royle, July, 1856. The dîwân of an elder poet, with the takhallus Shauḳ, is noticed in Bodleian Cat., No. 1183.

No. 3232, ff. 80, 2 coll., each ll. 13; Nasta'lîḳ; size, 10½ in. by 5¾ in.

1733

Majmû'a-i-taṣnifât-i-Âkhund Sayyid Saif-aldîn Kashmîrî (مجموعهٔ تصنیفات آخوند سیّد سیف الدّین کشمیری).

The complete poetical and prose works of a modern Kashmîrian poet, Mîr Saif-aldîn Âkhund, with the takhalluṣ Saif (fol. 11a, l. 2), who lived at the time of writing this collection (i. e. A. H. 1270 = A. D. 1854, see ff. 10b, 78a, etc.), in Lûdiyâna (لودیانه), in the province of Dihlî, one of the principal stations of the British territory on the north-western frontier. The poems are partly in Persian, partly in the modern Kashmîrian dialect, considerably mixed with Persian.

Contents:

1. قطعات سلامیّه یا صنائع و رموز حروف سلام on fol. 1b, a number of twenty-three highly artificial Persian kiṭ'as setting forth the hidden meaning and the secret qualities of the letters in the words سلام (kiṭ'as 1–19), تحیّة (kiṭ'as 20 and 21), دعا (kiṭ'ah 22), and الهی (kiṭ'ah 23), with a detailed commentary on the margin and numerous interlinear paraphrases and glosses. It is concluded by a short epilogue in prose (on fol. 11a), in which the author states that he composed the first eleven kiṭ'as during a severe fever, and the last twelve as a token of gratitude for his recovery. Beginning of the first kiṭ'ah:

سلام یافته انوار نسم ارسنش
جواص اللهش ار لام در زده اعلام

Written by the author himself in the month Shawwal, A. H. 1270 (July, 1854), see fol. 10b.

2. شرح مطوم چیستان مُغْلَق, on fol. 12b, a Persian poetical commentary on an intricate riddle, beginning:

حمد حق را که بی همال بود — لطف او حلّ هر شکال بود

It is in form of a lengthy kasîdah with the radîf بود, just as the baits of the riddle (چیستان) itself, which begins, on fol. 13a (distinguished by red ink):

چیست آن جانور که هیأت او
گاه بدر و گهی هلال بود

The riddle is in form of a kiṭ'ah; the metre is the same in both, viz. خفیف. A Persian prose-commentary on the margin and interlinear paraphrases as in the first part.

3. نظم و نثر عسر منقوط که برای شاه جمجاه شجاع الملک شاه مرحوم ساخته شده بود, on fol. 17b, most artificial Persian pieces in prose and poetry, in *two distinct sections*, the *first* of which (on ff. 17b–25a) is headed in the index (on the fly-leaves) thus: عبارات منثور و منظوم در صنعت تجرید یعنی بی نقطه زبان عربی و فارسی معه دو بیت در صنعت منقوط التّمام یعنی تمام نقطه دار, i.e. all the letters employed are مجرّد (stripped), that is to say, have *no* diacritical points whatever, except the last two baits (on fol. 25a), in which only letters *with* diacritical points are used; the *second* section (ff. 25a–29b) is headed in the index: قصیده مشتمل بر صنائع نادره یعنی تجرید و توصیل یعنی اوّلاً جملهٔ حروف متفرّقه بعد از آن دو دو دو بهم پیوسته پس سه سه تا ده ده تا موصّل التّمام یعنی تمام نسخ متّصل, i. e. the whole section consists of one lengthy kasîdah with numerous subdivisions, each of which exhibits a special kind of تجرید and توصیل, that is to say, some of the first contain only words with *unconnected* letters (حروف متفرّقه), partly *with*, partly *without* diacritical points; the following divisions give then gradually words with two, three, and more connected letters up to ten, and the last piece (on fol. 29b) contains exclusively connected letters, so that each hemistich appears as *one unseparated word*, having a strong resemblance to long Sanskrit composita. The whole part was composed for Shujâ'-almulk, king of Afghânistân, who died A. H. 1258 (A. D. 1842), see Rieu iii. p. 905b. Beginning of the first prose-piece, on fol. 17b: الحمد لله الواحد الاحد الملك الودود الصّمد لا مَلك الّا له ولا اله الّا هو الخ. Commentary on the margin and interlinear paraphrases.

4. قصائد و غزلها, kasîdas and ghazals of the most subtle description, in Persian, on fol. 30b. The first is addressed to the same Shujâ'-almulk, and begins:

حمد حداست مطلع دیوان اختراع
نعت نسست مقصد انشا و ابتداع

Commentary and paraphrases as before.

5. ابیاتیکه بطریق رقعات و تهنیت نامجات بزرگان و عزیزان نوشته, on fol. 46a, poetical epistles, congratulations, etc., composed for certain festive occasions in the form of kiṭ'as; the first is headed در تهنیت عید برای بزرگی, and begins:

این عید سعید خوش مواعید.
بر تخت مبارک مبارک

Occasional explanations and glosses.

6. قصّهٔ وامق وعذرا بزبان کشمیری که با فارسی مختلط است, on fol. 55b, a mathnawî, 'Wâmik and 'Adhrâ,' in the modern Kashmîrian dialect, which is considerably mixed with Persian. Saif-aldîn composed it, according to the colophon (on fol. 78a), in his youth, when still living in Kashmîr, and completed this transcript in Lûdiyâna the 11th of Dhû-alhijjah, A. H. 1270 (A. D. 1854, Sept. 4). He says, with the common conceit of all Eastern poets, that this mathnawî is the finest poem ever written in the idiom of Kashmîr. Beginning:

خداوندا بکن شیدای عشقم
بگریان وامق عذرای عشقم

7. قواعد زبان کشمیری, on fol. 79b, grammatical tables, paradigms, and glossary of the modern Kashmîrian dialect, beginning: حمد بحمدهٔ نز خدای سخن بر زبان آفرین را که السنهٔ مختلفه ولغات گونا گون آدمیان را دلیلی الخ.

An index of the whole collection on the fly-leaves. The copy was received from Dr. Royle, July, 1856.

Saif-âldîn states himself at the end of the work in Kashmirian, that he wrote it at the request of the Deputy Commissioner.

No. 3226, ff. 93, ll. 12–13, the first ten leaves in diagonal lines; large Nasta'lîk; size, 10⅞ in. by 6 in.

Poets whose lifetime cannot be fixed, and anonymous poems. (Nos. 1734–1738.)

1734

Ghazaliyyât-i-Nasîm (غزلیّات نسیم).

Ghazals, by a poet with the takhallus Nasîm, who cannot be identified. The following poets with this takhallus are mentioned in the various tadhkiras:

1. Maulânâ Nasîm of Astarâbâd (Haft Iklîm, No. 1182; Makhzan-alghara'ib, No. 2773, Bodleian Cat., col. 386; W. Pertsch, Berlin Cat., p. 662, No. 130), he must have lived about A. H. 1000 (A. D. 1592)
2. Sayyid Ghulâm-i-Nabî, a descendant of Sayyid Muhyî-aldîn 'Abd-alkâdir Jîlânî (Makhzan-alghara'ib, No. 2919, Bodleian Cat., col. 390; W. Pertsch, Berlin Cat., p. 662, No. 132).
3. Bâwâkbeg (W. Pertsch, Berlin Cat., p. 662, No. 131).
4. Sayyid Nasîm of Shîrâz (ib., p. 662, No 133).
5. Nasîm-i-Rammâl (ib., p. 662, No. 134).
6. Mirzâ Ahmad Nasîm (ib., p. 672, No. 98).
7. Mirzâ Ghulâm 'Alî of Amrohah (A. Sprenger, Catal., p. 160, l. 9), lived before A. H. 1174 (A. D 1760, 1761).

At the end of the ghazals, on fol. 89b, a kasîdah in honour of the late poet Jâmî (قصیده در مدح حضرت مخدومی جامی علیه الرّحمة), and some mathnawî-baits on fol. 92b. On ff. 93b and 94a short fragments of two prose-treatises are found, the first of which, styled نصائح الملوك, 'advices to kings,' is divided into forty bâbs, each of which contains four good advices, and is identical with the رسالهٔ تحفة الملوك در نصیحت بند و بست ملك, described in the Bodleian Cat., col. 765, No. 45. Beginning: الحمد لله ربّ العالمین . . . . امّا بعد این رساله ایست که حکما از کتب قدما اختصار کرده اند الخ.

A lacuna between ff. 93 and 94.

No. 95, ff. 79–94, 2 coll., each ll. 15; quite illegible Shikasta; size, 8¼ in. by 4¾ in.

1735

Dîwân-i-Nabî (دیوان نبی).

The lyrical poems of a poet with the takhallus Nabî, who is not mentioned anywhere. They exclusively consist of ghazals, and very short ones too, so that any historical date or biographical intimation is quite out of question. The copy is defective at the beginning, opening in the middle of a ghazal rhyming in ا. The arrangement throughout is strictly alphabetical.

No date whatever. According to the Arabic paging there are missing twenty-four leaves altogether in the beginning.

No. 1472, ff 404, 2 coll., each ll 11; very uncouth and often almost unintelligible Nasta'lîk, mixed with Shikasta; many small damages; size, 7½ in. by 4⅞ in.

1736

Dîwân-i-Fâ'ih (دیوان فائح).

The dîwân of a Persian poet with the takhallus Fâ'ih, who is not mentioned in any tadhkirah. It consists merely of ghazals, in alphabetical order, and is incomplete at the end, breaking off in the midst of the letter ن. Beginning: الهی زاتش دل آب ده تیغ زدانم را الخ

Many pages are severely injured; a great number of baits besides are crossed out. Some additional ghazals are found on the margin of the first eight leaves.

The last bait, which occurs here on fol. 175b, runs thus

تصویر ترا حواسب کند نقش مصوّر
شد نار وجود تو رنازك بدی رنگ

The proper order of ff. 40–47 is: 40, 45, 46 41–44, 47

No 282, ff. 175, 2 coll, each ll. 11, Nasta'lîk, size, 8¼ in by 4¾ in.

1737

Mustafâ-nâma (مصطفی نامه).

A very long and curious mathnawî, a rhymed Muhammadan history from Muhammad down to the first Sultâns of the Ghaznawide and Saljûk dynasties, together with biographies of famous Saints and Shaikhs, by an anonymous author.

Beginning:

بنام خداوند فتح و فلاح
کنم مصطفی نامه را افتتاح

This copy is apparently the first rough sketch of the poet, as not only many blanks are found, but also a great number of unfinished single verses, of which often only the first word is written. Moreover the arrangement of the whole poem is rather confused; in the last part, for instance, after the history of the Khalîfs, the Sâmanide, Ghaznawide, and Saljûk rulers the author gives us a detailed story of Moses It breaks off in the beginning of an incomplete bait, the initial word of which is کنون.

No. 735, ff. 485, 4 coll., each ll. 31; clear Nasta'lîk, the first two pages richly illuminated; size, 14¼ in. by 9 in

1738

Marthiyyahâ-i-Husain (مرثیّه‌های حسین).

A collection of elegies on the martyrdom and death of the Imâm Husain, 'Alî's son, no doubt belonging to

that class of ta'ziyas, usually sung in the first ten days of Muḥarram, by an anonymous compilet. The first elegy begins:

السّلام ای حضرت شاه شهیدان السّلام
السّلام ای مقتدای اهل ایمان السّلام

"The original collection ends on fol 94ᵃ (تمام شد مرثیّه‌های حضرت حسین صلعم الخ), but on ff 96 and 97 some more are added, comp E Polak, Persien, i. p. 341; H. Ethé, Morgenlandische Studien, pp 174–194, Bodleian Cat, No. 1218, Gobineau, Les Religions et les Philosophies dans l'Asie centrale, chap 13 sq; Chodzko, Théatre Persan, 1875 and 1878, Sir Lewis Pelly and A N. Wollaston, The Miracle Play of Hasan and Husain, 2 vols, London, 1879

No 1051, ff, 97, diagonal lines in 4 coll, usually 16 baits in each page, Nasta'lik, size, 7¾ in. by 4⅝ in

Persian Anthologies and Albums of Persian Poetry (Nos. 1739–1757).

1739

Khulâsa-i-Laṭâ'if-alkhayâl (خلاصهٔ لطائف الخيال)

The revised and shorter edition of Muhammad Sâlih's anthology of Persian poets, arranged in form of an alphabetical diwân each specimen being headed by the name of the author (completed A H 1104 = A D 1692 1693, see the chronogram on fol 16ᵇ last line), by Muhammad Nasir with the takhallus Nusrat, who A H 1157 (A. D 1744) added to the original work a preface and two detailed indices, the first containing a list of the real names of the poets, quoted in the anthology, the second a list of their takhalluses, both in alphabetical order A large fragment of Muhammad Sâlih's original work, the لطائف الخيال, is noticed in Bodleian Cat, No 1143, comp also Bland, in the Journal of the Royal Asiatic Society, ix p 168

Beginning of the preface, on fol 1ᵇ ای از تو تلمذ تارك وتاج سخن – گوهر رتو یافت بحر موّاج سخن الخ.

Beginning of the *first* index, on fol 5ᵃ; of the *second*, on fol. 11ᵃ.

Another short introduction, on fol. 15ᵇ.

Beginning of the لطائف الخيال, on fol. 16ᵇ:

حبّذا زیں کتاب فرّخ فال – که بود گلستان اهل کمال

The whole anthology is divided into thirty-one جزء, copied (according to the notes on the margin) by different persons, as Madinabeg, Faḳîr Muḥammad, etc., but in a tolerably equal handwriting. A large lacuna after fol. 119.

No. 320, ff 237, 4 coll., each ll. 25; careless Nasta'lik, sometimes resembling Shikasta; size, 14⅝ in. by 10¼ in.

1740

Another copy of the preface, indices, and introduction of the same.

Preface, on fol. 1ᵃ, beginning as in the preceding copy The indices begin on fol. 13ᵇ. The copy concludes with the initial baits of the لطائف and the chronogram for A. H. 1104.

No. 2539, ff. 1–63, ll. 13; Nasta'lik; size, 10½ in. by 7⅝ in.

1741

Majmû'a-i-ash'âr (مجموعهٔ اشعار).

A large collection of poetical extracts, consisting of ghazals, selections from mathnawis, ḳasîdas, ḳiṭ'as, rubâ'is, mukhammasât, riddles, etc., incomplete at the end.

Contents:

1. Ghazals, in alphabetical order, on ff. 1ᵇ–188ᵇ, beginning:

این نسخه که گلفروش هر انجمن است
در هر ورقش مایهٔ چندین چمن است

The chief poets, from whose dîwâns extracts are given, are: *Ṣâ'ib* (died A. H. 1088), on ff. 1ᵇ, 7ᵇ, 10ᵇ, 14ᵃ, 20ᵃ, etc.; *Nâṣir 'Alî* (died A. H. 1108), on fol. 3ᵃ; *Himmat* (perhaps Khwâjah Muḥammad Mirzâ Himmat, under Shâh 'Abbâs II), on fol. 6ᵃ; *Sanjar Kâshî* (died A H 1021), and *Fighânî* (died A. H. 922 or 925), on fol 7ᵃ; *Ghanî* (of Kashmir, died A. H. 1079), on ff. 8ᵇ, 19ᵇ, etc; *Shâpûr* (died about A. H. 1020), and *Sâbik* (under 'Âlamgir), on fol 11ᵇ, *Adham* (Ibrâhîm Adham, died A H 1060), on fol 12ᵃ; *Khâliṣ* (died A. H. 1122), on ff 13ᵃ, 15ᵇ, etc.; *Tamannâ*, on fol. 16ᵇ; *Istighnâ*, on fol 17ᵃ, *Jâmî* (died A. H 898), and *Ṭâlib Âmulî* (died A H 1035 or 1036), on fol. 18ᵃ; *Raḍî* (i. e. Raḍî Artimânî, under Shâh 'Abbâs I), on fol 18ᵇ; *Fiṭrat* (died A. H 1106), on ff. 19ᵇ, 20ᵇ, etc; *Jam* (Muḥammad Sharîf Jam of Mashhad, or Mîr 'Abd-alkarîm Jam, both under Jahângîr), on fol. 19ᵇ; *Shaukat* (died A. H. 1107), on fol. 21ᵃ; *Ḥâfiẓ* (died A. H. 791), on fol. 180ᵃ, etc. etc. A large lacuna after fol. 65.

2 Mathnawi-baits (for instance, from *Firdausî*), tarkibbands, mukhammasât, and other specimens of poetry, on ff. 188ᵇ–200ᵃ, beginning:

حکیم این جهان را چو دریا نهاد
بر انگیخت موج اندرو تند باد

3. Riddles (معمّا), on ff. 200ᵇ–204ᵇ, beginning: گر دست دهد نهایت افگندن سر الخ.

4. Another series of ghazals, ḳiṭ'as, mathnawî-baits, etc., in alphabetical order, on ff. 206ᵇ–242ᵃ, concluded by rubâ'is, on ff. 242ᵃ–248ᵃ, beginning:

از دوری او گر نکنم نالهٔ عجب نیست
خاموش کند فرقت گل مرغ چمن را

5. Selections from *Niẓâmî's* Khamsah (see above, No. 972 sq.), on ff. 249ᵇ–298ᵇ, beginning:

ای همه هستی زتو پیدا شده
خاك ضعیف از تو توانا شده

6. Mirât-aljamâl (مرآة الجمال), 'the mirror of beauty,' containing poetical descriptions (تعریفات) of the human

that class of ta'ziyas, usually sung in the first ten days of Muḥarram, by an anonymous compiler. The first elegy begins:

السّلام ای حضرت شاه شهیدان السّلام
السّلام ای مقتدای اهل ایمان السّلام

The original collection ends on fol. 94ᵃ (تمام شد مرثیّه‌های حضرت حسین صلعم الخ), but on ff. 96 and 97 some more are added; comp. E. Polak, Persien, i. p. 341; H. Ethé, Morgenlandische Studien, pp 174–194; Bodleian Cat., No. 1218; Gobineau, Les Religions et les Philosophies dans l'Asie centrale, chap. 13 sq.; Chodzko, Théatre Persan, 1875 and 1878; Sir Lewis Pelly and A N. Wollaston, The Miracle Play of Hasan and Husain, 2 vols., London, 1879.

No 1051, ff, 97, diagonal lines in 4 coll, usually 16 baits in each page; Nasta'lîk, size, 7¾ in. by 4⅞ in

Persian Anthologies and Albums of Persian Poetry (Nos. 1739–1757).

1739

Khulâsa-i-Laṭâ'if-alkhayâl (خلاصهٔ لطائف الخيال).

The revised and shorter edition of Muhammad Sâlih's anthology of Persian poets, arranged in form of an alphabetical diwân, each specimen being headed by the name of the author (completed A H 1104 = A. D 1692. 1693, see the chronogram on fol 16ᵇ last line), by Muhammad Nasir, with the takhallus Nusrat, who A H. 1157 (A. D. 1744) added to the original work a preface and two detailed indices, the first containing a list of the real names of the poets, quoted in the anthology, the second a list of their takhalluses, both in alphabetical order. A large fragment of Muhammad Sâlih's original work, the لطائف الخيال, is noticed in Bodleian Cat., No. 1143, comp. also Bland, in the Journal of the Royal Asiatic Society, ix. p. 168.

Beginning of the preface, on fol. 1ᵇ. ای از تو بلند تارك وتاج سخن — گوهر زتو یافت بحر موّاج سخن الخ

Beginning of the *first* index, on fol. 5ᵃ; of the *second*, on fol. 11ᵃ.

Another short introduction, on fol. 15ᵇ.

Beginning of the لطائف الخيال, on fol. 16ᵇ:

حبّذا زین کتاب فرّخ فال — که بود گلستان اهل کمال

The whole anthology is divided into thirty-one جزء, copied (according to the notes on the margin) by different persons, as Madinabeg, Faḳîr Muḥammad, etc., but in a tolerably equal handwriting. A large lacuna after fol. 119.

No. 320, ff. 237, 4 coll., each ll. 25; careless Nasta'lîk, sometimes resembling Shikasta; size, 14⅝ in. by 10¼ in.

1740

Another copy of the preface, indices, and introduction of the same.

Preface, on fol. 1ᵃ, beginning as in the preceding copy. The indices begin on fol. 13ᵇ. The copy concludes with the initial baits of the لطائف and the chronogram for A. H. 1104.

No. 2539, ff. 1–63, ll. 13; Nasta'lîk; size, 10½ in. by 7⅝ in.

1741

Majmû'a-i-ash'âr (مجموعهٔ اشعار).

A large collection of poetical extracts, consisting of ghazals, selections from mathnawîs, ḳasîdas, ḳiṭ'as, rubâ'îs, mukhammasât, riddles, etc., incomplete at the end.

Contents:

1. Ghazals, in alphabetical order, on ff. 1ᵇ–188ᵇ, beginning:

این نسخه که گلفروش هر انجمن است
در هر ورقش مایهٔ چندین چمن است

The chief poets, from whose diwâns extracts are given, are: *Ṣâ'ib* (died A. H. 1088), on ff. 1ᵇ, 7ᵇ, 10ᵇ, 14ᵃ, 20ᵃ, etc.; *Nâṣir 'Alî* (died A. H. 1108), on fol. 3ᵃ; *Himmat* (perhaps Khwâjah Muḥammad Mirzâ Himmat, under Shâh 'Abbâs II), on fol. 6ᵃ; *Sanjar Kâshî* (died A H 1021), and *Fighânî* (died A. H. 922 or 925), on fol 7ᵃ; *Ghanî* (of Kashmir, died A. H. 1079), on ff. 8ᵇ, 19ᵇ, etc.; *Shâpûr* (died about A. H. 1020), and *Sâbiḳ* (under 'Âlamgîr), on fol. 11ᵇ, *Adham* (Ibrâhîm Adham, died A. H. 1060), on fol. 12ᵃ; *Khâliṣ* (died A. H. 1122), on ff. 13ᵃ, 15ᵇ, etc.; *Tamannâ*, on fol. 16ᵇ; *Istighnâ*, on fol 17ᵃ, *Jâmî* (died A. H. 898), and *Ṭâlib Âmulî* (died A. H 1035 or 1036), on fol. 18ᵃ; *Raḍî* (i. e. Raḍî Artimânî, under Shâh 'Abbâs I), on fol. 18ᵇ; *Fiṭrat* (died A. H 1106), on ff. 19ᵇ, 20ᵇ, etc.; *Jam* (Muḥammad Sharîf Jam of Mashhad, or Mîr 'Abd-alkarîm Jam, both under Jahângîr), on fol. 19ᵇ; *Shaukat* (died A. H. 1107), on fol. 21ᵃ; *Ḥâfiẓ* (died A. H. 791), on fol. 180ᵃ, etc. etc. A large lacuna after fol. 65.

2. Mathnawî-baits (for instance, from *Firdausî*), tarkîbbands, mukhammasât, and other specimens of poetry, on ff. 188ᵇ–200ᵃ, beginning:

حکیم این جهان را چو دریا نهاد
بر انگیخت موج اندرو تند باد

3. Riddles (معمّا), on ff. 200ᵇ–204ᵇ, beginning: گر دست دهد بپایت افگندن سر الخ

4. Another series of ghazals, ḳiṭ'as, mathnawî-baits, etc., in alphabetical order, on ff. 206ᵇ–242ᵃ, concluded by rubâ'îs, on ff. 242ᵃ–248ᵃ, beginning:

از دوری او گر نکنم نالهٔ عجب نیست
خاموش کند فرقت گل مرغ چمن را

5. Selections from *Niẓâmî's* Khamsah (see above, No. 972 sq.), on ff. 249ᵇ–298ᵇ, beginning:

ای همه هستی زتو پیدا شده
خاك ضعیف از تو توانا شده

6. Mirât-aljamâl (مرآة الجمال), 'the mirror of beauty, containing poetical descriptions (تعریفات) of the human

form and its charms (see a similar work by Ṣâ'ib, No. 1618, col. 885 above), on ff. 299b–310b, beginning:

گر من زچشم خلق نهان دارم این بیاض
عیبم مکن که هیچ ندارم درین گناه

7. Some ḳaṣîdas and short mathnawîs, on ff. 311b–323b, beginning: پر شد زعطر خوشدلی از بسکه روزگار الخ. A lacuna after fol. 313.

8. Another series of short mathnawîs, defective at the end, on ff. 324b–327.

No. 38, ff. 327, 2 coll., each ll. 19; Nasta'lîk; size, 10⅞ in by 6¼ in.

1742

Poetical extracts.

A collection of Persian poetry by different poets, the most prominent of whom are: *Ṣâ'ib* (died A. H. 1088), on fol. 1b, beginning: اگر نه مدّ بسم الله بود تاج عنوانها الخ, see No. 1606, 3 above; *Ḳâsim Dîwâna* (still alive A. H. 1136), on fol. 57a; Mirzâ 'Abd-alkâdir *Bîdil* (died A. H. 1133), on ff. 77a and 97a (the first series of specimens is dated A. H. 1174=A. D. 1760, 1761); *Nâṣir 'Alî* (died A. H. 1108), on fol. 108a; *Fitrat* (died A. H. 1106), on fol. 124a; *Shaukat* (died A. H. 1107), on fol. 146a (this part is dated A. H. 1173=A. D. 1759, 1760); *Hilâlî* (died A. H. 939), on fol. 160b; *Kalîm* (died A. H. 1062), on fol. 174a; Shaikh Muhammad 'Alî *Ḥazîn* (died A. H. 1180), on fol. 185a; *Ṣaidî* (Mîr Ṣaidî of Ṭahrân, died A. H. 1069), on fol. 193a, etc. The fly-leaves and a part of the margins are also filled with poetical specimens.

No. 3481, olim 13 J 28, ff. 240, written partly in Nasta'lîk (on ff. 1–56 and 174–181, 2 coll., each ll. 15), partly in Shikasta, size, 9 in. by 5¾ in.

1743

Tuḥfat-i-shu'arâ (تحفهٔ شعرا).

An anthology of Persian poetry, incomplete both at the beginning and end, with lacunas after the first and the second leaf. It contains:

1. Some anonymous ḳaṣîdas, ghazals, and rubâ'îs, on fol. 1a, beginning:

چو صبح از افق باز خندان بر آید
نفیر از خروس سحر خوان بر آید

2. Ghazals and rubâ'îs, by Maulânâ *Waḥshî* (died A. H. 991 or 992), on fol. 7a.

3. Ghazals and rubâ'îs, by *Bâbâ Fighânî* of Shîrâz (died A. H. 922 or 925), on fol. 26b.

4. A tarkîbband and ghazals, by Shaikh *Alî Naḳî* (of Kanharah, died between A. H. 1012 and 1031), on fol. 45b.

5. One rubâ'î, by *Abû-alfaraj Rûnî* (died after A. H. 492, see No. 905 above), and one ghazal, by *Ḥakîm Azraḳî* (of Harât, died A. H. 527), on fol. 52a.

6. One ḳaṣîdah, by *Kamâl Ismâ'îl Iṣfahânî* the خلّاق المعانی (died A. H. 635), on fol. 52b.

7. Ḳaṣîdas and ghazals, by Mirzâ Ḳulî *Maḳîlî* (of Harât, went to India A. H. 979 or 983), on fol. 55a.

8. Ghazals and rubâ'îs, by *Mîr Abd-alghanî* (of Hamadân, about A. H. 1000), on fol. 59a.

9. Poems, by *Mas'ûd of Iṣfahân* (son of Âḳâ Zamân Zarkash, lived in great distress at the time of Nasrâbâdî, A. H. 1083–1092), on fol. 60b.

10. Ghazals, by *Shifâ'î* (died A. H. 1037), on fol. 62b.

11. Ghazals, by Khwâjah *Ḥusain Thanâ'î* (died A. H. 996), on fol. 64b.

12. A ḳaṣîdah, by Shâh Muḥammad *Môlâmâl*, on fol. 72a.

13. A few rubâ'îs and one fard, by Mirzâ *Niẓâm-almulk*, on fol. 74b.

14. Extracts from *Jâmî's* سلسلة الذهب (see above, No. 1300, 9 sq.), on fol. 75a; with a few other little poems by the same.

15. A ḳaṣîdah, by *Kamâl Ismâ'îl Iṣfahânî* (see No. 6), on fol. 76b.

16. A mathnawî, by Maulânâ *Jismî* (under Akbar), on fol. 78b.

17. Another rubâ'î, by *Abû-alfaraj Rûnî* (see No. 5), on fol. 81b; and a ḳaṣîdah and a ghazal, by *'Imâdî* of Ghazna (died after A. H. 582), on fol. 82a.

18. Ḳaṣîdas and ghazals, by *Azraḳî* and *Shifâ'î* (see Nos. 5 and 10), fol. 84b.

19. A sâḳînâma, by *Partawî* (of Shîrâz, about A. H. 1000), on fol. 92a.

20. Two ḳaṣîdas and one ghazal, by *Mas'ûd bin Sa'd bin Salmân* (died A. H. 525), on fol. 94b.

21. Rubâ'îs, by Ḥakîm *Sanâ'î* (died probably A. H. 545) and *Mîr Mu'izzî* (died A. H. 542), on fol. 97a.

22. Ghazals and rubâ'îs, by *Shifâ'î* (see Nos. 10 and 18) and *Mîr Ṣabrî* (i.e. Amîr Rûzbahân Ṣabrî of Isfahân, who was a contemporary of Taḳî Kâshî and still alive A. H. 993), on fol. 100a.

23. Ghazals, by Shaikh *Âḏḳurî* (died A. H. 866), *Nau'î* (died A. H. 1019), and *Mîr Ṣabrî* again, on fol. 102a.

24. Two rubâ'îs, by *Auḥadî* (died A. H. 738), and a tarkîbband, by *Shifâ'î* (see Nos. 10, 18, and 22), on fol. 104b.

25. Ghazals and rubâ'îs, by *Shukrî, Rûshanî of Hamadân* (under Akbar), *Mashhadî, Naṣîbî* (died A. H. 944), *Sa'dî* (died A. H. 690), *Asîr* (i.e. Jalâl Asîr, died A. H. 1049), and Shaikh *Abû Sa'îd bin Abû-alkhair* (died A. H. 440), on fol. 107b.

26. Extracts from *Amîr Khusrau's* حضرخانی (see col. 694, No. 11 in this Cat.), on fol. 109b.

27. Poetry, by *Kamâl Sabzwârî* (about A. H. 1000), *Ṣadiḳî* of Abarḳûh, and Maulânâ *Muḥammad Ṣâfî* (still alive A. H. 1038), on fol. 110b.

28. Rubâ'îs and ghazals, by *Mîr Mughîth* (i.e. Mîr Mughîth-aldîn Mahwî of Hamadân, who died A. H. 1016) and Nawwâb *Sanjar Mirzâ* (under Shâhjahân), on fol. 112a.

29. Poetical specimens, by Maulânâ *'Arshî* (about A. H. 1000), *Sa'dî* (see No. 25), *Anîsî* (died A. H. 1014), *Ḳâḍî Nûrî* (died A. H. 1000), *Maulânâ Ḍiyâ-aldîn Kâshî* (contemporary with Taḳî Kâshî), *Amîr Khusrau* (died A. H. 725), *Karamî, Âḳâ 'Îsâ* (perhaps identical with Ḳâḍî 'Îsâ of Sâwa, who died A. H. 896),

Radî (of Artimân, under Shâh 'Abbâs the Great), *Muḥammad Ṣâliḥ, Rûshanî* (see No. 25), *Anwarî* (died A.H. 585 or 587), and a short anonymous mathnawî, on fol. 114b.

30 A rubâ'î of *Kamâl Ismâ'îl* (see Nos. 6 and 15) extracts from a يوسف و زليخا, by *Mahmûdbeg Fusûnî* (of Tabrîz, under Jahângîr and Shâhjahân), and other poetry by the same, on fol. 119b.

No. 960, ff 123, 2 coll., each ll 12, Nasta'lîk, size, 7¼ in. by 4¾ in

1744

Majmû'a-i-mushtamil baćand abwâb dar fann-i-ash'âr (مجموعهٔ مشتمل بچند ابواب در فنّ اشعار)

Fragment of a collection of specimens of the different branches of poetry, by various authors, arranged according to the topics of which they treat, in a great number of chapters, for instance, در توحید باری تعالی — در نعت مصطفی صلّی الله علیه و سلّم — در حقائق و حکمت و موعظه — الخ

This copy contains only a portion of the whole, comprising kasîdas, ghazals, kit'as, and rubâ'îs, chiefly by *Sanâ'î, Sûzanî* (died A.H. 569), *Sa'dî, Khâkânî* (died A.H. 595), Amîr *Khusrau, Nizâmî* (died A.H. 598 or 599), *'Irâkî* (died A.H. 686 or 688) etc

Beginning ابتدا بسم الله الرّحمن الرّحیم المتوالی الاحسان بعد از حمد و ثناء ربّ الودود و درود نامعدود الخ

A lacuna after fol 428. Many small blanks

No 902, ff 321–460b, ll. 25, clear Nasta'lîk, size, 10⅝ in. by 6⅝ in

1745

Bayâḍ (بیاض).

A similar album of Persian lyrics, arranged in forty chapters according to the topics of which they treat, by an anonymous compiler.

Beginning of the preface, in prose, on fol. 1b. سپاس فراوان و ستایش بی پایان مر حضرت ذو الجلال را که نگارندهٔ لوح الخ

Index of the forty chapters, on ff 3b–4b.

Beginning of the first poem of the first chapter (فی التّوحید) ای نصف صبح تو پویان شده چرخ برین الخ.

The second chapter, on fol. 9a, is headed: فی مدح النّبی, the third, on fol 12a, فی احادیث النّبوی; the fourth, on fol. 13a, فی المواعظ و النّصائح, and so on.

The collection ends on fol. 91b Ff. 92–108 are filled with very roughly written extracts, both in prose and verse, by different hands.

No date

No 2087, ff 108, 2 coll., each ll. 17; Nasta'lîk, on ff. 1–91; Shikasta, by various hands, often illegible, on ff. 92–108, size, 8½ in. by 4⅝ in

1746

Persian anthology.

Contents:

Kasîdas, on fol. 73b; tarkîbbands, on fol. 83b; a kasîdah in honour of 'Alî, on fol. 89b; another series of kasîdas, kit'as, tarkîbbands, and mukhammasât, on fol. 91a; a collection of ghazals, arranged alphabetically, on ff. 104b–152b; rubâ'îs, on fol. 153a sq. A قصیدهٔ تاریخ من تصنیف علام مصطفی سخن که از هر مصراعش تاریخ بر آید در تعریف تعمیر مکان کلان واقعهٔ نانك رام که بخدمت مهاراجه بهادر گذرانیده, on ff. 156a–158b.

The poems collected here are mostly by modern poets of the eleventh and twelfth centuries, among them some by Hâtif, that is Sayyid Aḥmad of Iṣfahân, who died A.H. 1198 (A.D. 1784, see Bodleian Cat., No. 1188). The chief portion of this collection was written A.H. 1180=A.D. 1766, 1767 (see fol. 98a, l. 5)

Beginning of the first kasîdah, on fol. 73b:

ای ز گلزار جلالت لالهٔ شمس الضّحی
وز خمستان جمالت ساغری بدر الدّجی

On fol. 73a a خطبه in prose. The margin of many pages is covered with additional poetry.

No 3168, ff. 73–158, 2 coll., each ll. 15 (a few pages with oblique lines), Nasta'lîk; ff. 156–158 and a few pages here and there added by other hands; size, 8½ in. by 4½ in.

1747

Ash'âr-i-mutafarrikah (اشعار متفرّقه).

A collection of Persian poems, chiefly extracts from lyrical and didactical works, and rubâ'îs, by various old and modern poets. The authors represented in this 'Safînah' are the following ones (compare the index on the fly-leaf);

Shaikh Abû-alhasan Kharakânî (died A.H. 425), on fol 1b.

Shaikh Abû Sa'îd bin Abû-alkhair (died A.H. 440), on fol 1b

Khwâjah 'Abdallâh Anṣârî (died A.H 481), on fol. 2b.

Ḥakîm Sanâ'î (died probably A.H 545), on fol. 3a.

Shaikh Saif-aldîn Bâkharzî (died A.H. 658), on fol 12b.

Shaikh Majd-aldîn Baghdâdî (died A.H. 607 or 616), on fol 12b

Shaikh Sa'd-aldîn Ḥummû'î (died A.H. 650), on fol 12b.

Shaikh Farîd-aldîn 'Aṭṭâr (died A.H. 627), on fol. 12b.

Jalâl-aldîn Rûmî (died A.H. 672), on fol. 23a.

Shaikh Aḥmad-i-Jâm (died A.H. 536), on fol. 34a.

Shaikh Abû Sa'îd Buzghush (the father of Shaikh Najîb-aldîn 'Alî of Shîrâz, who died A.H. 678), on fol. 34b.

Shaikh Abû-alkâsim, the son of Yâsîn (according to the Khulâṣat-alafkâr, No. 4, col. 302 in the Bodleian Cat., an elder contemporary of Abû Sa'îd bin Abû-alkhair), on fol. 34b.

Shaikh Abû-alfaḍl of Mahnah, on fol. 34b.

Khwâjah Abû Sa'îd of Mahnah, ib.

Khwâjah Abû-alnasr of Mahnah, ib.

Khwâjah Abû-alkâsim of Mahnah, ib.

Shâh Ni'mat-allâh Walî (died A.H. 834), ib.

Shaikh Fakhr-aldîn 'Irâkî (died A.H. 686 or 688), on fol. 36b.

Shaikh Abû Ḥâmid Auḥad-aldîn Kirmânî (died A.H. 697), on fol. 37b.

Shaikh Auhadî Marâghî (died A.H. 738), on fol. 38a.
Sayyid Nâṣir bin Khusrau 'Alawî (died A.H. 481), on fol. 41b (twenty-five verses from his extremely rare سعادتنامه, edited by M. Fagnan, Z.D.M.G., vol. 34, pp. 643–674).
Shaikh Najm-aldîn Dâya Râzî (died A.H. 654), on fol. 42a.
Bâbâ Afḍal-aldîn Kâshî (died A.H. 707), on fol. 42a (a rich collection of his rubâ'is and also a rare tarji'band).
Shâh Kâsim-i-Anwâr (died A.H. 837), on fol. 45b.
Shaikh Najm-aldîn Kubrâ (died A.H. 618), on fol. 46b.
Shaikh Abû 'Alî Daḳḳâḳ (died A.H. 405 or 406), on fol. 46b.
Mîr Sayyid 'Alî Hamadânî (died A.H. 786), ib.
Pîr Jamâl Ardastânî, on fol. 47a.
Shaikh 'Alâ-aldaulah Simnânî (died A.H. 736), ib.
Shaikh 'Izz-aldîn Maḥmûd Kâshânî (contemporary with the following Shaikh Kamâl-aldîn), ib.
Shaikh Kamâl-aldîn 'Abd-alrazzâḳ (died A.H. 730), on fol. 47b.
Shaikh Auḥad-aldîn 'Abdallâh bin Ḍiyâ-aldîn Mas'ûd Balyânî (died A.H. 680 or 686), on fol. 47b.
Shaikh Abû Zarbûzjânî, ib.
Shaikh Ḳuṭb-aldîn Abû-alfadl, ib.
Shaikh Najm-aldîn Zarkûb, ib.
Shaikh Muḥammad Lâhijî Asîrî Nûrbakhshî (died after A.H. 910), ib.
Bâbâ Kamâl Jandî (pupil and companion of Shaikh Najm-aldîn Kubrâ, who died A.H. 618), ib.
Shaikh Radî-aldîn 'Alî Lâlâ, ib.
Shaikh Aḥmad Ghazâlî (died A.H. 517), ib.
'Ain-alḳudât Hamadânî (died A.H. 533), on fol. 48a.
Shaikh Maḥmûd Shabustarî, author of the گلشن راز (died A.H. 720), on fol. 48a.
Shaikh Maghribî (died A.H. 807 or 809), on fol. 48b.
Shaikh Muslih-aldîn Sa'dî (died A.H. 690), on fol. 48b.
Khwâjah Hâfiẓ (died A.H. 791), on fol. 54a.
Maulânâ Saḥâbî of Astarâbâd (died A.H. 1010), on fol. 60a.
Amîr Ḥusainî Sâdât (i.e. Fakhr-al-Sâdât, died A.H. 418), on fol. 68a.
Shaikh 'Imâd-aldîn Fadl-allâh, on fol. 68b.
Shâh Dâ'î Shîrâzî, pupil of Shâh Ni'mat-allâh (died after A.H. 865), on fol. 68b.
Shaikh Rûzbahân Ṣûfî (probably identical with Rûzbahân Shîrâzî, who died A.H. 606), on fol. 68b.
Imâm Nûrbakhsh (i.e. Sayyid Muḥammad, the founder of the Nûrbakhshî order, died A.H. 869), on fol. 68b.
Shaikh Kamâl Khujandî (died A.H. 803), ib.
Amîr Khusrau of Dihlî (died A.H. 725), on fol. 70a.
Amîr Ḥasan of Dihlî (died A.H. 727), on fol. 84b.
No date.

No. 1265, ff. 85, 4 coll., each ll. 25; Nasta'lîḳ; size, 11⅜ in. by 6¼ in.

1748

Rubâ'iyyât.

A collection of rubâ'iyyât by different Persian poets. Unfortunately no author's name is added to the single pieces, but a great number at least of the first portion of these rubâ'is belong to the famous Shaikh *Abû Sa'îd ibn Abû-alkhair* (died A.H. 440, 4th of Sha'bân, A.D. 1049, January 12), as a comparison with those published by Dr. Ethé in the 'Sitzungsberichte der Königl. Bayr. Akad. der Wissenschaften, 1875, Phil.-histor. Classe, pp. 145–168' shows; No. 2 of that collection, for instance, is found here on fol. 2a, ll. 4 and 5; No. 3, on fol. 3b, ll. 6 and 7; No. 12, ib., ll. 8 and 9; No. 5, on fol. 4a, ll. 1 and 2, etc. Later on appear rubâ'is by *Jâmî* (died A.H. 898), *'Urfî* (died A.H. 999), *Ṣâ'ib* (died A.H. 1088), &c. Beginning of the initial rubâ'î:

ای نام تو دیباچهٔ مجموعهٔ راز
نازد بنام تو همه اهل نیاز

No date.

No. 1231, ff. 76, 4½ rubâ'is on each page; careless Nasta'lîḳ, size, 7½ in. by 4¼ in.

1749

Persian anthology.

A collection of Persian poems, (*a*) ghazals, rubâ'is, etc., by: *Muhtasham Kâshî* (died A.H. 996, see Nos 1447 and 1448 above), on fol. 1b, *Sharaf-i-Jahân* of Ḳazwîn (flourished under Shâh Ṭahmâsp and died A.H. 968), on fol. 11b; *Fighânî* of Shîrâz (died A.H. 922 or 925), on fol. 16a; *Sharîf* of Tabrîz (pupil of Lisânî), on fol. 17b; *Lisânî* of Shîrâz (died A.H. 941), on fol. 24b, *Wiṣâlî* (Muḥammad Amîn, died A.H. 967), on fol. 27a; (*b*) rubâ'is only by: *Ḥabîb-allâh* of Shîrâz, on fol. 27b, Amîr *Muḥammad Hâshim* (was in Lâhûr A.H. 969), Mullâ *Âhî* (died A.H. 927); *Huḍûrî* (died after A.H. 984, see No 1442 above), ib., etc; (*c*) mathnawî-baits by *Nizâmî*, etc., on fol. 29b, (*d*) rubâ'is again by *Kâtibî* (died A.H. 838 or 839), *Ghazâlî* (of Mashhad, died A.H. 980), ib., etc, (*e*) ghazals again by *Fighânî* (second collection), ib; a lacuna after fol. 15. Many pages injured.

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No 2678, ff 1 31, 4 5 coll., in diagonal lines, with additional straight lines running between them, Nasta'lîḳ; size, 11¾ in. by 7¼ in

1750

Abyât-i-shu'arâ (ابیات شعرا).

Another, very short, anthology of Persian verses, taken for the greater part from the diwâns of modern poets, without any special arrangement. Prominent contributors are *Ṣâ'ib* (died A.H. 1088), *Wâlih* (died A.H. 1169, see No. 1708 above), *Shaukat* (died A.H. 1107), *Bîdil* (died A.H. 1133), etc. It opens with a bait by Ṣalâḥ-aldinkhân, with the takhallus *Salâh*

No date.

No. 1740, ff. 13, ll 15; Nasta'lîḳ, size, 8¾ in. by 4¾ in

1751

A collection of short extracts, chiefly rubâ'is and fards, from the poems of old and modern Persian authors, collected in form of an album, as it seems, by prince Jahândârshâh, or with his full title, Mirzâ Juwânbakht Jahândârshâh, the eldest son of Shâh 'Âlam, who died in Banâras the 24th of Sha'bân, A.H.

1202 (A. D. 1788, May 30); see a sketch of his life in Francklin's History of Shâh Aulum, pp. 154–162, and comp. Rieu iii. pp. 946 and 1084. On the fly-leaf is written عنایتی مرشد زاده, 'Poems by the prince Jahândârshâh,' but that these are not the prince's own verses, but extracts, made by him from others, we see from the headings of the single pieces, beginning with extracts from *Ghazâlî of Mashhad* (died A. H. 980) thus:

چرخ فانوس خیال و عالمی حیران درو
مردمان چون صورت فانوس سرگردان درو

From fol. 17 down to the end the headings are wanting, but sometimes a takhallus occurs, for instance, *Sa'dî* and others, and proves these poems likewise to be from the dîwâns of other poets.

Copied in the month Ramadân, A. H. 1198 (A. D. 1784, July–August), by Hâfiẓ Muhammad Wâsi' Khân.

No. 57, ff. 97, 2 coll., each containing five baits, clear Nasta'lîk, size, 9 in. by 4⅞ in.

1752

Poems by prince Jahândârshâh.

A collection of Persian and Hindûstânî poems, ghazals, rubâ'is and mathnawî-baits, by the same prince Jahândârshâh, entitled on the fly leaf عنایتی مرشد زاده. This title seems to be written by mere mistake on the fly leaf of this MS., as it properly belongs to the preceding album, whereas the title given to that collection, 'Poems by the prince Jahândârshâh,' refers to this copy. That this collection contains the prince's own poetry is proved by the takhallus *Jahândâr*, which very often occurs.

Contents.

Persian lyrical poems, on fol. 1b, beginning

پیش من تحفهٔ دوکار کهن هر دو یکیست
کوه و صحرا و کف دشت و چمن هر دو یکیست

Hindûstânî lyrical poems, on fol. 9b, beginning.

خود نخود چو یار همسی آج سکچیاں لکا الخ

A Hindûstânî mathnawî, on fol. 62a, headed: مثنوی شهزادهٔ عالم میرزا جوان بخت جهاندار شاه دام اقباله, and beginning

الهی رکهه چهپی آوارهٔ عشق — میری دل کوکر آتشپارهٔ عشق

This mathnawî concludes on fol. 71a and is followed on ff. 73a–86a by another Hindûstânî mathnawî, or rather a collection of mathnawî-baits, by the emperor Shâh 'Âlam, as the following heading seems to imply: ارشاد حضور پر نور شاه عالم پادشاه غازی خلّد الله ملکه و سلطانه.

Copied by Muhammad 'Alî of Mashhad.

No. 58, ff. 86, 8 baits on every page; clear Nasta'lîk; size, 9 in. by 4⅞ in.; in outward appearance both MSS., Nos. 57 and 58, are quite alike.

1753

A short, but very curious collection of Ṣûfic poetry, beginning with a series of short poems in honour of God, Muḥammad, the Tâbi'în, etc., arranged in the following manner: each part or hymn opens with a certain number of short mathnawîs (each comprising two baits), arranged alphabetically according to the end-rhyme; after that, follows a مثنوی مطلق which falls out of the alphabetical order (also comprising two baits), and then an equal number of strophes, each of which contains just as many hemistichs as there are mathnawîs belonging to that particular hymn; for instance, the first hymn on the unity of God consists of three mathnawîs, rhyming in ا, ب, and ت respectively, of an intermediate مثنوی مطلق, and three muthallathât, the second hymn on the Prophet contains four mathnawîs, rhyming in ث, ج, ح, and خ, and of four murabba'ât, separated from the mathnawîs again by the مثنوی مطلق, as is the case in all the following hymns; the third hymn has five mathnawîs, rhyming in د, ذ, ر, ز, and س, and five mukhammasât; the fourth has six mathnawîs, rhyming in ش, ص, ض, ط, ظ, and ع, and six musaddasât; the fifth has seven mathnawîs, rhyming in غ, ف, ق, ك, ل, م, and ن, and seven musabba'ât, the sixth (and last) has three mathnawîs, rhyming in و, ه, and ى, but no corresponding strophes. This series of hymns is followed by a variety of other poems on spiritual and pantheistic matters, ghazals, mathnawîs, rubâ'is, kiṭ'as, and one kasîdah.

Beginning الحمد لله ربّ العالمين ، اسم الله ذات رحمانرا — اسم اعظم صفات سبحانرا المثنويّات المقيّد فى الالف و الباى و التاى فى التّوحيد بالحمد و الثّناء و المناجات العرفانى الخ

No date. Collated.

No. 1900, ff. 17, 2 coll., each ll. 19; clear Nasta'lîk, size, 9⅞ in. by 5½ in.

1754

Ash'âr-i-mutafarriḳah (اشعار متفرّقه).

A rough sketch of an anthology of Persian lyric poetry, written by different hands, without any value. Even some Rekhta poetry occurs sometimes. A series of rubâ'is by *'Umar Khayyâm* (died A. H. 517) begins on fol. 6b.

No. 538, ff. 87, varying much the number of columns as well as of lines; written by different hands in Nasta'lîk and Shikasta; many pages left blank, or only partly filled; size, 8⅛ in. by 5¾ in.

1755

Another rough album of Persian poetry, beginning with an incomplete copy of the famous little mathnawî سوز و گداز by *Nau'î* (died A. H. 1019; see above, No. 1485), the first hemistich of which runs here thus:

الهی سینه ام را نالگی دو الخ. The remaining portion of this MS. contains extracts from the dîwâns of well-known lyrical poets, viz. *Âhî* (died A.H. 927), *Kalîm* (Abû Ṭâlib, died A.H. 1062), *Nâṣir 'Alî* (died A.H. 1108), *Fuḍûlî* (of Baghdâd, died A.H. 970), Mîr *Siyâdat* (Jalâl-aldîn, flourished about A.H. 1081), *Jalâl Asîr* (died A.H. 1049), Mullâ *Munîr* of Lâhûr (died A.H. 1054), etc.

No. 902, ff. 64, 3 or 2 coll. in a page; written by different hands in Nasta'lîk and Shikasta; many leaves left blank, others partly filled; injured and effaced in many places; illuminated frontispiece, partly damaged; size, 9⅝ in. by 5¼ in.

1756

An album of Persian poetry, without any value, containing indifferent specimens of Persian ghazals and rubâ'îs, bound together without any order. *Ṣâ'ib* (died A.H. 1088) is the most conspicuous among the contributors.

No 1319, ff 121; Nasta'lîk; size, 9¾ in. by 4¾ in

1757

Nakl-i-bayâḍ (نقل بياض).

Another kind of album with selections from Persian poets, beginning

رعب رزب سپهر آموخته است
حاشا که ارادهٔ جفا با تو کنم

There are many lacunas between the single leaves. The principal portion breaks off on fol. 30b. Ff 31a-39a, also filled with poetical quotations, are of much smaller size and written by another hand, apparently bound together with the first part by mere chance.

No 1085, ff 39, 2 coll on ff 1 30, varying much in the number of lines, 3 and 4 columns partly in diagonal lines on ff 31 39; Nasta'lîk; size, 8 in by 4¼ in on ff 1 30, 7 in by 4¼ in on ff 31 39

Miscellaneous Poetry in Persian, Hindûstânî, Dakhnî, and Turkish, and Extracts in Verse and Prose (Nos 1758-1772)

1758

An album of Persian and Rekhta poetry, containing different collections in alphabetical arrangement, the proper order of the leaves being this: ff. 1-31, 88-150, 32-87, 151-229

First series, on ff. 1b-31 and 88-105 Persian ghazals and mukhammasât by various poets, beginning, on fol. 1b:

الحمد لذاته العلی الاعلی ـ التّعت لاسماء صفات الحُسْنی

Second series, on ff. 106b-150b and 32a-87b: Persian rubâ'îs, arranged alphabetically, without any author's name, beginning, on fol. 106b:

یاران چو نصیر نیستم هرزه درا
امّا حرفی حقّی بگویم بشما

Third series, on ff. 151b-194b: Rekhta kaṣîdas, ghazals, mukhammasât, etc.

Fourth series, on ff. 195a-229: Persian miscellaneous poems, rubâ'îs by *Ḥishmat* (Muḥammad 'Alî, pupil of 'Abd-alghanîbeg Kabûl, who died A.H. 1139, was over thirty years in A.H. 1136), *Bîdil* (died A.H. 1133), etc.; fards, kiṭ'as, ta'rîkhât, ghazals, mathnawî-baits, etc., on fol. 203b sq., by *Nâṣir bin Khusrau* (died A.H. 481); Kizilbashkhân *Umîd* (died A.H. 1159), Shaikh *Ḥazîn* (died A.H. 1180), *Ṣâ'ib* (died A.H. 1088), *Ḥâfiz* (died A.H. 791), *Mukhliṣ Kâshî* (see No. 1687 above), *Fiṭrat* (died A.H. 1106), Shaikh *Nizâmî*, *Luṭf 'Alîbeg Sâmî*, and other minor poets.

Many pages left blank for later insertion of poems in their proper alphabetical place.

No date.

No. 1488, ff. 229, ll. 9-12; Nasta'lîk; size, 7⅜ in. by 4¼ in

1759

Short mathnawis in Hindûstânî, Dakhnî, and Persian

1. Bahlûl-i-Ṣâdiḳ (بهلول صادق), in Rekhta verses, on fol. 1b, beginning: سنا یك روز مین صاحب زمان سس الخ.

2. Wafâtnâma-i-Paighambar (وفات نامهٔ پیغمبر), 'the story of the prophet's death,' in Dakhnî verses, on fol 8b, beginning: تو دیکھو فانی عجب داغ هی الخ

3. 'Îsâ u Kallah (عیسی و کلّه), in Persian verses on fol 22b, beginning: کهان روزی زتقدیر خدا الخ

Attached to this mathnawî and written by the same hand is a *Persian story* in prose, the story of *Sulṭân Sanjar* (died A.H. 552 = A.D. 1157), on ff. 25b-27, beginning: حکایت سلطان سنجر ماضی السّلطان الاعظم و الخاقان المعظّم سلطان سنجر الماضی ابن سلطان ملکشاه رحمة الله علیه الخ

No 1050, ff 27, ll 10 (on ff. 1-7 in Shikasta, ll 13 on ff 8 21, in Nasta'lîk, ll 15 on ff 22-27, also in Nasta'lîk by another hand; size, 7⅝ in. by 4¾ in

1760

Miscellanies.

1. On ff. 205-234a: a short mathnawî in Dakhnî verses, entitled قصّهٔ ابو شحمه, and beginning راهی میری دلس یوں گیاں دی الخ. Copied at Patna.

2 On ff. 234b-237b: a few kaṣîdas and kiṭ'as, partly in Persian, partly in Hindûstânî; the first is styled مناجات غوث الاعظم (in honour of 'Abd-alḳâdir Gîlânî, who died A.H. 561 = A.D. 1166), the second مدح (in honour of Muḥammad), both in Persian; the third is in Hindûstânî, without any heading; the fourth, in honour of the prophet (رسول الله), again in Persian; the fifth, again in honour of 'Abd-alḳâdir, and the sixth, headed مدح حضرت صلعم, are both in Hindûstânî.

No. 2332, ff. 205-237, the first part in 2 coll., each ll. 11; the second in diagonal lines; Nasta'lîk; size, 6½ in. by 4¼ in.

1761

Miscellaneous Persian and Turkish poetry.

This MS., the leaves of which are misplaced to an almost bewildering extent, contains

1 On ff 1–8, 95, 9–17, 23–52, 93, 94, 96–143: a *Turkish* adaptation and amplification of Shabistarî's *Gulshan-i-râz*, by a Turkish poet Shirazi (كتاب گلشن راز ترجمهٔ شيرازى), incomplete at the end and with probable lacunas between the various fragmentary pieces, beginning:

نفس اوردى نفس رحمان نسيمى
معطّر اولدِ جان و دل حزنمى

2 On ff 144–173 and 19–22 the *Persian* original of the *Gulshan-i-râz* with the omission of the first thirteen verses beginning on fol 144ᵃ جهان و خلق امر انجا نكى شد الخ corresponding to ver 14 in Whinfield's edition, London Trübner, 1880 On the Gulshan-i-raz (composed A H 717=A D 1317), by Mahmud Shabistarî (died A H 720=A D. 1320), see Bodleian Cat No 1260 and further down under Sûfism in this Cat

3 On ff 18 and 53–86ᵇ a large fragment (end of the second daftar) of Farîd aldîn 'Attar's *Jawâhir-alathât* (جواهر الذات) comp fol 86ᵃ l 9 كنون عطّار كفتى جوهرى ذات الخ see No 1031 17, No 1033, 2 No 1035 2 and Nos 1046 and 1047 above

4 Ff 86ᵇ and 87 a few Persian kit'as and rubâ'is

5 Ff 87ᵇ–92ᵇ and 174ᵃ–183ᵃ Nasir bin Khusrau's *Rûshanâ îtâma* (روشنائى نامه) beginning

سامى (sic!) كردكارى (!) پاك داور
كه هست از فهم و فكر و عقل درور

comp No 904 above

6 Ff 183ᵇ–184ᵇ a Turkish tarkîbband

The whole copy is written by a scribe who was apparently ignorant of Persian, as the spelling in the few lines quoted above proves. The simple Idâfat he expresses, for instance almost always by a full ى

Bibliotheca Leydeniana.

No 2559, ff 184, 2 coll, each ll 15; Turkish hand; size, 8¼ in by 6 in

1762

Miscellanies.

This MS., written by many different hands, contains a great number of complete and incomplete treatises, detached prose-pieces and fragments of poetry, all confusedly mixed together. The principal portions of this copy are as follows:

1 Extracts from the Shâhnâma (see No. 860 sq. above), beginning: بنام خداوند جان و خرد الخ.

2. A ساقى نامه, by *Ṣidkî* (i.e. Sulṭân Muḥammad Sidkî of Astarâbâd, a panegyrist of Shâh Ṭahmâsp, died A.H. 952), on fol. 10ᵃ, beginning:

خوشا حال مستى كه منصور وار
ميسّر شدش مستىء پايدار

3. Ghazals, by *Ṣidkî* and *'Urfî* (died A.H. 999), on fol. 13ᵃ.

4. Fragment of an Inshâ, by Ghiyâth-aldîn bin Humâm, commonly called Khwândamîr, that is the famous author of the خلاصة الاخبار, the حبيب السير, etc. (see Nos. 76–100 above), on fol. 18ᵃ, beginning: اى حمد تو ديباچهٔ منشور كمال الخ.

5. Short extracts from *Nizâmî's* mathnawîs (see Nos. 972–1027 above), ghazals by *Ḥâfiẓ* (see Nos. 1246–1274 above), a letter by *Naṣîrâ* of Hamadân (who was met by Taḳî Auḥadî in Shîrâz, A.H. 1015= A D 1606, 1607, see A. Sprenger, Catal., p. 512, and Rieu iii. p. 1093ᵇ) to the Wazîr of Iṣfahân, and various poetical specimens, especially mukhammasât, on fol. 24ᵇ.

6 Poems by *Jalâl-aldîn Rûmî* (see Nos. 1060–1115 above), Maulânâ *Dakhlî* (came from 'Irâḳ to India under Akbar), *Ḥâfiẓ*, *Khâḳânî* (see Nos. 950–970 above), etc., on fol 41ᵃ

7 Extracts from *Jalâl-aldîn Rûmî's* mathnawî, on fol 50ᵃ

8 A prose-piece, beginning مرويست از امام جعفر صادق عليه السّلام كه هر كه سورهٔ يسين را سه روز بر زعفران و گلاب نويسد الخ, and ghazals by different Persian poets, on fol 51ᵇ.

9 A poetical description of Kashmîr, by *Jân Ḳudsî* (see Nos 1552–1557 above), حاجى محمّد جان قدسى در تعريف كشمير, on fol 62ᵃ, beginning: خوشا كشمير و حال پاك كشمير الخ Both from the initial bait and the metre it is evident that this poem is different from the usual mathnawî in praise of Kashmîr, see No 1552 4

10. Ghazals, by Maulana *Hashrî*, Shaikh *Abû-alḳâsim*, Ḥakîm *Ruknâ* (died A H 1066), *Amîr Khusrau* (died A H 725), Abû Ṭâlib *Kalîm* (died A. H 1062), *Maḥsharî* (teacher of Mullâ Naziri of Nishâpûr, who died A. H. 1021, see No. 1489 above), Shaikh *Bû 'Alî*, *Akdasî* of Mashhad (died A H. 1003), etc, a فائدهٔ ده پند ديگر كه از قول نورجهمر حكيم, and a few kit'as and rubâ'is, on fol. 64ᵃ.

11 A short story (حكايت), a few verses, a prescription حهت قوّة باه, and a معلوق (مخلوق) دايمهٔ پيعمر, on fol. 67ᵃ.

12. Another collection of Persian, poems by *Sa'dî* (died A. H. 690), *Shâh Ḳâsim*, *Ahlî* (of Shîrâz, died A. H. 942), *Waḳshî* (died A.H. 991 or 992), *Amîr Khusrau*, etc., on fol. 70ᵃ.

13. از منشآت ارسطاطاليس حكيم, in verse, beginning: بدان اى خردمند نيكو سير الخ; followed by ghazals of *'Urfî*, *Shâhî* (died A. H. 857), etc., and a series of fards, on fol. 73ᵃ

14. Poems by *Ḳâsim* (probably Ḳâsim-i-Anwâr, who died A.H. 837), extracts from *Jâmî's* سلسلة الذهب (composed A.H. 890, see No. 1300, 9 above), ghazals

by *Kâtibî* (died A.H. 838 or 839), *Kamâl* (Khujandî, died A.H. 803), etc., and a Turkish poem by *Âyâzî* (آیازی), on fol. 83a.

15. Selections from the لطائف الطوائف, by 'Alî bin Husain alwâ'iz (see Nos. 778 and 779 above), arranged in a somewhat puzzling manner. There appears a fifth fasl on the first page, fol. 88a, در ذکر بعضی از فوائد انفاس امام محمّد باقر; a sixth on fol. 88b, در ذکر بعضی نکات لطیفهٔ امام جعفر صادق; a seventh on fol. 89a, در ذکر شمّهٔ از انفاس متبرّکهٔ امام موسی الکاظم; then follows a second on fol. 89b, در لطائف شعرا نسبت توانگران و بخیلان; after that a ninth on fol. 90a, در لطائف متفرّقهٔ ظرفا; and an eighth on the same page, در لطائف ظرفا باعراب, again a seventh occurs on fol. 92b, در بدیهه گفتن شعرا با یکدیگر; a third on fol. 93a, در ذکر بعضی از کلمات شریفهٔ امام حسین; again an eighth on fol 93b, در بدیهه که عربا و شعرا در وقت وفات گفته, again a seventh on fol. 94a, در دین داری و مسلمانی پادشاهان, and again a second on fol. 94b, در لطائف و فوائد حکماء متأخّرین.

16. The three prose-treatises by *Zuhûrî* (see No. 1509 sq above), viz. (*a*) Preface to the دورس, beginning سرود سرایان الخ, on fol. 96a, (*b*) Preface to the گلزار ابراهیم, beginning: حرّمی چمن الخ, on fol 98a, (*c*) Preface to the حوان حلیل, beginning ای ارنو الخ, on fol. 101a.

17. Ghazals, by *Sâ'ib* (died A.H. 1088), *Kâsim-i-Anwâr*, etc., on fol. 104a

18. Story of Buzurjmihr and Aristotle (?) on fol 115b, beginning: الحمد لله . . آورده اند که روزی نوشیروان عادل بخواجه بوزرجمهر حکیم الخ It is a tract, similar to, if not identical with the ظفرنامهٔ بزرجمهر, published by Schefer in his Chrest Persane i. pp 1–7, comp. also Bodleian Cat., col. 765, No 43 Dated at Daulatâbâd the 3rd of Muharram, A.H. 1175 (A.D. 1761, Aug. 4).

19. Poems by Shâh *Ni'mat-allâh Walî* (died A.H. 834), on fol. 120a.

20. اسناد فاتحهٔ بازگونه, on fol 121a, beginning: روایت میکند از امیر المؤمنین عثمان الخ.

21. Bread and sweetmeat (نان و حلوا), the well-known mathnawî by Bahâ-aldîn Muhammad 'Âmilî (died A.H. 1030), on fol. 122a, beginning: مرحبا ای بلبل دستان حی الخ, see Nos. 1517–1520 above.

22. A story, beginning: درویشی بدر خانهٔ بازرگانی رسید الخ, on fol. 125a.

23. An ethical treatise in forty bâbs, entitled تحفة السّلاطین, on fol. 126a, beginning: الحمد لله . . . . . امّا بعد بدانکه این رسالهٔ تحفة السّلاطین مبوّب بر چهل بابست و در هر بابی چهار نصیحت باب ۱ در آنکه چهار چیز پادشاهانرا نگاهدارد اوّل رعایت و محافظت الخ. It is identical with the رسالهٔ تحفة الملوك, described in Bodleian Cat., col. 765, No. 45.

24. An astronomical treatise in verse by Khwâjah Naṣîr of Ṭûs (در دانستن آن که ماه در کدام برج است), on fol. 128a; Naṣîr-aldîn of Ṭûs, the great philosopher and astronomer, died A.H. 672 (A.D. 1273, 1274).

25. A treatise on pearls, jewels, and precious stones, on fol. 129b, beginning: فهرست ابواب در معرفت جواهر و فائدهٔ آن باب اوّل در معرفت مروارید الخ. In twenty-one bâbs (not twenty, as the fihrist states).

26. Another treatise, styled: کلمهٔ چند در بیان حلیهٔ صورت ظاهر انسان و شکل و شمائل و اعضا و جوارح ایشان, on fol. 136a

27. Metaphysical and pschological tracts in various fusûl, the first fasl is styled:

در تمهید معذرت جهت قصور ادراك و عبادت

on fol 138a

28 A treatise on the horse, said to have been translated from Aristotle, in thirty bâbs (در معرفت انواع اسپان و هنر آن و الوان وافعال و علّت و دفع علّت ایشان الخ), on fol 142b followed by miscellaneous verses, a prose-fragment, and rubâ'is

29 Fragment of the *first* volume of Mukhwând's universal history, on fol 150a Title: تاریخ روضة الصّفا فی شرف الانسا, see Nos 24–75 in this Cat

30 در خواصّ اسما و آیات, a large treatise on the hidden science and magic influence of special verses and phrases of the Kurân, translated from Arabic sources by 'Abd-al'alî bin Husain, A.H. 926 (A.D. 1520), on fol. 213b, beginning: الحمد لله الّذی انزل القرآن علی عبده لیکون للعالمین نذیراً الخ

31 Durr-almajâlis (دُرّ المجالس), a collection of legends relating to the Patriarchs, Prophets, Muhammad, 'Alî, and various Saints, by Saif al-Ẓafar Naubahârî, in thirty-three chapters, on fol. 293b, beginning: حمدی که از عنایت الهی بر زبان الخ, comp. Rieu i p. 44; J. Aumer, p. 58, G. Flugel iii p. 444; Cat. Codd. Or. Lugd. Bat i. p. 359; W. Pertsch, Berlin Cat., p. 980, etc.

32. A poem by Haidar (i.e. Haidar Kulûć or Kulićapaz, died A.H. 959), and various prose-fragments, among which an incomplete treatise on similar topics as No. 30, styled شرح ردّ سحر صحیح و مجرّب, and beginning on fol. 357b: روایت است که روزی شخص پیش خواجه رشید رحمة الله علیه آمد الخ.

The right order of the leaves of this treatise is: fol. 357b, 351a–355b.

On the fly-leaves in the beginning of the MS. there are also some scattered prose-fragments.

No. 1521, ff. 357; written in many different styles of Nasta'lîk; size, 12⅔ in. by 7¼ in.

1763

A large collection of miscellaneous works in prose and verse.

This collection of treatises, loosely bound together, contains:

1. An anonymous treatise in prose, not even specified in the index on the fly-leaf, beginning, on fol. 1a: ... و سپاس مصوّری که ارژنگ آسمان را بنقوش انجم پرداخته الخ; ll. 25; written in careless Nasta'lîk and Shikasta.

2. Another short anonymous treatise, likewise not marked in the index, beginning, on fol. 9b: آب و رنگ نهارسان سخن ثنای چمن سرائیست که ده بسم هدایتش طفل الخ; ll. 12–13; rude handwriting in careless Nasta'lîk.

3. دستان, according to the index, by Muhî-aldîn Ghulâm, with the takhallus *Khushdil* comprising letters, notes, short stories, etc., beginning, on fol. 14a: منّت منّانی که معنی آشنایان حقیقت اندیش امرئی عالی وفارش و حمد سلطانی الخ; ll. 21–24, careless Nasta'lîk and Shikasta, very much resembling the handwriting of No. 1.

4. نسخهٔ خطّ و سواد, a treatise on the style of writing, called Naskhu Ta'lîk and their respective character, by Majnûn bin Mahmûd al-rafiki (see fol. 38a, l. 6), beginning, on fol. 36b: حمد و سپاس اسدی را که کاتب لوح و قلم نیچون و حافظ نون و القلم الخ. Another copy of the same is noticed in Bodleian Cat., No. 1369, and Rieu ii. p. 531b. Majnûn was the takhallus of the great penman and Nasta'lîk writer, Mîr 'Alî-al-kâtib of Mashhad, who lived at the court of 'Abdallâhkhân Uzbeg in Bukhârâ, and died about A.H. 950 (A.D. 1543–1544). He wrote besides a رسم الخطّ in verse and a رسالهٔ وضع نسخ و تعلیق, likewise in mathnawî-baits, both on the same topics, see Bodleian Cat., loc. cit., and No. 1370; Rieu, loc. cit., and p. 532a; see also iii. p. 1089, ll. 15; Nasta'lîk.

5. مثنوی ناصر علی, the same religious mathnawî, by Nâsir 'Alî of Sirhind (who died A.H. 1108), which is found in Nos. 1646–1648 above, beginning, on fol. 50a: الهی درّهٔ دردی نجان ریز الخ; usually seventeen baits in a page, clear, but small Nasta'lîk.

6. Some scattered pieces in prose, on ff. 71a–75b, written in Shikasta.

7. انشاء امان الله حسینی, a collection of letters by Amân-allâh Husainî, on fol. 76b, beginning: حمد وافر مر خدای را که یاقوت قوّت ناطقهٔ بی بها در عقد انشای کبریای او بی بهاست الخ. Amân-allâh Husainî, with the epithets of Khânazâdkhân Firûzjang and later on of Khânzamân, was the son of Mahâbatkhân Zamânabeg and greatly distinguished himself under Jahângîr and Shâhjahân; he died A.H. 1044 or 1046 (A.D. 1634–1637), and left besides a dîwân, in which he uses Amânî as takhallus (a copy is described in the Bodleian Cat., No. 1095, see also A. Sprenger, Catal., p. 330) and a general history, an Arabic and Persian dictionary, styled چهار عنصر دانش (see Rieu ii. pp. 509 and 510); a گنج باداورد on Indian agriculture (ib. p. 489b), an ام العلاج on purgatives (ib., p. 794a, No. III), and the same انشا (ib., p. 877a, No. II), of which a considerable portion is found here; the انشا (or رقعات) has been printed in Calcutta, and lithographed in Lucknow, A.H. 1269, see also W. Pertsch, Berlin Cat., p. 129, No. 14, and a complete copy further down in this Cat.; ll. 13, large rude Nasta'lîk, sometimes plain Shikasta. It comprises ff. 76b–99b and 119a–139a, dated the 10th of Shawwâl, A.H. 1075 (A.D. 1665, April 26), at Lâhûr, and written by Sayyid 'Abd-allatîf.

8. Two other prose-tracts, one treating of rhetorics and tropical figures, inserted into the two halves of the preceding work, on ff. 100a–118a, very rudely written in Shikasta.

9. مثنوی محیط اعظم (the great ocean), by 'Abd-alkâdir Bîdil (died A.H. 1133), in eight دور, only six of which are found in this incomplete copy, beginning with a preface in prose, on fol. 141b: حمد نشاء آفرینی که مبخانهٔ حقیقت انسانی الخ. The first دور begins on fol. 143b: خوش آندم که در بزمگاه عدم الخ, see two other copies of the same in Nos. 1682 and 1683 above, 2 columns, each ll. 17; Shikasta. The last leaves extremely damaged. The two pages before it are filled with a رقعهٔ محمّد قلی سلیم, that is, the prose-story of the 'Complaint of the mouse and request of the cat, noticed above in the complete works of Salîm (who died A.H. 1057), No. 1558, 3; it begins: صاحب تسلیم سلامت فریاد الخ.

10. Scattered pieces in prose and verse.

11. A fragment of Shaikh Muhammad Murâd's writings, incomplete at the beginning, on fol. 188a.

12. بحر طویل محمّد بیک, beginning, on fol. 216a: ابتدا میکنم این نامه در درد نام ملک قادر قیّوم الخ. Other treatises with the same title, بحر طویل, by Mîr Sayyid 'Alî Mihrî (under Shâh Sulṭân Ḥusain, A.H. 1105–1135), and by Muḥammad Kâsim bin 'Abd-alkâdir Tûnî, are noticed in Rieu ii. p. 796a, No. VII, and p. 833b, No. IV (the latter in praise of Muḥammad and 'Alî), see also W. Pertsch, Berlin Cat., pp. 119, No. 13, and 175, No. 3.

13. Another fragment of only two pages (fol. 218), taken from Ẓuhûrî's مینا بازار (see above, No. 1509, 6; and Rieu ii. p. 742a, No. IV). All three pieces, 11–13, written by the same hand in Shikasta, ll. 20–21.

14. Mîrzâ Muḥammad Taḳî Munshî's description of Banâras, etc., تعریف بنارس و دریای گنگ, beginning, on fol. 219a: دیباچهٔ از میرزا محمّد تقی حمدی که طرّاحان بناء اذکار الخ.

15. The same Muḥammad Taḳî's contest between mirror and target (مناظرهٔ آئینه و نشانه), on fol. 237a.

16. Naubâwa (نوباوه), a collection of letters and notes,

by Abû-albarakât Munîr of Lâhûr (died A. H. 1054), compiled A. H. 1051 (A. D. 1641, 1642), beginning on fol. 240a: این منتخب از بخت نکو فرجامش الخ.

17. Ẓuhûrî's preface to the نورس (see No. 16 in the preceding copy), on fol. 264b, and some other treatises without any heading, the last dated A. H. 1104 (A. D. 1692, 1693). This tract and the preceding ones are all written in the same style of Shikasta, ll. 20–21.

18. انوار المشارق, by Ṭughrâ (see No. 1586, XVIII, above), incomplete at the beginning, on fol. 291a; ll. 15; careless Nasta'lîk.

19. رسالهٔ در فنّ انشاء, beginning, on fol. 299b: الا ای دوستان نکته پرداز — قدردان سخنهای سرافراز ll. 13; Nasta'lîk.

20. Letters, notes, and other fragmentary prose-pieces, on fol. 306a sq. (خطوط و رقعات متفرّقه).

21. خطبهٔ دیوان حکیم شفائی, i.e. Mirzâ Jalâl-aldîn Muḥammad Ṭabâṭabâ'î's preface to the dîwân of Shifâ'î (died A. H. 1037); the same Ṭabâṭabâ'î wrote a preface to Ḳudsî's dîwân (see above, Nos. 1531–1533 and Nos. 1552–1557), on fol. 312a, and other scattered prose-pieces; ll. 21–25; careless Nasta'lîk and Shikasta.

No. 483, ff. 345; written by many different hands in the most various styles of Nasta'lîk and Shikasta; size, 8½ in. by 5⅝ in.

1764

Poetical miscellanies and fragments.

A collection of lyrical and epical poems, mostly fragmentary, bound together with a defective copy of a prose-story, for the greater part in a very precarious state.

Contents:

1. Ghazals, by *Shâhî* (died A. H. 857), *Hâfiẓ Asafî* (died A. H. 923), *Jâmî*, etc., forming a sort of anthology, on ff. 1b–50a, usually four baits in a page.

2. Fragment of the dîwân of *Sâ'ib*, containing ghazals, in alphabetical order, on ff. 51b–66b beginning اگرد مدّ بسم الله الخ, and breaking off already in the first rhyme-letter ا (comp. above, No. 1606, 3 etc.), 2 columns, each ll. 15.

3. Fragment, defective both at the beginning and end, of an allegorical mathnawî, حسن و دل (beauty and heart, see, for instance, fol. 71a), by a poet with the takhalluṣ *Ṣarrafî* (i.e. Maulânâ Ṣalâḥ-aldîn of Sâwa, who came to India under Akbar and still flourished under Jahângîr, to whom this poem is dedicated, see fol. 69b), on ff. 67a–111b; 2 columns, each ll. 15.

4. A large portion of the mystical mathnawî زاد المسافرین (provision for travellers), by the great Ṣûfic poet and writer Mîr Fakhr-alsâdât Ḥusainî (i.e. Ḥusain bin 'Âlim bin Abî-alḥasan alḥusainî), who died after A. H. 720 (A. D. 1320), see complete copies of the same in Nos. 1832–1834 below. It begins, on fol. 112b: ای برتر از آن همه که گفتند الخ, and breaks off on fol. 151b.

5. A fragment, defective both at beginning and end, of the کارستان (see fol. 156a) or کارنامه, an Indian story of the exploits and adventures of Wâlâ Akhtar, the prince of Hârmuz, composed A. H. 1050 (A. D. 1640, 1641) in Jaunpûr by the same Abû-albarakât Munîr of Lâhûr (who has been mentioned in No. 16 of the preceding copy), and dedicated to the emperor Shâh-jahân, on ff. 152a–196b, ll. 15.

No. 281, ff. 196, written by different hands in different styles of Nasta'lîk; small illuminated frontispiece on fol. 1b; size, 7¼ in. by 4 in.

1765

Miscellanies.

A large collection of Persian compositions in prose and verse, containing:

1. An incomplete copy of Jâmî's *Lawâ'iḥ* (see No. 1357, 15; No. 1358, 2; and Nos. 1368–1373 above), on ff. 1a–13b, defective at the beginning and injured moreover on fol. 1.

2. A story from Muḥammad's life, on ff. 14a–16b, beginning اساد هفت کلام ربّانی چهارده حدیث پیغمبر علیه السّلام اسرار تمام الخ.

Dated the 28th of Dhû-alḳa'dah, A. H. 1066 (A. D. 1656, Sept. 17).

3. Grammatical fragments, on ff. 17a–26a, for instance فصل در بیان احفا; فصل در قلب, فصل در بیان تنوین; فصل در بیان مخارج حروف, باب المداد; فصل در بیان; های ضمیر و های اصلی و های سکته الخ در بیان; فصل در بیان الف ولام تعریف, ادغامات; فصل در بیان قواعد وقف, بیان ساکن; etc.

4. قفل نامهٔ امام حسین (the scourge-book of Imâm Ḥusain), a lamentation over Ḥusain's martyrdom, on fol. 26b.

5. Short Persian commentary on Sûras 73 (سورهٔ المزمّل) and 74 (سورهٔ المدّثّر), on ff. 27a–35b.

6. A poetical Persian paraphrase of verses and phrases of the Ḳurân, on ff. 36b–52b, 81a–82b, and 89a–90b.

7. Niẓâmî's *Makhzan-alasrâr* (see No. 972 sq. above) on ff. 53a–75b.

8. Fragment of a Persian commentary on the initial kasîdah of *Khâkânî's* dîwân (see No. 950 sq. above), beginning دل من پیر تعلیم اسب الخ, on ff. 75b and 76a.

9. Some other ḳasîdas of the same *Khâkânî*, on ff. 76b–78b.

10. A short mystical mathnawî, entitled: مرغوب القلوب (identical with the مرغوب القلوب in Nos. 1840 and 1841 below), on ff. 79a–80b, in ten faṣls, beginning

بگوییم حمد رب العالمین را
عطا کو کرد بر ما عقل و دین را

11. Extracts from Persian dîwâns, on ff. 88b–83b (the order of leaves is inverted).

12. A ghazal of Shaikh *Auḥadî Kirmânî*, correctly *Auḥad-aldîn Kirmânî* (died A. H. 697 = A. D. 1298), the

spiritual guide of *Auḥadî Marâghî*, who died A.H. 738 (A.D. 1337, 1338), on fol. 91a.

13. Mathnawî-fragments, on ff. 91b–124b, the larger portion is filled by the مظهر الآثار of Khwâjah *Hâshim* of Tattah, correctly Mîr *Hâshimî* of Kirmân, surnamed Shâh Jahângîr, who completed this Ṣûfic mathnawî in Tattah, A.H. 940 (A.D. 1533, 1534), and was slain during his pilgrimage, A.H. 948 (A.D. 1541, 1542), see further down in this Cat. Copied A.H. 1065 (A.D. 1655)

14. Shabistarî's *Gulshan-i-râz* (see No. 1761, 2 above), on ff 125a–136a (fol. 131a does not belong to it).

15. رقعه, a note, on fol. 136b.

16 Various kasîdas, a short mathnawî-fragment, and a *ghazal*, on ff 137a–151b.

17 A mathnawî on the seven days of the week, styled. ساعت‌نامهٔ روزهاء کریم, on ff 152a–153b, beginning.

گر تو خواهی که گردد مسرور
کار و بار جهان بتو هر روز

18 Various poetical fragments, a معراج نامه (on the ascension of Muḥammad), in form of a kasîdah, by Muhtasham, who died A.H. 996 (see Nos 1447 and 1448 above) a وفات‌نامهٔ حضرت, etc, on ff. 154b–164b

No 1415, ff 164, written by different hands, mostly in careless Nasta'lîk with a great variety in the number of lines, size, 11¼ in by 5¾ in.

1766

Scattered selections from Persian works in verse and prose, put together without any order The copy begins with extracts from the poems of Shaikh *'Attâr* (died A.H. 627, see Nos 1031–1054 above), Mirzâ *Kâsim*, Maulânâ *'Abdî* (an 'Abdî of Bâkû died A.H. 965, an 'Abdî of Nishâpûr was the uncle of Shâh Maḥmûd Zarîn-kalam, a third was 'Abdî of Abarkûh under Shâh Tahmâsp, a fourth 'Abdî of Gunâbâd, a protége of prince Ibrâhîm Mirzâ Jâhî Ṣafawî and author of a mathnawî گوهر شاهوار, a fifth lived in India under Shâhjahân, about A.H. 1051), etc., Ḥakîm *Jauharî* (probably Jauharî Zargar, the contemporary of Athîr-aldîn Akhsikatî, who died A.H. 608, see Haft Iklîm, No. 1481, col. 490 above), is found on fol. 9a; then follow again *'Attâr*, *Ḥâfiz*, etc.; several kasîdas and rubâ'îs; extracts from *Jâmî*, Shaikh *Râzbakân Ṣûfî* (on fol. 30a, see No. 1747, fifth Shaikh ab infra), *Shâh Shujâ'*, Mirzâ *Radî Artîmânî* (see No. 1522 above), Shaikh *Auḥadî* (died A.H. 738), *Kulî Salîm* (died A.H. 1057, see No 1558 above), Abû *Turâbbeg* (under Shâh 'Abbâs I, see No. 1528 above), *Hijâbî*, Shaikh *Abû-alkâsim* (on fol. 33b), *Thanâ'î* (died A.H. 996), *Ṣâ'ib*, *Khâkânî*, a مناجات by Amîr Khusrau (died A.H. 725, on fol. 36b), etc.; a ساقینامه, by *Akdasî* (of Mashhad, died A.H 1003, on fol. 41b), another by Ḥakîm *Partawî* (of Shîrâz, about A.H. 1000, on fol. 43a), a third by *Mashrab* (on fol. 48a); poems by *Asadî of Ṭûs* (died between A.H. 421 and 432, see No. 893 above, on fol. 54b), etc., by *Nizâm of Astarâbâd* (died A.H. 921, on fol. 61b, etc.), by *Salmân* (of Sâwa, died A.H. 778 or 779, see Nos. 1237–1243 above, on fol. 64b); a mathnawî on Muḥammad's ascension to heaven, در معراج (on fol. 76b sq.); short pieces in prose (on fol. 98b), intermixed with poetry, by *Auḥadî*, etc.; a fourth ساقینامه, by Ḥakîm *'Aṭâî* (on fol. 104a); prose-extracts from a book, entitled اخلاق رسول (on fol. 106a); poems by *Nizâmî* (on fol. 109b); prose-stories, etc. (on fol. 110a sq.); در ذکر فضیل عیاض (on fol. 123b sq., see on Fuḍail bin 'Iyâḍ the Safînat-alauliyâ, No. 96, col. 284 in this Cat.); در فضیلت وآداب نماز شب (on fol. 135b sq.); extracts from a book on traditions, and other scattered prose-pieces (on fol. 139a sq.).

No. 900, ff 176; written in Nasta'lîk by different hands; great variety in the number of columns and lines in a page; size, 9⅞ in. by 5⅞ in.

1767

Bayâḍ (بیاض).

An album of Persian poetry and prose, containing miscellaneous pieces in a very confused order, many leaves being turned upside down. The principal contents are:

1. A kiṭ'ah by *'Alî Ḥazîn* (died A.H. 1180, see Nos. 1712–1714 above), reproaching Kashmîr (قطعه در مذمت کشمیر), on fol 1a, and other miscellaneous lyric poems.

2. *Mîr Najât's* لل کشتی (a mathnawî on wrestling, composed A.H. 1112 = A.D. 1700, 1701; Mîr 'Abd-al'âl Najat died about A.H. 1126 = A.D. 1714, see Bodleian Cat, Nos. 1162–1165, Rieu ii p. 821; A. Sprenger, Catal., p. 512; W. Pertsch, Berlin Cat., p. 697, No. 10; lithographed at Lucknow (with commentary), A.H 1258), on fol 7b

3 *Mullâ Nau'î's* سوز و گداز (see No. 1485 above), on fol 18a.

4 A kasîdah, by *Hijrî* (see Nos. 1440 and 1441 above), in homage of Nawwâb Âsaf-aldaulah Bahâdur, on fol 19b

5 A tarji'band, a mukhammas, and a short mathnawî, by Mîr *Zain-al'âbidîn* (see No 20 below), on fol. 24b.

6 مناظرهٔ سرما و گرما, a dispute between cold and heat, in prose on fol. 30a.

7. Poems, by *Mihrî* (died about A.H. 1130), on fol 35b.

8 Rubâ'iyyât.

9. On the tobacco-pipe (تعریف قلیان تنباکو), in prose, on fol. 42b.

10. Several mukhammasât and other miscellaneous poems, on ff. 48b and 63a.

11. Admonitions, by *'Abdallâh Anṣârî* (نصائح عبد الله انصاری), the great mystic Shaikh, who died A.H. 481 (A.D. 1088), see No. 1778 sq. below, in prose, on fol. 68b.

12. A few poems, by *Hazîn*, on fol. 71a.

13. Ghazals, by *Shaukat* (died A.H. 1107, see Nos. 1628–1633), *Mihrî*, etc., on fol. 79a.

14. Historical incidents from Nâdirshâh's time, beginning with A.H. 1149 (A.D. 1736), on fol. 80a.

15. A kasîdah by *Nâṭiḳ* (قصیدهٔ ناطق), and other poetry, on fol. 84a.

16. چار اندر چار, a prose-piece by *'Ubaid Zâkânî* (died A.H. 772), on fol. 89a, and another چار در چار,

11. Letters and refined prose-writings, on fol. 154a; one is headed نصیرا ذر طلب آب, on fol. 154b, perhaps by *Naṣîrâ* of Hamadân, who lived about A.H. 1015 (A.D. 1606); another, on fol. 162b, دیباچهٔ سفینهٔ مرزا محمّد حسین; a third, on fol. 167a, دیباچهٔ دیوان ابو طالب کلیم, an introduction to *Abû Ṭâlib Kalîm's* dîwân, which is not found in the usual copies of his works, see above, Nos. 1563–1570; it is probably due to the same *Jalâl-aldîn Muḥammad Ṭabâṭabâ'î*, who wrote the dibâća to *Ḳudsî's* dîwân, which is also found here on fol. 169b sq., and another to that of *Shifâ'î* (see No. 1763, 21). Ff. 177 and 178 are left blank.

12. Some poetry and prose-pieces, without headings, on fol. 179a.

13. Mirât-alfutûḥ (مرآت الفتوح), the well-known prose-treatise of Mullâ *Ṭughrâ* (see above, No 1586, IV), on fol. 184b, beginning: یکه تازان میدان الخ.

No 2830, ff 191; written by many different hands in rude Nasta'lîk and Shikasta, partly in diagonal lines, size, 6½ in by 3¼ in.

1772

A scrap-book or rough album of Persian poetry without any value; a few prose-specimens are mixed up with the verses.

No 1091, ff. 69, carelessly written in Nasta'lîk, size, 6 in. by 3⅜ in.

II Sûfism in Prose and Verse.

1773

Kashf-almaḥjûb (كشف المحجوب)

The oldest systematical work on the theoretical and practical doctrines of Sûfism in Persian, with a great amount of historical and biographical material, styled كشف المحجوب, or with its fuller title, كشف المحجوب لارباب القلوب, 'Explanation of the veiled (or hidden) things for men of heart (i. e. for Ṣûfîs),' and composed by Abû-alḥasan 'Alî bin 'Uthmân bin 'Alî (in the Vienna, Bodleian, and Berlin copies, bin Abî 'Alî; in Rieu's copy, Abî 'Alî) al-Jullâbî al-Hujwîrî (the reading, al-Manjûrî, in the Vienna copy, is a mere corruption of the last word), sometimes simply called al-Ghaznawî (since Jullâb and Hujwîr are suburbs of Ghazna), who in the heading of the Vienna copy is designated as a contemporary of the famous Ṣûfic Shaikh and poet Abû Sa'îd bin Abû-alkhair (died A.H. 440, 4th of Sha'bân = A.D. 1049, January 12), whilst in the رسالهٔ ابدالیّه (see the following copy, fol. 283b sq.) he is called Abû Sa'îd's own brother. According to the رياض الاوليا (see Rieu iii. p. 975a), he died A.H. 456 or 464 (A.D. 1064 or 1072, see the Safînat-alauliyâ, No. 298, col. 304 in this Cat.); according to Âzâd's مآثر الكرام تاريخ بلگرام (see No. 612, fol. 4a in this Cat.), A.H. 465 (A.D. 1073); but as Rieu has proved, the date of his death must be somewhat later still, since Shaikh Abû-alkâsim Kushairî, who is mentioned by the author among those who had passed away before the composition of this work, died in the very year 465, in the month Rabî' alâkhar, see Safînat-alauliyâ, No. 299 (col. 304 in this Cat.). Other copies of the كشف المحجوب are described in Rieu i. p. 343; G. Flügel iii. p. 440 sq.; Bodleian Cat., No. 1245; W. Pertsch, Berlin Cat., p. 287; Rosen, Persian MSS., p. 291; see also H. Khalfa v. p. 215, No. 10,753, and Notices et Extraits, xii. p. 360. Other works of the same author, mentioned incidentally in the present book, are the منهاج الدّين, the بحر القلوب, and البيان لاهل العيان (comp. Rosen, loc. cit.); he also wrote a diwân. According to his own statement in the preface, he composed this work in answer to some questions addressed to him by Abû Sa'îd al-Hujwîrî.

Beginning: ربّنا آتنا من لدنك رحمةً وهيّئ لنا من امرنا رشداً. الحمد لله الذى كشف لاوليائه بواطن ملكوته وقشع لاصفيائه سرائر جبروته الخ.

On fol. 3a, last line but one sq., the author explains the title of his work thus:—و آنچه گفتم که مر این کتاب را كشف المحجوب نام کردم مراد آن بود که تا نام کتاب ناطق باشد بر آنچه اندر کتاب است مر گروهی را که بصیرت بود چون نام کتاب بشنوند دانند که مراد از آن چه بوده است و بدانکه همه عالم از لطیفهٔ تحقیق محجوب اند بجز اولیاء الخ.

It is divided, like all the following copies, into forty bâbs (whereas the Vienna and Bodleian copies contain sixty-four, among which are counted several fasls and the eleven Kashfs noticed in the following table of contents), viz.:—

1. باب (فى) اثبات العلم, on fol. 7a.
2. باب (فى) الفقر, on fol. 12b.
3. باب (فى) التصوّف, on fol. 19b.
4. باب (فى) لبس المرقعات, on fol. 27b.
5. باب فى احتلافهم فى الفقر والتصوّف, on fol. 36a.
6. باب فى الملامت, on fol. 38a.
7. باب فى ائمّتهم من الصّحابه, on fol. 43b.
8. باب فى ذكر ائمّتهم من اهل البيت, on fol. 47b.
9. باب فى ذكر اهل (or اصحاب) الصّفّة, that is, فى ذكر ائمّتهم من اهل الصّفّة, on fol. 54b.
10. باب فى ذكر ائمّتهم من التّابعين, on fol. 56a.
11. باب فى ذكر ائمّتهم من تبع التّابعين, on fol. 60a.
12. باب فى ذكر ائمّتهم من المتأخّرين, on fol. 113b.
13. باب فى ذكر رجال الصّوفيّة من المتأخّرين على الاختصار من اهل البلدان, on fol. 120a.
14. باب فى فرق فرقهم فى (or او) مذاهبهم, on fol. 122b. At the end of this bâb there are four different Kashfs (كشف الحجاب): 1st, فى معرفة الله, on fol. 188a; 2nd, فى التّوحيد, on fol. 195b; 3rd, فى الايمان, on fol. 201b; 4th, فى الطّهارة, on fol. 204b.
15. باب فى التّوبة وما يتعلّق بها, on fol. 207a. 5th Kashf, فى الصّلوة, on fol. 211a.

16. باب المحبّة و ما يتعلّق بها, on fol. 214b. 6th Kashf, فى الزّكوة, on fol. 221b.

17. باب الجود و السّخا, on fol. 223b. 7th Kashf, فى الصّيام, on fol. 225b, last line.

18. باب الجوع و ما يتعلق به, on fol. 229a. 8th Kashf, فى الحجّ, on fol. 230b.

19. باب المجاهدة, on fol. 233b. 9th Kashf, فى الصّحبة مع آدابها, on fol. 236a.

20. باب فى الصّحبة و ما يتعلّق بها, on fol. 238a.

21. باب آدابهم فى الصّحبة, on fol. 240a.

22. باب فى آداب الصّحبة فى الاقامة, on fol. 243a.

23. باب فى آدابهم فى السّفر, on fol. 245b.

24. باب فى آدابهم فى الأكل, on fol. 247a.

25. باب فى آدابهم من المشى, on fol. 248b.

26. باب فى نومهم فى السّفر و الحضر, on fol. 249b.

27. باب فى آدابهم فى الكلام و السّكوت, on fol. 252a.

28. باب فى آدابهم فى السؤال و التّركة, on fol 254b.

29. باب فى آدابهم فى التّزويج و التّفريد, on fol. 256b.

30. 10th Kashf, فى بيان الفاظهم و حقائق معانيها, on fol. 261a; 11th Kashf. فى السّماع, on fol 277b

31. باب فى السّماع و ما يتعلّق به, on fol 278b.

32. باب فى سماع الشّعر, on fol 282b.

33. باب فى سماع الاصوات و الالحان, on fol. 283b.

34. باب فى كلام السّماع, on fol 285a

35. باب فى احوالهم فى السّماع, on fol 287b

36. باب فى مراتبهم فى حقيقة السّماع on fol 288b

37. باب فى الوجد و الوجود و الواجد و مراتبه, on fol. 292b.

38. باب فى الرّقص و ما يتعلّق به, on fol. 294b.

39. باب فى الخرق, on fol. 295a.

40. Is missing here in consequence of a small lacuna after fol. 295 (extending to two pages, from fol. 279b, l. 11, to fol. 280b, l. 7 in the following copy) and may be supplied from the other copies: باب فى آداب السّماع.

Some leaves are slightly injured. Occasionally various readings, notes, and additions on the margin. An index on ff. 297b and 298a. Copied by Junaid of Sirhind and finished the 21st of Shawwâl, A. H. 1019 (A. D. 1611, Jan. 6).

No. 930, ff. 298, ll. 19; Nasta'lîk; a picture, representing probably the author's portrait, at the top of the MS.; size, 7⅜ in by 4¼ in.

1774

Another copy of the same.

This copy is badly injured on the first page, one half of which is torn away, and slightly damaged on some others. Ff. 2 and 3 do not belong to this work, the continuation of fol. 1b being on fol. 4a. Ff. 256–265 are misplaced, the right order of the leaves is this: 256, 264, 258–263, 257, 265. Beginning the same as in the preceding copy.

The bâbs are found here:—

1. on fol. 9a; 2. on fol. 14b; 3. on fol. 21a; 4. on fol. 29a; 5. on fol. 37a; 6. on fol. 39b; 7. on fol. 44a; 8. on fol. 48a; 9. on fol. 54b; 10. on fol. 56a; 11. on fol. 59b; 12. on fol. 108b; 13. on fol. 114b; 14. on fol. 116b; the first four Kashfs appear here on ff. 178a, 185a, 190b, and 193b; 15. on fol. 195b; 5th Kashf, on fol. 199b; 16. on fol. 203b; 6th Kashf, on fol. 209a; 17. on fol. 210b; 7th Kashf, on fol. 213a; 18. on fol. 216a; 8th Kashf, on fol. 217b; 19. on fol. 220a; 9th Kashf, on fol. 222b; 20. on fol. 224b; 21. on fol. 226b; 22. on fol. 229a; 23. on fol. 231a; 24. on fol. 232b; 25. on fol. 234a; 26. on fol. 235a; 27. on fol. 237b; 28. on fol. 239b; 29. on fol. 242a; 30. 10th Kashf, on fol. 246b; 11th Kashf, on fol. 261b; 31. on fol. 263a; 32. on fol. 266b; 33. on fol. 267b; 34. on fol. 269b; 35. on fol. 272a, 36. on fol. 272b; 37. on fol. 276b; 38. on fol 278b; 39. on fol. 279a; 40. on fol. 250a.

This work concludes on fol. 281b, and is followed by two short treatises on the same mystical doctrine, the first of which is complete, fills ff 283b–289b, and is entitled رسالهٔ ابدالیّه, composed by Ya'kûb bin 'Uthmân bin Mahmûd bin Mahmûd alghaznawî (later الجرخی and السّوری), who very often refers to 'Alî bin 'Uthmân's Kashf-almahjûb and tells us that he was Abû Sa'îd bin Abû-alkhair's brother and very often in the majlis of Sultân Mahmûd. This treatise begins: الحمد لله الّذى زيّن السّماء الدّنيا بمصابيح و جعلها رجوماً للشّياطين و زيّن الارض با الرّسل (sic!) و الانبياء و الاولياء الخ.

The same Ya'kûb bin 'Uthmân alghaznawî (later الجرخی) is noticed as author of a tabulated list of renowned Shaikhs (اسمآء المشايخ الكرام) in W. Pertsch, Berlin Cat., p. 4, No. 8.

The second treatise is anonymous and incomplete, beginning: بعد حمد او كه ليس كمثله شئى همچ شده ندارد و آن حضرت بيچون همچون رنگ سفيد سيه ندارد الخ.

It fills ff 290b–295b, continues on fol. 3 and then on fol. 2, where it breaks off with the words: مطلق ناشى ... اى حاجى. The first treatise is dated the 24th of Jumâda-alawwal, A. H. 1095, that is the twenty-seventh year of 'Âlamgîr's reign (= A. D. 1684, May 9).

No. 1274 ff. 295, ll. 17; clear and distinct Nasta'lîk; size, 10⅞ in by 6¼ in.

1775

The same.

This copy is not dated; it is a little worm-eaten and slightly injured on fol. 196a. There is a lacuna after fol. 218, corresponding to No. 930 (1773 in this Cat.), fol. 206, l. 13, to fol. 214b, l. 12. A great number of headings are left out.

Bâb 1. on fol. 8a; 2. on fol. 11a; 3. on fol. 19a; 4. on fol. 30a; 5. on fol. 41a; 6. on fol. 43b; 7. on fol. 50a; 8. on fol. 55a, last line; 9. on fol. 63b; 10. on fol. 65b; 11. on fol. 70b; 12. on fol. 132a, last line; 13. on fol. 138a; 14. on fol. 140b; Kashf 1, on fol. 202b;

Kashf 2, on fol. 208a; Kashf 3, on fol. 214a; Kashf 4, on fol. 217b; 15. on fol. 207a (Kashf 5 missing in consequence of the lacuna); 16. on fol. 219a; Kashf 6, on fol. 224b; 17. on fol. 226a; Kashf 7, on fol. 228b; 18. on fol. 231a; Kashf 8, on fol. 232b; 19. on fol. 235a; Kashf 9, on fol. 237b; 20. on fol. 239b; 21. on fol. 241a; 22. on fol. 243b; 23. on fol. 245b; 24. on fol. 247a; 25. on fol. 248b; 26. on fol. 249a; 27. on fol. 251b; 28. on fol. 254a; 29. on fol. 256a; 30. Kashf 10, on fol. 261a; Kashf 11, on fol. 282a; 31. on fol. 283a; 32. on fol. 288a; 33. on fol. 290a; 34. on fol. 293a; 35. on fol. 296b; 36. on fol. 297b; 37. on fol. 302b; 38. on fol. 305a; 39. on fol. 306a; 40. on fol. 307a.

No. 711, ff. 308, ll. 14; unequally written in Nasta'lîk; size, 8 in. by 4¼ in.

1776

The same.

This copy is slightly defective at the end, and has, moreover, a lacuna after fol. 94, comprising two pages and corresponding to No. 1274 (1774 in this Cat.), fol. 138a, last line, to fol. 139b, last line but two.

No date. The proper order of ff. 94–97 is: 94, 96, 95, and 97; of ff. 182–189: 182, 184, 189, 185, 186, 187, 188, and 183. Ff. 138 and 139 are turned upside down. The text is effaced and injured in many places.

Beginning: . . . . كشف لاولائه نواطن ملكوته الخ corresponding to the fourth word of line 3, on fol. 1b, in No. 1274.

Bâb 1 on fol. 6a; 2 on fol. 8b; 3 on fol. 13b; 4 on fol. 19b, 5 on fol. 23a, 6. on fol. 26b, 7. on fol. 30a; 8. on fol. 32b; 9. on fol. 36b; 10 on fol. 38a; 11. on fol. 40b, 12. on fol. 73b, 13. on fol. 77b; 14. on fol. 79a; Kashf 1, on fol. 121b; Kashf 2, on fol. 126b; Kashf 3, on fol. 130a; Kashf 4, on fol. 132a; 15. on fol. 133b; Kashf 5, on fol. 136a; 16. on fol. 139a; Kashf 6, on fol. 143a; 17. on fol. 144a, Kashf 7, on fol. 145b; 18. on fol. 147b, Kashf 8, on fol. 148b, 19 on fol. 150b; Kashf 9, on fol. 152a; 20. on fol. 153b; 21. on fol. 155a; 22. on fol. 156b; 23. on fol. 158a, 24. on fol. 159b; 25. on fol. 160b; 26. on fol. 161a; 27. on fol. 162b; 28. on fol. 164a; 29. on fol. 165b; 30. Kashf 10, on fol. 168a; Kashf 11, on fol. 178b; 31. on fol. 179a; 32. on fol. 181a; 33. on fol. 182a, 34. on fol. 184b; 35. on fol. 185a; 36. on fol. 185b; 37. on fol. 188a; 38. on fol. 183a; 39. on fol. 183b. In the beginning of this bâb, on fol. 183b, the copy breaks off; the last words, occurring here, correspond to fol. 279b, l. 10, in No. 1274.

A few marginal additions on the first three pages.

No. 2941, ff. 189, ll. 19; good old Nasta'lîk; small Illuminated frontispiece; worm-eaten; size, 10¾ in. by 6¼ in.

1777

The same.

A very incomplete copy of the same, which breaks off already in the 8th Kashf (18th bâb); its last words correspond to fol. 232b, l. 2, in No. 930 (1773 in this Cat.). Beginning as usual. Only the first eleven bâbs are marked by proper headings, on ff. 5b, 9a, 14a, 19b, 25a, 26b, 29b, 32b, 36b, 37b, and 40b, respectively; all the other headings are missing.

No. 869, ff. 154, ll. 21; written by two different hands, partly in Nasta'lîk, partly in Shikasta; size, 10¾ in. by 6 in.

1778

Anîs-almurîdîn u shams-almajâlis (انيس المريدين و شمس المجالس).

The story of Yûsuf and Zalîkhâ in Persian prose, told by the Shaikh-alislâm Khwâjah Abû Isma'îl 'Abdallâh Muhammad al-Ansârî of Harât (who was born A.H. 396 in the month of Sha'bân = A.D. 1006, May; and died the 9th of Rabî'-alâkhar, A.H. 481 = A.D. 1088, July 2), for the benefit of his friends and disciples, in order to give them sound moral lessons and higher mystical instruction. The book is divided into fourteen Majlis, and interwoven with many verses of the Kurân, traditions, and sayings of other renowned Shaikhs.

Beginning: الحمد لله الذى ابدع وجود الانسان فى احسن تقويم واحسن اعضاؤه بلطائف صفة القديم الكريم الرحيم الخ.

Comp. on the author Safînat-alauliyâ, No. 300 (col. 304 in this Cat.). Other works by the same renowned Sûfî are the مناجات or رساله, and the نصيحت or پند, خواجه نظام, see the two following copies; the منازل السائرين, originally written in Arabic (see G. Flugel iii. p. 321 sq.; O. Loth, Arabic Cat., p. 165, where two Arabic commentaries on the same are described; H. Khalfa vi. p. 129; a Persian translation, entitled جامع منازل, will be noticed further down in this Cat.); the تفسير قرآن (see on this and the preceding work Haft Iklim, No. 619, col. 423 in this Cat.); the الهى نامه (see G. Flugel iii. p. 412, No. 1, and W. Pertsch, Berlin Cat., p. 33, No. 2); the زاد العارفين (see Rieu ii. p. 738b); the اسرار نامه or كتاب اسرار (ib. ii. p. 774b); the تحفة الوزرا, also styled رسالة تحفة الملوك در نصيحت و پند و دست, containing forty sections, each with four good advices (see G. Flügel i. p. 609, and iii. p. 412; H. Khalfa ii. p. 243, No. 2690, and compare with them Bodleian Cat., col. 765); another set of نصائح or 'good advices' (Bodleian Cat., col. 764, and No. 1767, 11 in this Cat.); a treatise on mystical questions, addressed by the heart (دل) to the soul (جان), see G. Flügel iii. p. 412, No. 2, etc. Ansârî also edited an enlarged version of the طبقات الصوفية, or, as Safînat-alauliyâ, No. 284 (col. 303 in this Cat.), calls it, طبقات مشايخ, by Shaikh Abû 'Abd-alrahmân (according to others merely 'Abd-alrahmân) Muhammad bin Husain bin Muhammad bin Mûsâ Sullamî al-Nîshâpûrî, who died A.H. 412, in the month of Sha'bân (A.D. 1021, Nov.–Dec.; see also Rieu i. p. 349a, and H. Khalfa vi. p. 129), a work, on which Jâmî's نفحات الانس (see Nos. 1357, 8, and 1359–1367 above) are chiefly based. For further works of Ansârî, see the preface to the edition of his lyrical poems, by Shukovski, St. Petersburg, 1895.

The present story of Yûsuf and Zalikhâ is dated the 25th of Dhû-'lhijjah, A.H. 1013 (A.D. 1605, May 14), at Burhânpûr, by Maḥmûd bin Muḥammad of Lucknow.

No. 1458, ff. 173, ll. 15-23; Nasta'lîk, by many different hands; worm-eaten; size, 9¾ in. by 5¾ in.

1779

Munâjât-i-'Abdallâh Anṣârî (مناجات عبد الله انصاری).

Pious invocations to God and exhortations to Sûfîs, by the same 'Abdallâh Anṣârî, in prose mixed with verses, and beginning:

ای زدردت بیدلانرا نوی درمان آمده
باد تو مر عاشقانرا مؤنس جان آمده

It is commonly styled رسالهٔ خواجه عبد الله انصاری; see Rieu i. p. 35ᵃ; G. Flügel iii. p. 497, Cat. des MSS. et Xylographes, p. 254; different from the present مناجات seems to be a tract of the same title, noticed in W. Pertsch, No. 9, 15; Berlin Cat., p. 3, No. 4; and Cat. Codd. Or. Lugd. Bat. iv. p. 349; comp. also Ḥ. Khalfa vi. p. 129, and Notices et Extraits, xii. p. 352. A Turkish paraphrase of, and commentary on a similar work of Anṣârî ('advice to Dervishes') by Nauras, completed A.H. 1172 (A.D. 1758, 1759), is described in G. Flügel iii. p. 486.

The present copy of the Munâjât is dated the 9th of Muḥarram, A.H. 1161 (A.D. 1748, Jan. 10), by Muḥammad Mahdî, the son of Hâjî 'Abd-allâh. College of Fort William, 1825.

No. 2339, ff. 10, ll. 17; small, but distinct Nasta'lîk; illuminated frontispiece; size, 8¼ in. by 4¾ in.

1780

Pand-i-Khwâjah Nizâm (پند خواجه نظام).

Another treatise by 'Abdallâh Anṣârî, usually styled نصیحت, and containing short admonitions and practical advices on ethical matters given to the great Wazîr Khwâjah Nizâm-almulk of Ṭûs (see Haft Iklîm No. 690, col. 428 in this Cat.), and beginning: پیر هراة قدس سرّه العزیز در نصیحت فخر الوزرا خواجه نظام الملك طوسی میفرمایند که یا نظام هر که ده خصلت شعار خود الخ.

The same treatise, but with a slightly different beginning, is noticed in G. Flügel iii. pp. 445, 493, and 505; the title given to it in the last of the three Vienna copies is پند نامه or نصیحت نامه.

Dated the 11th of Rabî'-alâkhar, A.H. 1049 (A.D. 1639, Aug. 11).

No. 1330, ff. 1-9, ll. 6; very large Nasta'lîk; size, 10 in. by 5½ in.

1781

Kîmiyâ-i-Sa'âdat (کیمیای سعادت).

The famous ethico-mystical work on the religious and moral duties of a true believer, by the great Shaikh Zain-aldîn Abû Ḥâmid Muḥammad bin Muḥammad al-Ghazâlî of Ṭûs, with the epithet of Ḥujjat-alislâm, who was born A.H. 450 (A.D. 1058), and died the 14th of Jumâdâ-alâkhar, A.H. 505 (A.D. 1111, Dec. 18); comp. on the author and his various works, Safînat-alauliyâ, No. 303 (col. 305 in this Cat.); Haft Iklîm, No. 686 (ib., col. 428); Schefer, Chrestomathie Persane, ii. p. 212 sq.; and especially R. Gosche, Ghazzâlis Leben und Werke, in 'Abhandlungen der Berliner Akademie,' 1858, p. 239 sq.; see also Schmölders, Essai sur les écoles philosophiques chez les Arabes; Munk, Mélanges de philosophie, p. 336, etc. Other copies of the same work are described in Rieu i. p. 37; Bodleian Cat., Nos. 1429 and 1430; W. Pertsch, Berlin Cat., pp. 288 and 289; J. Aumer, pp. 61 and 62; A. F. Mehren, p. 5; Cat. des MSS. et Xylographes, p. 256; Fleischer, Cat. Dresd., Nos. 4 and 255; see also Ḥ. Khalfa v. p. 285, No. 10,998. It has been printed in Calcutta, without a date, and lithographed in Lucknow, A.H. 1279 and 1282, and in Bombay, 1883. A Turkish translation of the same appeared in Constantinople, A.H. 1260, and was rendered into English under the title of 'Alchemy of happiness, by Mohammed al-Ghazzali, the Mohammedan Philosopher,' by H. A. Homes, Albany N. Y., 1873. The Kîmiyâ-i-Sa'âdat is a popular abridgement of the author's own Arabic work on a larger scale, the احیاء علوم الدین (printed in Cairo, A.H. 1278; in Lucknow, A.H. 1281, in Bûlâq, A.H. 1306; comp. Ḥ. Khalfa i. p. 180 sq., Hitzig in Z. D. M. G. vii. pp. 172-186; Loth Arabic Cat., p. 166; Arabic Cat. of the Brit. Mus., p. 386, G. Flügel iii. p. 91 sq.).

The work is divided into a preface and four books (رکن), each of which comprises ten chapters (اصل). The preface itself is subdivided into four chapters (عنوان).

Beginning of the preface, on fol. 1ᵇ: شکر و سپاس فراوان بعدد ستارگان آسمان و قطرهٔ باران و برگ درختان الخ.

'Unwân I, on self-knowledge (اندر شناختن خویش), on fol. 3ᵇ.

'Unwân II, on the knowledge of God (اندر شناختن الله), on fol. 15ᵃ.

'Unwân III, on the knowledge of the present world (در معرفت دنیا), on fol. 23ᵃ.

'Unwân IV, on the knowledge of the future world (در معرفت آخرت), on fol. 26ᵃ.

Rukn I (here called, as in the larger Arabic work, رُبْع اوّل), on religious worship (اندر عبادت), on fol. 39ᵇ, beginning: رب یسّر ولا تعسر چون از معرفت عنوان مسلمانی الخ.

Rukn II (again called رُبْع دوم), rules for intercourse with one's fellow-men (آداب معاملات), on fol. 88ᵇ.

Rukn III (again رُبْع سیوم), the cutting off of obstacles in the road of faith (اندر بریدن عقبات راه دین, usually called, as in the Arabic original, مهلکات, pernicious influences from which the soul must be freed), on fol. 179ᵃ.

Rukn IV (here called correctly رکن چهارم), on qualities that lead to salvation (اندر منجیات), on fol. 299ᵃ.

Many marginal glosses and annotations. Dated by Shams-aldîn bin Ḥasan aljîlânî, the first, of Rabî'-althânî, A.H. 905 (A.D. 1499, Nov. 5).

No. 424, ff. 441, ll. 25; slight illuminations at the beginning, and at the head of the first three rukns; clear Naskhî in the greater part of the MS.; size, 10 in. by 6½ in.

1782

Another copy of the same.

Another good copy, with many various readings, glosses, and annotations on the margin, dated the 23rd of Jumâdâ-alâkhar, A.H. 1020 (A.D. 1611, Sept. 2), by Muḥammad Yûsuf bin Mîr Ya'ḳûb of Kashmîr. Beginning as in the preceding copy.

'Unwân I, on fol. 4ᵃ; II, on fol. 17ᵃ; III, on fol. 26ᵇ; IV, on fol. 30ᵇ.

Rukn I, on fol. 46ᵇ; II, on fol. 100ᵇ; III, on fol. 206ᵇ; IV, on fol. 331ᵇ.

No 1414, ff. 479, ll. 19; clear and distinct Nasta'lîḳ; illuminated frontispiece; size, 10⅞ in. by 6¼ in.

1783

The same.

'Unwân I, on fol. 2ᵇ; II, on fol. 9ᵃ, last line; III, on fol. 14ᵃ; IV, on fol. 16ᵃ.

Rukn I (here headed در عادات instead of در عبادات), on fol. 24ᵃ; II (here headed در معاملات راه دین), on fol 53ᵃ; III (در بیان کردن عقبات راه دین), on fol. 107ᵃ, IV, on fol 166ᵃ.

No date; but among the many entries on the fly-leaves there is found one from A.H 1081 (A.D. 1670, 1671). College of Fort William, 1832.

No 2013, ff 233, ll 32; splendid Naskhî; size, 12⅝ in. by 6¾ in

1784

The same

Beginning: شکر و سپاس فراوان بعدد ستارگان و طبقات آسمان و قطرات باران و برگ درختان الخ.

'Unwân I, on fol 4ᵃ; II, on fol. 18ᵃ (در شناختن حق); III, on fol. 28ᵃ (no heading); IV, on fol 32ᵃ.

Rukn I, on fol. 47ᵇ; II, on fol. 99ᵇ; III, on fol. 199ᵇ; IV, on fol. 319ᵇ. Beginning of the first Rukn here: یسّر و اسهل و اختم بالخیر، آغاز ارکان پس از عنوان، چون از معرفت عنوان مسلمانی الخ.

Dated the 24th of Jumâdâ-alawwal, A.H. 1086 (A.D. 1675, Aug. 16). College of Fort William, 1825.

No. 2121, ff. 452, ll. 23; Nasta'lîḳ; illuminated frontispieces on ff. 1ᵇ, 99ᵇ, 199ᵇ, and 319ᵇ; size, 12⅝ in. by 6¾ in.

1785

The same.

Beginning: شکر و سپاس فراوان بعدد ستارهای آسمان و قطرهای باران و برگ درختان الخ.

'Unwân I, on fol. 3ᵃ; II, on fol. 12ᵇ; III, on fol. 18ᵃ; IV, on fol. 20ᵇ.

Rukn I (در عبادات), on fol. 29ᵇ; II (در معاملات), on fol. 64ᵇ; III (اندر بریدن عقبات راه دین), on fol. 124ᵇ; IV (در منجیا!), on fol. 196ᵃ. Marginal notes and additions on the first six leaves.

Dated the 27th of Jumâdâ-alawwal, A.H. 1087 (A.D. 1676, Aug. 7), by Mullâ Muḥammad 'Alî, who wrote it for his three sons, Ḥasan 'Alî, Rajab 'Alî, and 'Abd-al'alî.

No. 2856, ff. 276, ll. 21; irregular Naskhî; size, 13¾ in. by 7½ in.

1786

The same.

'Unwân I, on fol. 4ᵃ; II, on fol. 17ᵇ; III, on fol. 27ᵃ; IV, on fol. 30ᵇ.

Rukn I, on fol. 45ᵇ; II, on fol. 100ᵇ; III, on fol. 195ᵇ; IV, on fol. 293ᵇ. Title of the third rukn: اندر پیدا کردن عقبات راه دین.

Dated by Ibn Shâh Isma'îl Ch'ishtî, the 10th of Ṣafar, A.H. 1096 (A.D. 1685, Jan. 16).

No. 1277, ff. 395, ll. 21; clear and distinct Nasta'lîḳ; illuminated frontispiece at the beginning of the preface and of each rukn; size, 11 in. by 6⅞ in.

1787

The same.

'Unwan I, on fol. 5ᵃ in No. 3149; II, on fol. 24ᵃ; III, on fol. 37ᵃ; IV, on fol. 42ᵇ.

Rukn I, on fol. 69ᵇ; II, on fol. 147ᵇ; III, on fol. 1ᵇ in No. 3150; IV, on fol. 168ᵇ.

The first volume and the greater part of the second are written by Muḥammad Ṣâliḥ; the first rukn, the last twenty-five leaves of which are supplied by another hand, is dated at Banâras, A.H. 1173 (A.D. 1759, 1760).

No 3149, ff. 295; No. 3150, ff. 363, ll. 15; clear Nasta'lîḳ; ff. 43–68 in the first volume, and ff. 288–363 in the second, are added by two different hands; splendid binding in green and gold; size, 9½ in. by 5¾ in.

1788

The same.

'Unwân I, on fol. 3ᵇ; II, on fol. 14ᵃ; III, on fol. 21ᵃ; IV, on fol. 23ᵇ.

Rukn I, on fol 36ᵇ; II, on fol. 78ᵇ; III, on fol. 180ᵇ; IV, on fol. 293ᵇ.

No date.

No. 647, ff. 497, ll 25–27; written for the greater part in Nasta'lîḳ, size, 8 in by 4⅜ in

1789

The sam

Unwân I, on fol. 4ᵃ, II, on fol. 13ᵃ; III, on fol. 20ᵃ IV, on fol 22ᵇ.

Rukn I, on fol. 32ᵇ margin; II, on fol. 73ᵇ; III, on fol. 165ᵇ; IV, on fol. 272ᵇ.

No date.

No. 1081, ff. 392, ll. 20–21; a margin-column besides on several pages; small Nasta'lîḳ; little injuries here and there; the first two pages and the second, third, and fourth rukn richly illuminated; size, 7¼ in. by 4½ in.

1790

A defective copy of the same.

'Unwân I, on fol. 4ᵇ; II, on fol. 22ᵃ; III, not marked; IV, on fol. 39ᵇ.

Rukn I, on fol. 67ᵃ; II, on fol. 131ᵃ; III, on fol. 270ᵇ. This rukn is quite incomplete, containing only the first three اصل; another portion of the same third rukn, comprising a part of the sixth اصل, and the whole of the seventh and eighth, is found on ff. 492–572. Rukn IV, on fol. 315ᵇ, breaking off in the tenth اصل.

on fol. 490a. It is very strange, that in spite of these lacunas all the catch-words agree wonderfully. The copy is besides a little worm-eaten.

No. 1913, ff. 572, ll. 17; clear Nasta'lîk; size, 9⅞ in by 6⅝ in.

1791

Intikhâb-i-Kîmiyâ-i-Sa'âdat (انتخاب کیمیای سعادت).

Extracts from the preface of the Kîmiyâ-i-Sa'âdat, made by Khwâjah Afḍal-aldîn Kâshî (who died A.H. 707=A.D. 1307, 1308, see further below, No 1812).

Beginning: حواجه افضل الدّین کاشی از کیمیای سعادت کلماتی چند انتخاب کرده است تا طالبان معرفت حق را سودمند بود، چنین فرماید الخ.

'Unwân I, on fol. 287a; II, on fol. 290a; III, on fol. 291b; IV, on fol. 292a margin-column.

Dated the 11th of Rabî'-alawwal, A.H. 1180 (A.D. 1766, Aug. 17), by Abû Ṭâlib alhusainî. On fol. 293b, an additional saying of Afḍal Kâshî, on the three necessary duties of Ṣûfîs.

No. 1234, ff. 287a–293, ll. 14, and another column on the margin, ll. 26; Naskhî, mixed with Shikasta; size, 8 in by 4⅞ in.

1792

Risâla-i-Ghazâlî (رسالهٔ غزالی).

The mystical treatise, contained in this copy, is, as a comparison with W. Pertsch, Berlin Cat., p. 42, No. 30, shows (see also Rodiger in Z. D. M. G. xvi. p. 221), a Persian paraphrase of the same Muhammad al-Ghazâlî's famous treatise, ایّها الولد (edited and translated by Hammer-Purgstall, Vienna, 1838, comp. also G. Flügel iii. p. 274, where two Arabic commentaries on the same, by Ḥasan bin 'Abdallâh, composed A.H. 756=A.D. 1355, and by Khâdimî respectively, are noticed), but slightly differing in wording from the Berlin copy which bears the heading, خلاصهٔ تصانیف امام محمّد غزالی در علم سلوک ('the quintessence of Ghazâlî's compositions on the science of the mystic road')

Beginning: الحمد لله . . . . . امّا بعد بدانکه یکی از جملهٔ تلمیذان امام المرشد . . . . ابی حامد بن محمّد (read محمّد بن محمّد) الغزالی بعد از آنکه مدّة مدید و سالهای فراوان روزگار خود را مستعیر بتحصیل علوم داشته بوده و از هر فنّ بهرهٔ تمام داشته روزی با خود اندیشه کرد که من سالهای رنج بردم و علم بسیار حاصل کردم خود اکنون ندانم که این علمها از هر نوع علم کدام نافع و دستگیر من خواهد بود الخ.

Among the numerous Arabic works of Ghazâlî, the more prominent (apart from the ایّها الولد and the احیاء علوم الدّین) are: المنقذ من الضّلال و المفصح عن الأحوال (edited and translated by A. Schmölders in 'Essai sur les écoles philosophiques chez les Arabes et notamment sur la doctrine d'Algazzali,' Paris, 1859); کتاب الدرّة الفاخرة (edited and translated by L. Gautier, Geneva, 1878); منهاج العابدین (see a Persian translation of it further down in this Cat., and a Turkish one by Nihânî in G. Flügel iii. p. 463); تهافت الفلاسفة (with the criticism of Khwâjazâda, who died A.H. 893=A.D. 1488, noticed in G. Flügel ii. p. 597, and Ḥ. Khalfa ii. p. 466, No. 3764); المقصد الأسنى فى شرح اسماء الله الحسنى (G. Flügel iii. p. 326, and Ḥ. Khalfa vi. p. 90, No. 12,790); الوسيط (Ḥ. Khalfa vi. p. 437); جواهر القرآن (Ḥ. Khalfa ii. p. 646); المنجول (Schefer, Chrestomathe Persane, ii. loc. cit. above); تفسير ياقوت التأويل (quoted in Safînat-alauliyâ, No. 303); مشكوة الانوار (quoted in the Nafaḥât-aluns); a commentary on the 12th Sûrah (سورة يوسف), see O. Loth, Arabic Cat., p. 24; الاستدراج and بداية الهداية (mentioned by Gautier); Arabic letters etc. Among the Persian works of Ghazâlî are especially noteworthy (besides the کیمیاء سعادت): نصيحة الملوك or کتاب التبر المسبوك فى نصيحة الملوك, with an Arabic translation, noticed in G. Flügel iii. p. 272; J. Aumer, p. 268; O. Loth, Arabic Cat., p. 168; H. Khalfa ii. p. 177, and vi. p. 352, etc.; انوار حکمت (Bodleian Cat., No. 1246, and Rieu ii. p. 830b, No. xx); a Persian letter, addressed to Mu'ayyid-almulk, the son of the great Nizâm-almulk (Schefer, Chrestomathie Persane, ii. p. ٢٠١); and several works, some of which are of doubtful authenticity, viz. جامع کسر or روضة الفردوس (G. Flügel iii. p. 449). سابع الحکمة (ib., p. 450); کنز الاخيار (ib., p. 451) قصص بحر الاسرار and کتاب توبة الاسماء (ib., p. 454)

The present copy is dated the 11th of Safar, A.H. 1083 (A.D. 1672, June 8), by 'Abd-alraḥmân, the son of 'Abd-alkâdir 'abbâsî.

No. 1214, ff. 1–17b, ll. 17, Nasta'lîk, size, 7⅞ in. by 4⅛ in.

1793

Tamhîdât-i 'Ain-alkudât (تمهيدات عين القضات).

A work on the Ṣûfic doctrine, compiled by Abu alfadâ'il (according to Rieu i. p. 411b, Abû-alma'âli) 'Abdallâh bin Muḥammad al-Miyânajî, with the honorary epithet of 'Ain-alkudât of Hamadân, who was a pupil of Shaikh Aḥmad Ghazâlî (the brother of Muḥammad Ghazâlî, died A.H. 517=A.D. 1123, 1124), and put to death, A.H. 533 (A.D. 1138, 1139), by order of Sultân Sanjar's vizier, Kiwâm-aldîn Abû-alkâsim Darguzinî see Safînat-alauliyâ (No. 307, col. 305 in this Cat.), Haft Iklîm No. 1017 (ib., col. 452), Makhzan-algharâ'ib, No. 1523 (Bodleian Cat., col. 350). Ḥ. Khalfa iii. pp. 459 and 536, places his death in A.H. 525 (A.D. 1131); comp. also the Arabic Cat. of the British Museum, p. 454b, and Cat. des MSS. et Xylographes, p. 249.

It is divided into ten chapters or اصل, and begins, on fol. 1b, thus: سپاس بیحدّ و ثناء بیعدّ مر حضرت آن خدای را که در مبداء الوهیّت او دیدهٔ عقل حیران است الخ.

From this subdivision into ten اصول, and the wording of the ten headings, always beginning تمهید اصل, it is evident, that the Tamhîdât are identical with the Zubdat-alḥaḳâ'iḳ fî kashf-aldaḳâ'iḳ (زبدة الحقائق فى كشف الدّقائق), described in No. 1247 of the Bodleian

Cat. and G. Flügel iii. pp. 413 and 414, where also a Turkish translation of the work is noticed (which, however, gives to the original the title كنز الحقائق وكشف الدقائق); on the different wording of the preface, see H. Khalfa iii. p. 536, No. 6810, where besides the work is stated to have been divided into one hundred sections. An extract from the same is noticed besides in the Bodleian Cat., col. 750, l. 1. The Tamhîdât of 'Ain-alkudât served as basis for a mystic work of the same title by the poet Mas'ûd-i-Bak (put to death A. H. 800 = A. D. 1397, 1398), see Rieu ii. p. 632a. Another Persian work of the great Shaikh is the extensive collection of letters, addressed to his Ṣûfic friends, and described in Rieu i. pp. 411 and 412. He also wrote occasionally Persian poetry. The margin of this copy is filled throughout with valuable glosses and explanations.

No date.

No 1827, ff. 170, ll. 14; very clear and distinct Nasta'lîk; illuminated frontispiece; the first two pages splendidly adorned with gold; sprinkled with silver throughout, size, 10⅛ in. by 5⅝ in.

1794

Another copy of the same.

No date Written by a certain Muḥammad

No. 445, ff. 92, ll 22; small, but clear Nasta'lîk; size, 9⅝ in by 4⅞ in

1795

Miftâḥ-i-futûḥ-alghaib (مفتاح فتوح الغيب)

The Arabic text of the famous work فتوح الغيب (also sometimes called فتوحات الغيب), i.e. the ethical maxims and sayings of the great founder of the Kâdirî order, Shaikh Abû Muḥammad Muḥyi-aldîn Sayyid aljîlânî alḥasanî alḥusainî, with the honorary epithets of Ghauth-ala'ẓam and Ghauth althakalain (who was born A. H. 470, or according to the majority of authorities, A. H. 471, the 1st of Ramaḍân = A. D. 1078, March 18, or 1079, March 7, and died A. H. 561, the 9th, 17th, or 18th of Rabî'-alâkhar = A. D. 1166, Feb. 12, 20, or 21), on the mystical doctrine, accompanied with an elaborate Persian commentary, as in the Berlin copy, Sprenger, No. 830; see on the author especially Safinat-alauliyâ, No. 36 (col. 278 in this Cat.); W. Pertsch, Berlin Cat., p. 276, and further down in No. 1799. These rules of mystical asceticism were collected, put in proper order, and handed down by the author's second son, Sharaf-aldîn Abû Muḥammad 'Abd-alraḥmân 'Îsâ (comp. Safinat-alauliyâ, No. 38), who—according to the statement in the immediately following ترجمة فتوح الغيب—finished the original copy of his father's maxims the 15th of Safar, A. H. 555 (A. D. 1160, Feb. 25), during the lifetime of his father. The Persian commentator, who does not mention his name, composed his work, which he styled مفتاح فتوح الغيب or the key to the فتوح الغيب, A. H. 1023 (A. D. 1614), see the last page, ll. 5 and 6, where as chronogram of completion the words مفتاح فتوح are given.

The Miftâḥ begins with a short Arabic preface, on fol. 1b, in which the collector and redactor of these maxims, viz. Sharaf-aldîn 'Îsâ, 'Abd-alkâdir's son, is introduced to the reader: هذا كتاب فتوح الغيب لسيّدنا ومولانا العلّامة الاوحد الشيخ الامام العارف الكامل امام ائمّة الطّريق وشيخ شيوخ الاسلام على التّحقيق زينة الوجود ومرآت الشهود المآز الاشهب والطّراز (? وطرّاز or وطراز) المذهب قطب الاقطاب وفرد الاحباب القطب الاكمل الاشرف والغوث الاعظم الارفع غوث الثّقلين امام الفريقين العالم الرّبّانى القطب الفردانى والغوث الصّمدانى محيى الدّين ابى محمّد عبد القادر الحسنى الحسينى الجيلانى قدّس الله سرّه العزيز ونوّر روحه واوصل الينا بركاته وفتوحه ورضى الله عنه وارضاه عنّا وجامعه ولده الشّيخ الامام الاوحد شرف الدّين ابو محمّد ويكنى بابى عبد الرّحمن عيسى شرف الاسلام جلال العلماء سراج العراق والمصر ذو اللّسانين والبيانين لسان المتكلّمين وترجمان العارفين رحمة الله عليه وعلى والده واولاده واخوانه وسائر الصّالحين.

Then follows the real beginning of the فتوح الغيب (fol. 2a, l. 3) in two versions (according to the various MSS the author of the Persian commentary used), viz.: قال والدى الشّيخ الامام العلّامة الفرد القطب الغوث ابو محمّد عبد القادر الجيلانى نفعنا الله به وامدّنا بمدده فى الدّنياء والآخرة آمين آمين وفى بعض النّسخ قال والدى الامام الاوحد المؤيّد امام الائمّة محيى الدّين سنّد الطّوائف ابو محمّد القادر بن ابى صالح بن عبد الله الجيلى قدّس الله روحه ونوّر ضريحه.

The second version is that of the copy of the Arabic original in the India Office Library (O. Loth, Arabic Cat., p. 168), see also Cat. Codd. Or. Lugd. Bat. iv p. 317; and § 31, No. 410a in the Refâ'iyyah of Leipzig; comp. H. Khalfa iv. p. 386. The Persian commentary begins thus (fol. 2a, ll. 8 and 9): الحمد لله ربّ العالمين همه ستايشها ثابت است مر خداى را عزّ وجلّ كه پروردگار همه عالمهاست عالم ملك وملكوت وجنّ وانس وحيوانات ونباتات وجمادات وافراد انسانى كه هر يكى عالمى است بصورت صغير ومعنى كبير الخ.

The فتوح الغيب are divided into seventy-six maḳâlas (a full index of which is given on the first two fly-leaves).

This copy was transcribed by Muḥammad Ḳâsim bin Muḥyi-aldîn bin Zain-aldîn, the 26th of Shawwâl (the year is omitted). College of Fort William, A. D. 1825. Among the other Arabic works of 'Abd-alkâdir Jîlânî, there are to be mentioned the كتاب غنية الطّالبين (see O. Loth, Arabic Cat., p. 168b, and Safinat-alauliyâ, loc. cit.); a collection of sermons (O. Loth, p. 169a); a collection of short essays on Ṣûfism (ib., p. 170); the حزب الشّريف والورد المنيف, a breviary or collection of prayers for private use (G. Flügel iii. p. 275); a single Arabic prayer (J. Aumer, p. 9, No. 50); an Arabic poem (W. Pertsch, Berlin

Cat., p. 944, ll. 2–4); an Arabic treatise without a special heading, partly with interlinear Persian paraphrase (Bodleian Cat., col. 755, No. 1239, fol. 389b sq.); the treatise called غوثيّه, on the chief topics of Ṣûfism (see further down in No. 1797), etc. Among his Persian works the most noteworthy are the مكتوبات or twenty-five epistles (Bodleian Cat., No. 1335), a مناجات in Persian verse (W. Pertsch, Berlin Cat., p. 110, No. 8), etc. A genealogical notice of the Shaikh is found, ib., p. 40, No. 10.

Fol. 337b in the present copy is left blank.

No. 2300, ff. 405, ll. 15; the Arabic text in Naskhî; the Persian commentary in Nasta'lîk; the end of fol. 402b, the whole of ff. 403 and 404 and the greater part of fol. 405a in diagonal lines; size, 8½ in. by 5 in.

1796

Tarjuma-i-Fuṭûḥ-alghaib (ترجمهٔ فتوح الغيب).

A literal Persian translation of the same work of Abd-alḳâdir Jîlânî, made from Sharaf-aldîn 'Îsâ's original copy of A.H. 555 (see the remark in the preceding copy), by an anonymous author.

Beginning: كتاب فتوح الغيب مشتمل بر كلمات قدسى آيات و مقالات عاليّات حضرت غوث الثّقلين و قطب الكونين شيخ السّموات والارضين الخ.

A portion of ff. 136a and 137b, and the whole of ff. 136b and 137a are left blank. Copied A.H. 1095 (A.D. 1684). Another copy of the same Persian translation is noticed in W. Pertsch, Berlin Cat., p. 276. It has been printed in Lucknow, 1880.

No. 626, ff. 80–241, ll. 9, Nasta'lîk, size, 9¼ in by 4¾ in.

1797

Sharḥ-i-ghauthiyyah (شرح غوثيّه).

A Persian paraphrase of and commentary on the غوثيّه, a treatise on the chief points of Ṣûfism, according to the Ḳâdirî order, by the same 'Abd-alḳâdir Jîlânî, made by a disciple of the great Shaikh, Walî bin Mulûkshâh alṣadiḳî alḳâdirî, and beginning: حمد بيحدّ و ثناء بعدّ مر حضرت محيى را كه حقيقت انسان آئينهٔ مظهر ذات و صفات جلال و جمال وبست الخ.

The رسالهٔ حضرت غوث الاعظم itself, or rather the commentary with a Persian paraphrase of all the Arabic phrases, begins thus: قال لي يا غوث الاعظم قُلت لبيك الخ گفت مرا پروردگار اى غوث بزرگ گفتم لبيك الخ.

Dated the 14th of Sha'bân, A.H. 1147 (A.D. 1735, Jan. 9), at the request of Burhân Khânṣâḥib, by Muḥammad the scribe. Another mystical work of the same Walî bin Mulûkshâh, the نصيحة العارفين (likewise without date of composition), is noticed in W. Pertsch, Berlin Cat., p. 298.

No. 1404, ff. 75, ll. 11; excellent Nasta'lîk, large and distinct; the lines of the first two pages are framed in with gilt borders; size, 12¾ in. by 7¾ in.

1798

Another copy of the same.

No date. Beginning, on fol. 1b: حمد بيحدّ و ثناى بي عدد مر حضرت را كه حقيقت انسان الخ.

The treatise itself opens on fol. 3b. The translator's name appears here in the less correct form of Mulûkshâh Sadîḳ Ḳâdirî, see ff. 1b, 2a, l. 1, and 3b, ll. 3–5.

No. 751, ff. 64, ll. 13–14; written by several hands in different styles of Nasta'lîk; size, 10⅞ in. by 5⅝ in.

1799

Manâḳib-i-Ghauthiyyah (مناقب غوثيّه).

Another treatise on the doctrines and spiritual teachings of the founder of the Ḳâdirî order, by Muḥammad Ṣâdiḳ Shihâbî Sa'dî Ḳâdirî (see fol. 2a, ll. 5 and 6), a pupil of Sayyid 'Abd-alḳâdir bin Sayyid 'Abd-aljalîl alḥasanî alḥusainî Gharib-allâh, at Aḥmadâbâd (see fol. 5a, ll. 1 and 2). It contains a muḳaddimah (on fol. 5a), fifty short chapters, styled منقبة, a khâtimah (فى كيفيّة اداء صلوة الاسرار), on fol. 74b, and an appendix or تذييل (فى اصول و فروعه), on fol. 82b, giving the great Shaikh's pedigree in the paternal and the maternal line, which both lead up to 'Alî bin Abû Ṭâlib, together with an interesting and valuable account of the more renowned among his children (forty-nine altogether), on fol. 83a. According to the chronograms, on fol. 5a, ll. 4 and 5, Shaikh Muḥyî-aldîn 'Abd-alḳâdir aljîlânî was born A.H. 470 (عشق, whereas most other biographers fix his birth in A.H. 471), and died ninety-one years old (اكمل), A.H. 561 (اكمل عشق). His full name runs thus: Ghauth-ala'zam Muḥyî-aldîn Abû Muḥammad Sayyid 'Abd-alḳâdir alḥasanî alḥusainî aljîlânî *ibn* Sayyid Abû Ṣâliḥ Zain-aldîn Ṣafî-aldîn Muḥammad *ibn* al-Sayyid Mûsâ Jangî Dûst Nûr-aldîn 'Abdallâh *bin* 'Abdallah aljîlî *bin* Yaḥyâ alzâhid *bin* Muḥammad *bin* Dâ'ûd *bin* Mûsâ althânî *bin* 'Abdallâh althânî *bin* Mûsâ aljaun *bin* 'Abdallâh almaḥd *bin* al-Ḥasan almuthannâ *bin* al-Ḥasan *bin* 'Alî ibn Abî Ṭâlib; the most famous among his sons (see Safînat-alauliyâ, Nos. 37–46, cols. 279 and 280 in this Cat.) are: 1. Shaikh Saif-aldîn Abû 'Abdallâh Sayyid 'Abd-alwahhâb, born in Sha'bân of A.H. 521 (A.D. 1127, Aug.–Sept., the Safînat-alauliyâ gives A.H. 512, Sha'bân = A.D. 1118, Nov.–Dec.), died at Baghdâd, A.H. 593 = A.D. 1197 (پانصد to be read here instead of ششصد, unless ٩ is a mistake for ., as the Safînat-alauliyâ places his death in A.H. 603, 25th of Sha'bân = A.D. 1207, March 27), seventy-one years old. 2. Shaikh Sharîf (Safînat-alauliyâ: Sharaf)-aldîn Sayyid 'Îsâ, author of the جواهر الاسرار, the same for whom his father prepared the فتوح الغيب, died A.H. 573 (A.D. 1177, 1178), twelve years after his father, and twenty years before 'Abd-alwahhâb. 3. Shaikh Shams-aldîn Sayyid 'Abd-al'azîz, died A.H. 558 (A.D. 1163), three years before his father. 4. Shaikh Sirâj-aldîn Abû-alfaraḥ Sayyid 'Abd-aljabbâr, died the 19th of Sha'bân, A.H. 573 (A.D. 1178, Feb. 10), twelve years after his father, and twenty before his brother 'Abd-alwahhâb. 5. Shaikh Tâj-aldîn Abû Bakr Sayyid 'Abd-alrazzâḳ, born A.H. 528 (A.D. 1133, 1134), died

in Baghdâd the 6th of Shawwâl, A. H. 603 (A. D. 1207, May 6), forty-two years after his father (consequently the date given here for his death, viz. A. H. 623, ششصد و بیست و سه, which is the same in the Safînat-alauliyâ too=A. D. 1226, Sept. 30, has, it seems, to be changed into ششصد و سه !). 6. Shaikh Abû Ishâk Sayyid Ibrâhîm, died in Baghdâd the 5th of Dhû-alka'dah, A. H 600 (in Safînat-alauliyâ, the 25th of Dhû-alka'dah =A D. 1204, July 5 or 25), thirty-nine years (not thirty-one, as here is written, unless the date 600 must be changed into 592) after his father. 7 Shaikh Abû-alfadl Sayyid Muhammad, died at Baghdâd in the same year 600 (with the same additional remark, 'thirty-nine years after his father,' in one copy of the Safînat-alauliyâ, A H 603 is given as date of his death=A D 1207) 8 Shaikh Abû 'Abd-alrahmân Sayyid 'Abdallâh, born A H 508 (A D 1114, 1115), died in Baghdâd the 27th of Safar, A H 587 (A D. 1191, March 26), twenty-six years (not twenty-eight, as here is written) after his father 9 Shaikh Abû Zakariyyâ Sayyid Yahyâ, born the 6th of Rabî'-alawwal, A H 555 (A D 1160, March 16, the Safînat-alauliyâ gives A H. 550=A D 1155, May 10), died A H 600, thirty-nine years after his father 10 Shaikh Diyâ-aldîn Abû-alnasr Mûsâ, born the last of Rabî' alawwal, A H. 539 (A.D 1144, Sept. 30), died at Damascus the 1st of Jumâdâ-alakhar, A. H 618 (A D 1221 July 23), fifty-seven years after his father, other sons, found by the author in some other books are 11 Sayyid Yûsuf, born and died in Baghdâd. 12 Sayyid Sâlih, died in the same town 13 Sayyid 'Abd-alghaffar 14 Sayyid Habîb-allâh 15 Sayyid Zâhid 16 Hadrat Mansûr, one of the اقطاب سبعه 17 Sayyid 'Abd-alkhâlik 18 Sayyid 'Abd-alra'ûf, and 19 Sayyid Majd-aldîn, author of the مقامات علیّه, according to some the last son of the great Shaikh

The author quotes among his authorities especially the تحفة الأسرار (by Nûr-aldîn Abû-alhasan 'Alî bin Yûsuf Lakhmî, who wrote about A H 660=A D. 1262, see O Loth, Arabic Cat, p 200) and the تكملة (by Imâm Yâfi'î, who died A H 768, the 20th or 21st of Jumâdâ alâkhar=A D 1367, Feb 21, comp Bodleian Cat, Nos 332 and 333, and Nos 642 and 643 in this Cat, where it has the fuller title of خلاصة المفاخر, see also the Safînat-alauliyâ, No 62), he cannot therefore have lived before the end of the eighth century of the Hijrah

Beginning: الحمد لله الذى جعل كرامات الولىّ الخ.

The incomplete date in the colophon is the 26th of Sha'bân in the seventh year (of whose reign, is not stated). A work similar to this, a kind of defence of 'Abd-alkâdir's doctrines, under the title of محارن القادريّة, by Shams-aldîn bin Walî-allâh, is noticed in Rieu ii. p. 874, No VIII. College of Fort William, 1809.

No 2356, ff 86, ll 11, Nasta'lîk; worm-eaten; size, 5⅞ in. by 3½ in

1800

A history of the life and miracles of the same great Shaikh 'Abd-alkâdir Jîlânî, without a special title, introduced by a mukaddimah, of a more general purport, discussing the mystical meaning of words like ولايت, معجزه, كرامت, etc., and other Sûfic topics. The biography of the Shaikh does not begin before fol. 48b. The author of this work is not mentioned anywhere; it is dedicated to Shâh Shujâ' Bahâdur (of the Muzaffarî dynasty in Shîrâz, who reigned from A.H. 760 to A.H. 786=A.D. 1359–1384, see fol. 2b), and begins: سزاوار حمد و ثنا پادشاهیست جلّ جلاله که بحکمت کامله نوع انسانی را در جمیع موجودات الخ.

Dated in the middle of Rabî'-alawwal, A.H. 1052 (A.D. 1642, middle of June).

No. 661, ff. 214, ll. 13; Nasta'lîk; many marginal and interlinear corrections and explanations; small injuries on many leaves, size, 7⅞ in. by 5 in.

1801

Nasâ'im-i-ghauthiyyah (نسائم غوثيّه).

Another, but shorter, biography of Shaikh 'Abd-alkâdir Jîlânî, likewise by an anonymous author. No date of composition appears. The book is divided into eleven نسيم, and gives a description of the life and wonderful deeds of the great Shaikh. Beginning: يا مالك الملوك لنا انت مقصد ـ يا ذو الجلال ملكك ملك مؤبّد الخ

Copied by 'Abd-almuhyî(!)-aldîn ibn Âkâ Ghiyâth-aldîn No date.

No 638, ff 95, ll 17, Naskhî; size, 9¼ in. by 5¼ in.

1802

Nasâ'im-alkâdiriyyah (نسائم القادريّة).

An abridgement of the preceding biography, divided likewise into eleven نسيم, which are, of course, very short here. No author's name appears.

Beginning الحمد لله . . . . اعلم اسعدك الله تعالى فى التّاريس اين نسخه ايست مسمّى به نسائم القادريّة در شرح احوالات شريف حضرت سلطان الأوليا امام العشّاق و العرفا قطب الأقطاب معشوق ربّ الأرباب حضرت مسرّاں محيى الدّين سيّد عبد القادر جيلانى الخ.

Dated the 10th of Jumâdâ-althânî, A. H. 1154 (A. D. 1741, Aug 23). College of Fort William, 1825.

No 2285, ff 1–31, ll. 11; Nasta'lîk, size, 9 in. by 4¾ in.

1803

Tuhfat-alkâdiriyyah (تحفة القادريّة).

A third biography of the same Shaikh, with an exposition of his doctrines, chiefly based on the تحفة الأسرار (see No 1799 above), the خلاصة المفاخر (see ib.), and the مصباح الأحلاص, by a disciple of the Kâdirî order, Abû-alma'âlî Muhammad, with the takhallus Muslimî (see fol. 2b, l. 9, and fol. 3a, l. 2). It begins: هاتفم گفتا بگو وصف كريم قلت بسم الله الرّحمن الرّحيم اى حمد تو سر دفتر توقيع كلام الخ, and is divided into the following twenty-one bâbs:

1. در ولادت آنحضرت, on fol. 3b.

2. در صورت و هیئت آنحضرت, on fol. 8b.
3. در لباس و معاش آنحضرت, on fol. 9b.
4. در خلق و عادت کریم آنحضرت, on fol. 12b.
5. در تلقب محیی الدین, on fol. 20a.
6. در سیاحت و مجاهدهٔ آنحضرت, on fol. 21a.
7. در عبادت آنحضرت, on fol. 23b.
8. در سماع آنحضرت, on fol. 24a.
9. در شرف ارادت آنحضرت, on fol. 25a.
10. در وسیلهٔ خواستن بآنحضرت, on fol. 33a.
11. در آنچه احوال خود فرموده اند, on fol. 34b.
12. در بیان مجلس که قدمی هذه گفته اند, on fol. 38a.
13. در گفتن این قول که مأمور بودند, on fol. 39a.
14. در اخبار اولیای متقدمین و متأخرین از احوال آنحضرت پیش از وجود و ظهو, on fol. 40b.
15. در ثنا گفتن برو از مشایخ متقدمین و متأخرین, on fol. 44a.
16. در سلطنت آنحضرت, on fol. 48b.
17. در مجلس وعظ آنحضرت, on fol. 57b.
18. در تدریس آنحضرت, on fol. 62b.
19. در وفات آنحضرت, on fol. 64a.
20. در نسبت آنحضرت, on fol. 66a.
21. در ذکر اولاد آنحضرت, on fol. 66b.

Dated the 7th of Ramadân, A. H. 1137 (A. D. 1725 May 20).

No. 1805, ff. 70, ll. 13; large and distinct Nasta'lîk, illuminated frontispiece; the first two pages splendidly adorned; size, 9¾ in. by 5½ in.

1804

Mirṣâd-al'ibâd min almabdâ' ilâ-alma'âd (مرصاد العباد من المبداء الى المعاد).

A large work on Ṣûfism, treating of the soul's سلوك or pilgrimage from the present to the future life, by Shaikh Abû Bakr 'Abdallâh bin Muhammad bin Shâhâwar (شاهاور, or Shâhawar, شاهور, as in the following copy, and those of the British Mus.; or Shâhâdur, شاهادر, as in the Bodleian and Vienna copies and in Ḥ. Khalfa; or even Shâmûr, شامور, as in G. Flügel iii p. 453) alasadî alrâzî (see fol. 291b, l. 11), commonly known as Najm-aldîn Dâya, who was a disciple both of Najm-aldîn Kubrâ (died A. H. 618, the 10th of Jumâdâ alawwal = A. D. 1221, July 2) and of Majd-aldîn Baghdâdî (died A. H. 607 or 616 = A. D. 1210, 1211, or 1219, 1220, see Safinat-alauliyâ, Nos. 124 and 125), and died A. H. 654 (A. D. 1256). This work was completed the 1st of Rajab, A. H. 620 (A. D. 1223, July 31), see fol. 291b, ll. 12 and 13, under the auspices (بتوفیق و تأیید) of Sulṭân Kaikubâd of Rûm (who reigned from A. H. 610 or 616 = A. D. 1213 or 1219, to A. H. 634 or 636 = A. D. 1236, 1237, or 1238, 1239), at Sîwâs (سیواس, see in the same page, l. 13), and begins: حمد بی حدّ و ثنای بی عدّ پادشاهی را که وجود هر موجودی نتیجهٔ جود اوست الخ.

It is divided into five bâbs and forty faṣls, see Bodleian Cat., No. 1248; Rieu i. p. 38, and Supplement, p. 10; G. Flügel iii. pp. 417 and 453, where details of the author's life and works are given, comp. also Safinat-alauliyâ, No. 128 (col. 288 in this Cat.); Haft Iklîm, No. 1052 (ib., col. 455); Ḥ. Khalfa v. p. 495, No. 11,805, and Notices et Extraits, xii. p. 416, col. 2.

Bâb I. در دیباچهٔ کتاب, in three faṣls, on fol. 5a.
Bâb II. در بیان مبداء موجودات, in five faṣls, on fol. 15b.
Bâb III. در بیان معاش خلق, in twenty faṣls, on fol. 50a.
Bâb IV. در بیان معاد نفوس سعدا و اشقیا, in four faṣls, on fol. 177a.
Bâb V. در بیان سلوك طوائف مختلف, in eight faṣls, on fol. 214b.

Najm-aldîn Dâya wrote besides this work several others, for instance, تفسیر بحر or بحر الحقائق و المعانی الحقائق (in the Safinat-alauliyâ, loc. cit., wrongly styled تفسیر بحر الدّقائق), a mystic commentary on the first Sûrah of the Ḳurân (see Ḥ. Khalfa ii. p. 17, No. 1656); سراج القلوب, thirty-three questions addressed to Muhammad and answered by him (G. Flügel iii p. 453). تحفة; حسرب الملوك; سلوك ارباب النّعم و اصحاب اموال الحسب, and تحفة الملوك (see ib.). A Turkish translation of the present مرصاد العباد, entitled ارشاد المریدین الی المراد, was made by Ḳâsim bin Mahmud of Ḳarà Ḥisâr, under Sulṭân Murâd II (A. H. 824–855 = A. D. 1421–1451).

This copy is dated the 12th of Rabî'-althânî, A. H. 906 (A. D. 1500, Nov. 5) by Majd-aldîn 'Alî. Entries of former owners on fol. 1a, one from A. H. 1074, the 28th of Ṣafar = A. D. 1663, Oct. 1 (Ishak Husaini), another from A. H. 1144 25th of Rajab = A. D. 1732, Jan. 23 (Muhammad Riḍâ ibn Maulânâ Ghulâm Muhammad 'Alî); older ones, viz. from A. H. 933 and 938 (A. D. 1527 and 1531, 1532), on the fly-leaf at the end. College of Fort William, 1825.

No. 2336, ff. 293, ll. 14, Nasta'lîk; the Arabic quotations in Naskhî, size, 6½ in. by 4½ in.

1805

Another copy of the same.

Beginning, on fol. 8b. الحمد لله ربّ العالمین و الصّلوة على سیّد المرسلین محمّد و آله اجمعین حمد بی حدّ و ثناء بی عدّ پادشاهی را که وجود هر موجود نتیجهٔ جود اوست الخ.

The author's name, together with the date of composition, appears on fol. 234b, ll. 1–3.

Bâb I, on fol. 11b; II, on fol. 23b; III, on fol. 55a; IV, on fol. 154a; V, on fol. 180a. Collated. No date.

The transcriber's name is given, on fol. 8a, as Taḳî-aldîn Muhammad al-shûshtarî, who bought the original copy, from which he made the present one, in Ḳashmîr; among the various entries of former owners on the same page there is one, stating, that this copy was bought the 9th of Shawwâl, A. H. 1025 (A. D. 1616, Oct. 20).

On ff. 1–7 there is written by another hand in

Naskhî the whole of Sûrah 36 of the Ḳurân (سورة يس), followed by a few detached verses from other Sûras, beginning with Sûrah 3, v. 1.

No. 1963, ff. 235, ll. 17 (on ff. 8b–235b); Nasta'lîḳ (except on ff. 1–7); a little worm-eaten and water-stained; size, 9½ in. by 5⅝ in.

1806

Bayân-altanzîl (بيان التّنزيل).

A treatise on Sûfism, being a kind of شرح or commentary on the كتاب التّنزيل, by the well-known mystic Shaikh and writer 'Azîz bin Muḥammad alnasafî (here spelt القصفى!) albukhârî, who died A.H. 661 (A.D. 1263), at Abarḳûh, see Rieu iii. p. 1095a. Other works of the same author are the انسان الكامل فى معرفة الواصل, the famous collection of twenty-one mystic risâlas, see G. Flügel iii. pp. 430–438; the كشف الحقائق, an epitome of the 400 volumes of Shaikh Sa'd aldîn Ḥammû'î (Najm-aldîn Kubrâ's pupil, who died A.H. 650, the 10th of Dhû-alhijjah = A.D. 1253, Feb. 11, comp. Safînat-alauliyâ, No 126, col. 288 in this Cat.), see Bodleian Cat., No. 1249; and the مقصد اقصى, see ib., No. 1250; Rieu ii. p. 834b; W. Pertsch, No 6, 11; Berlin Cat., p. 1053 (No 6); Palmer, Cat. of Trinity Coll., Cambridge, p. 70; Cat Codd. Or Lugd Bat. v. pp. 42 and 43, etc.; translated into Turkish by Ibrâhîm bin 'Abdallah, see G Flügel iii. pp. 457 and 489, No. 3; and W. Pertsch, Berlin Turkish Cat., p. 159, and forming the basis of E. H. Palmer's 'Oriental Mysticism,' Cambridge, 1867.

Like the original work, the present commentary (probably by 'Azîz alnasafî himself) is divided into twenty اصل; but our copy is incomplete at the end and has besides several lacunas. The remainder of an index appears on fol. 6a. The proper order of the leaves is: ff. 6, 2–5, 7–80, lacuna, 81–86, lacuna, 1, 87–90, lacuna, 91.

The headings of the twenty اصل are as follows:

1. در معرفت حداى, on fol. 2a
2. در مزاج و روح و جسم, on fol. 37a
3. در معرفت ملك, on fol. 43b.
4. در معرفت انسان, on fol. 45a.
5. در معرفت نبى و ولى, on fol. 53a.
6. در معرفت صاحب شريعت و صاحب حقيقت, on fol. 56b.
7. در معجزه و كرامت, on fol. 58b.
8. در معرفت وحى و الهام, on fol. 60a.
9. در معرفت موت و حيات, on fol. 63b.
10. در معرفت معاد, on fol. 65a.
11. در معرفت شريعت و طريقت و حقيقت و ايمان و اسلام و احسان, on fol. 77b.
12. در معرفت عبادت و شرائط و اركان آن, on fol. 78a.
13. در معرفت معاملات و شرائط و اركان آن, on fol. 78a.

These two اصل appear only with their headings here, and the author's explanation of this strange fact is, that 'his brother will write them hereafter.'

14. در معرفت سلوك و شرائط و اركان آن, on fol. 78a.
15. در معرفت خدمت و عزلت و صحبت, on fol. 83a.
16. Which ought to contain, according to the index, در معرفت بالغ الخ, is missing in the text; there only appear, on fol. 85a, a second اصل پانزدهم در بيان عزلت, and, on fol. 86a, another اصل در بيان صحبت.
17. در معرفت تقوى, on fol. 1a.
18. در معرفت شكر و صبر و رضا, on fol. 87b.
19. در معرفت قضا و قدر, on fol. 88a.
20. Not found in the text; it was to contain, according to the index: در بيان آنكه مقصود ازين نوزده چه بود; in its stead a second اصل نوزدهم appears on fol. 90b, without any heading. On fol. 91b the treatise breaks off.

Beginning: حمد و سپاس بى غايت مر خدايرا است عزّ جلاله و تعالى كبرياؤه الخ.

No. 2001, ff. 91, ll. 15; Nasta'lîḳ; size, 8¼ in. by 5⅛ in.

1807

Risâla-i-âghâz u anjâm (رسالهٔ آغاز و انجام).

A treatise on resurrection and future life from the Ṣûfic standpoint, by the great philosopher and astronomer Naṣir-aldîn Muḥammad bin Muḥammad bin al-Ḥasan al-Ṭûsî, who was born in Ṭûs, A.H. 597, the 11th of Jumâdâ-alawwal (A.D. 1201, Feb. 17), and died in Baghdâd, A.H. 672, the 18th of Dhû-alhijjah (A.D. 1274, June 25), comp on his life Haft Iḳlîm, No. 1097 (col. 451 in this Cat., where his biography is given under the section 'Sâwa,' since his family originally belonged to that town); Rieu ii. p. 441 sq.; Ḥabîb-ussiyar iii. Juz 1, p. 60; Bodleian Cat., No. 1435 sq.; A. Jourdain in Magasin encyclopédique, 1809, t. vi. p. 87 sq. He wrote besides his strictly scientific works a number of shorter Ṣûfic tracts, of which the present and the two following ones are the most prominent. An extensive list of his literary compositions is given in the Majâlis-almu'minîn (No. 704 in this Cat.). This risâlah is divided into twenty faṣls, the headings of which are given in Bodleian Cat., No. 1422, vi (col. 863); see also Rieu ii. p. 830a, No. XVI. It is also frequently styled تذكره.

Beginning: ربّنا لا تزغ قلوبنا بعد اذ هديتنا و هب لنا من لدنك الخ.

Copied in the month Jumâdâ I, A.H. 1176 (A.D. 1762, Nov.–Dec.), at موتكبر.

No. 1234, ff. [illegible]b–198a, ll. 18; Naskhî; size, 8 in. by 4⅝ in.

1808

Risâla-i-jabr u ikhtiyâr (رسالهٔ جبر و اختيار).

Another mystical treatise by the same Naṣir-aldîn Ṭûsî, on necessity or compulsion and free will in human destinies.

Beginning: الحمد لله ربّ الارباب و مسبب الاسباب و مفتح الابواب و ملهم الصواب و مسهّل الامور الصّعاب الخ.

It is divided into the following ten short chapters (فصل):

1. در حکایت مذاهب درین موضع و اشارت به حجّت هر قومی, on fol. 226a.

2. در ذکر وجوب و امکان و امتناع و احکام هر یک, on fol. 227a.

3. در ذکر اسباب و علل و اشارت بمعنیٔ جبر و اختیار, on fol. 227b.

4. در ذکر آنکه سبب تا موجب نبود مسبّب ازو صادر نشود, on fol. 229a.

5. در بیان کیفیّت استناد اتفاقیّات با اسباب آن بر طریق اجمال, on fol. 229b.

6. در بیان آنکه وجوب فعل از فاعل منافیٔ اختیار او نباشد, on fol. 231a.

7. در ذکر قوی و افعال انسانی و فرق میان آنچه باختیار او بود و آنچه نبود, on fol. 232b.

8. در بحث از قدرت و ارادت و کیفیّت صدور افعال اختیاری از مردم, on fol. 233b.

9. در آنچه حاصل این مباحث است الخ, on fol. 235a.

10. در آنکه اطلاق باین معنی بر باری تعالی شاید یا نشاید, on fol. 236b.

Dated by Abû Ṭâlib alḥusainî the 14th of Jumâdâ-ulûlâ, A.H. 1184 (A.D. 1770, Sept. 5). Another copy of the same treatise in Rieu ii. p. 830b, No. XXI.

No. 1234, ff. 225b–237a, ll. 16, Naskhî, mixed with Shikasta, size, 8 in. by 4⅜ in.

1809

Auṣâf-alashrâf (اوصاف الاشراف).

A third mystical treatise of the same Nasir-aldîn Ṭûsî, being a very concise and clear exposition of the nature and different stages of the Ṣûfic road (سلوك), which is also called among Ṣûfis, حرکت در طلب کمال, 'the movement for acquiring perfection,' and of spiritual life in general. It was composed, as is stated in the preface, after the completion of the author's chief philosophical work, the اخلاق ناصری (see further down under 'Philosophy'), at the request of the great Wazîr Shams-alḥakk wa-aldîn Muḥammad Ṣâḥib bin Bahâ-aldîn Muḥammad al-Juwainî (to whom Sa'dî dedicated his کتاب صاحبیّه, see above, No. 1118, 14 sq., and Haft Iklîm, No. 797, col. 435 and 436 in this Cat.). The title appears on fol. 3a, last line; see Ḥ. Khalfa i. p. 494, No. 1487. Other copies of the same treatise are noticed in Rieu ii. p. 829b, No. XIII; Fleischer, Cat. Dresden, No. 348; W. Pertsch, Berlin Cat., p. 35, No. 15, and p. 274, No. 3.

The book is divided into six bâbs, each of which, with the exception of the last, contains six faṣls.

Bâb I. در حرکت.

Faṣl 1. در ایمان, on fol. 4a. 2. در ثبات, on fol. 6b. 3. در نیّت, on fol. 7a. 4. در صدق (or در تصدّق), on fol. 8b. 5. در انابت, on fol. 9b. 6. در اخلاص, on fol. 10a.

Bâb II. در ازالت عوائق و قطع موانع از سیر و سلوك.

Faṣl 1. در توبه, on fol. 11b. 2. در زهد, on fol. 16a. 3. در فقر, on fol. 17a. 4. در ریاضت, on fol. 18a. 5. در محاسبه و مراقبه, on fol. 19b. 6. در تقوی, on fol. 21b.

Bâb III. در سیر و سلوك در طلب کمال و احوال سالك.

Faṣl 1. در خلوت, on fol. 22b. 2. در تفکّر, on fol. 24b. 3. در حزن و خوف, on fol. 26b. 4. در رضا, on fol. 28b. 5. در صبر, on fol. 31a. 6. در شکر, on fol. 32b.

Bâb IV. در ذکر احوالی که مقارن سلوك حادث شود تا آنگاه که وصول بمقصد آید.

Faṣl 1. در ارادت, on fol. 34a. 2. در شوق, on fol. 35b. 3. در محبّت, on fol. 36a. 4. در معرفت, on fol. 38a. 5. در یقین, on fol. 39a. 6. در سکون, on fol. 40b.

Bâb V. در ذکر حالها که اهل وصول را سانح شود.

Faṣl 1. در توکّل, on fol. 41a. 2. در رضا, on fol. 43a. 3. در تسلیم, on fol 45a. 4. در توحید, on fol. 45b. 5. در اتّحاد, on fol. 46b. 6. در وحدت, on fol. 47a.

Bâb VI. در فنا, on fol. 47b.

Beginning. سپاس بیقیاس بار خدایرا که بسبب آنکه هیچ عقل را قوّت اطّلاع بر حقیقتٔ او نیست الخ.

No date Copied by Sayyid Ḍiyâ-allâh, who may be identical with Sayyid Ḍiyâ-allâh Balgrâmî, who died A.H 1103 (A.D 1691, 1692).

No. 1736, ff. 48, ll 9, Shikasta; the Arabic quotations in Naskhî, worm-eaten, size, 7¼ in. by 4½ in.

1810

Another copy of the same.

The six bâbs are found here as follows:

1. در مبداء حرکت, on fol. 208b.

2. در ازالت عوائق و قطع موانع, on fol. 211a.

3. در سیر و سلوك در طلب کمال, on fol. 215a.

4. در ذکر احوالی که مقارن سلوك حادث شود, on fol. 219a.

5. در ذکر حالهائی که اهل وصول را سانح شود, on fol. 222a.

6. در فنا, on fol. 224b.

Beginning: سپاس بیقیاس بار خدائی را که بسبب آنکه هیچ عقل را قوّة اطّلاع بر حقیقتٔ او نیست الخ.

Copied by Abû Ṭâlib alḥusainî, A.H. 1184 (A.D 1770, 1771).

No. 1234, ff. 207–224b, ll. 16; Naskhî, mixed with Shikasta, size, 8 in. by 4⅜ in.

1811

Sharḥ-i-Qaṣîda-i-Tâ'iyya-i-Fâriḍiyyah (شرح قصیدهٔ تائیّهٔ فارضیّه).

The large Persian commentary on the Tâ'iyyah (or qaṣîdah, rhyming in ت), the famous mystic poem of 'Umar Ibn-alfâriḍ (who died A.H. 632, the 2nd of

Jumâdâ-alawwal = A. D. 1235, Jan. 23, see Safînat-alauliyâ, No. 332, cols. 307 and 308 in this Cat.; G. Flügel i. p. 461 sq.; edited by Hammer-Purgstall, Vienna, 1854; Ibn Fârid's whole dîwân, edited with two commentaries, Marseille, 1855; lithographed Bairût, A. H. 1267; another lithographed ed., A. H. 1280; with commentaries, Cairo, A. H. 1289, etc.), by Shaikh Sa'îd-aldîn al-Farghânî, who died about A. H. 700 (A. D. 1300, 1301), see Ḥ. Khalfa ii. 86, etc. He received the investiture (الخرقة) from Shaikh Najîb-aldîn 'Alî bin Buzghush (died A. H. 678 = A. D. 1279, 1280, in Shîrâz, see Safînat-alauliyâ, No. 150), who himself had received it from Shaikh Shihâb-aldîn Suhrawardî (died A. H. 632, 1st of Muharram = A. D. 1234, Sept. 26, see Safînat-alauliyâ, No. 148). After Nâjîb-aldîn's death he joined the Shaikh Sadr-aldîn Muhammad bin Isḥâk bin Muḥammad al-Ḳûnîyawî (who died A. H. 672 = A. D. 1273, 1274, see Rieu ii p. 594[a]). The last-named Shaikh is eulogized on fol. 4[a], as being still alive, and consequently this commentary must have been written before A. H. 672. From the Nafaḥât-alans (see No. 1361 in this Cat., fol 263[b] sq.), from which also the above statements are taken, we learn further, that Sa'îd-aldîn Farghânî, the oldest interpreter of the Tâ'iyyah, wrote *two* commentaries on this subject, the *first* in Persian, the *second* in Arabic. The *first* is contained in our copy, the *second* is found in the India Office Library too (B. 133), see O. Loth, Arabic Cat., p 236[b]; No 814.

Beginning of this work, on fol. 1[b]: رَبَّنا علیك توكّلنا و الیك انّبنا و الیك المصیر حمد و سپاس بی حدّ سزای داب حدائیست كه سلطان ذات وحدتش الخ.

The real commentary is preceded by an extensive Muḳaddimah or Ṣûfic Prolegomena in four aṣls (اصل), viz

1. On fol. 5[a]: در ذكر ذات و صفات و اعتبار علم و شهود و نور و وجود و حكم مبدایت و امر اوّلیّت.

2. On fol. 11[b]: در بیان صدور و تعیّن عالم ارواح و ظهور و تحقّق عالم مثال كه خیال منفصلش خوانند.

3. On fol. 15[b]: در ترتیب عالم اجسام و مراتب او تا آفرینش آدم علیه السّلام.

4. On fol. 22[a]: در شرح نشات انسان و اطوار و احوال او تا رسیدن بنهایت كمال الخ.

Beginning of the commentary itself, on fol. 38[b], with the initial bait of the Tâ'iyyah: سقتنی حُمیّا الحُبّ راحة مُقْلَتی الخ.

No date. Worm-eaten and greatly damaged throughout. An entry from A. H. 1018 (A. D. 1609, 1610) on fol. 320[b].

No. 2542, ff. 320, ll. 19; Nasta'lîk (the Arabic verses of Ibn al-fârid in Naskhî, written in red ink); size, 10⅞ in. by 5¾ in.

1812

Two treatises by Afḍal Kâshî.

Afḍal-aldîn Muḥammad Kâshî, the great rubâ'î-writer (see a collection of his quatrains in Bodleian Cat., No. 749, and Rieu ii. p. 739[a], No. 4), who ranks in the line of Ṣûfic epigrams with Abû Sa'îd bin Abû-alkhair and 'Umar bin Khayyâm, died A. H. 707 (A. D. 1307, 1308), see Haft Iḳlîm, No. 937 (col. 446 in this Cat.); Âtashkada, No. 553 (Bodleian Cat., col. 281); Khulâṣat-alafkâr, No. 6 (ib., col. 302, last line); Makhzan-alghara'ib, No. 27 (ib., col. 317, where he is called an uncle of Naṣîr-aldîn Ṭûsî); Taḳî Kâshî, see A. Sprenger, Catal., p. 17, No. 54. Of his numerous ethical and metaphysical treatises of a more or less mystic tendency (see Bodleian Cat., No. 1445, and Rieu ii. p. 829 sq.), the present copy contains:

1. A Persian translation and analysis of Aristotle's περὶ ψυχῆς or treatise on the soul, entitled Kitâb-i-nafs (كتاب نفس), in three maḳâlas, on ff. 2[b], 5[b], and 14[a] respectively, beginning, on fol. 1[b]: بنام ایزد بخشایندهٔ بخشایشگر همگی آنچه دانای یونان ارسطوطالیس باد كرد در كتاب نفس الخ.

Other copies of the same are noticed (without the translator's name) in Bodleian Cat., No. 1422, viii (where a fuller description and the necessary references are given), and Rieu ii. p. 834[b], No. XXIII; see also further below in No. 1921, 4.

2. A treatise on accidental matters (عرض), in contrast to the essential ones (گوهر), entitled 'Arad-nâma (عرض نامه), and divided into four عرض, viz. 1. عرض اجسام, on fol. 23[b]. 2. عرض كنندگان, on fol 32[a]. 3. عرض دانستها, on fol. 36[a]. 4. عرض دانندگان, on fol. 47[b]. It begins, on fol. 21[a], thus: خداوندا دفزونیٔ جود و فروغ وجودت كه جان الخ.

Another copy of the same is contained in No. 1921, 13 (see further below).

On fol. 23[b], l. 4, another mystical treatise of Afḍal-aldîn Kâshî is mentioned, viz. the مدارج الكمال, which was originally written in Arabic, but then translated by the author himself into Persian under the title of ترجمهٔ مدارج الكمال, in eight sections (called گشایش or درّ), see further down in Nos. 1921, 2, and 1922, 14; comp. also Rieu ii. p. 830[b], No. XIX, and Ḥ. Khalfa v. p. 469.

No date.

No. 1234, ff. 1–54, ll. 22; small Nasta'lîk; size, 8 in. by 4⅝ in.

1813

Jâwidânnâma (جاودان نامه).

The book of eternity or the beginning and end of being, another half metaphysical, half mystical treatise by the same Afḍal-aldîn Kâshî, in four bâbs, viz.:

1. در شناختن قسام علوم بطریق كلّی, on fol. 240[a], in five faṣls.

2. در شناختن خود و راه, on fol. 242[a], in eleven faṣls.

3. در شناختن آغاز كار, on fol. 255[b], in ten faṣls.

4. در شناختن انجام كار, on fol. 266[a], in ten faṣls.

It begins, on fol. 239[b], thus: این نامه ایست از ما به برادرانی كه ایشانرا انسانیّت رنجه وار الخ.

Another copy of the same جاودان نامه is noticed in

Rieu ii. p. 831a, No. XXV, see also H. Khalfa ii. p. 582, and No. 1922, 8 below.

Dated by Abû Ṭâlib alḥusainî at Murshidâbâd the 16th of Rajab, A.H. 1180 (A.D. 1766, Dec. 18).

Treatises of similar contents by Afḍal Kâshî (to be described further down) are: رد انجام نامه, on consciousness and cognition, Rieu ii. p. 830b, No. XXIII, and Bodleian Cat., No. 1445, III; see H. Khalfa iii. p. 515, and Nos. 1921, 6, and 1922, 15 below; رسالهٔ ساز و پیرایهٔ شاهان, on the rights and duties of royalty, Bodleian Cat., No. 1445, II, and No. 1921, 5 below; a Persian paraphrase of the thirteen faṣls of the essay on the human soul by Hermes Trismegistus, see Nos. 1921, 14; and 1922, 16 below, and a number of smaller treatises and tracts without a special title, see No. 1921 below.

No. 1284, ff. 239b–274b, ll. 16; Naskhî, mixed with Shikasta; size, 8 in. by 4⅝ in.

1814

Gulshan-i-râz (گلشن راز).

Another complete copy of the Gulshan-i-râz, or the rose-garden of mystery, the famous Ṣûfic mathnawî, composed in answer to a number of theosophical and metaphysical questions of Mîr Fakhr-alsâdât Ḥusainî (see No. 1764, 4 above, and No. 1821 sq. below), A.H. 717 (A.D. 1317), by Shaikh Maḥmûd Shabistarî or Cabistarî (of Shabistar or Cabistar, a village near Tabrîz), who died A.H. 720 (A.D. 1320), compare Nos. 1761, 2, and 1765, 14 above. Other copies of the same are noticed in Rieu ii. p. 608; Bodleian Cat., No. 1260; W. Pertsch, Berlin Cat., pp. 827–829 and 873 (No. 2); A. Sprenger, Catal., p. 477; G. Flügel iii. pp. 425 and 426, etc.; see also H. Khalfa v. p. 233, No. 10839. Edited, with German translation, by Hammer-Purgstall, 'Rosenflor des Geheimnisses,' Pesth, 1838 (rather incorrect); with English translation, valuable notes, and an interesting comparison between Oriental and European mysticism, by E. H. Whinfield, 'The Mystic Rose-Garden,' London, 1880. Lithographed Bombay, A.H. 1280. Extracts in German translation are found in Tholuck's 'Blüthensammlung,' 1825, p. 192 sq.; an anonymous English translation of the most important parts of the poem, entitled 'The Dialogue of the Gulshan-i-Râz,' appeared in London (Trübner), 1887. A large portion of a Turkish adaptation of the poem is noticed in No. 1761, 1 above.

Besides this versified handbook of Ṣûfism Maḥmûd Shabistarî wrote three prose-treatises on the same subject, viz. حق الیقین فی معرفة ربّ العالمین (W. Pertsch, No. 6, ff. 1–27; Bodleian Cat., No. 1298, 6; Rieu ii. p. 828b; Mélanges Asiat. v. p. 229; H. Khalfa iii. p. 79, No. 4565); سعادت نامه (Rieu ii. p. 871b; H. Khalfa iii. p. 598), and رسالهٔ شاهد.

Beginning:

بنام آنکه بجانرا فکرت آموخت
چراغ دل زنور جان بر افروخت

No date.

No. 110, ff. 252–298, 2 coll., each ll. 11; clear and distinct Nasta'lîk; illuminated heading on fol. 252b; size, 6½ in. by 3½ in.

1815

Another copy of the same.

Beginning as in the preceding copy. No date.

No. 114, ff. 102–148, 2 coll., each ll. 8–12; Nasta'lîk; size, 8¼ in. by 4½ in.

1816

Mafâtîḥ-ali'jâz fî sharḥ-i-Gulshan-i-râz (مفاتیح الاعجاز فی شرح گلشن راز).

The fullest and best of all the Persian commentaries (Jâmî inspected twenty-eight of them) on the Gulshan-i-râz, by Muḥammad bin Yaḥyâ bin 'Alî aljîlânî al-lâhijî al-Nûrbakhshî, with the takhalluṣ Asîrî, who commenced this work on the 19th of Dhû-alḥijjah, A.H. 877 (A.D. 1473, May 17), as all copies state except that in Leyden, which gives A.H. 879 (A.D. 1475, April 26) instead.

He probably died A.H. 912 (A.D. 1506, 1507). Other copies of this commentary are noticed in W. Pertsch, Berlin Cat., p. 829; G. Flügel iii. pp. 426 and 427; A. Sprenger, Catal., p. 478; J. Aumer, p. 20; Cat. of the Library of Râghib Pâshâ, Constantinople, A.H. 1285, No. 690; and Cat. Codd. Or. Lugd. Bat. ii. p. 117.

Beginning: باسمك الاعظم الشامل فیضه المقدّس لکلّ موجود المنوّر ظلمات العدم بانوار الوجود الخ.

The commentator's name appears on fol. 2a, that of the poet at the end on fol. 415a as Maulânâ Sa'd-aldîn Maḥmûd Cabistarî (another honorary title of the poet seems to have been Najm-aldîn, and his father's name 'Abd-alkarîm bin Yaḥyâ).

Dated A.H. 1095 (A.D. 1684).

No. 1842, ff. 415, ll. 17; very clear and correct Nasta'lîk, illuminated frontispiece; each page surrounded by a small gilt frame; size, 9⅝ in. by 5¼ in.

1817

Another copy of the same.

This copy, not dated, is collated throughout, but slightly damaged in many leaves. Beginning as in the preceding copy.

No. 1845, ff. 458, ll. 19; small, but clear Nasta'lîk; illuminated, but rather effaced frontispiece; size, 8¼ in. by 5 in.

1818

A slightly incomplete copy of the same.

A few leaves are missing at the end of this copy; the last verse, explained here on fol. 397b, last line but one, is:

چو کردم در رخ خویش نگاهی
در آمد از میان جانم آهی

(Whinfield, v. 987), and the last words occurring here, viz.: . . . . . یعنی چون نگاه و نظاره در رخسار خوب, correspond to fol. 409a, l. 7 in No. 1816 above.

No. 485, ff. 397, ll. 17–19; clear Nasta'lîk; small illuminated frontispiece; size, 8⅞ in. by 5 in.

1819

A very incomplete copy of the same.

This copy goes down to the following verse only:

در ختی گردد او از آب و از خاك
که شاخش نگذرد از هفتم افلاك

(Whinfield, v. 361), corresponding to fol. 183a, l. 8 in No. 1816 above. Slight injuries on the first three pages.

No. 919, ff. 162, ll. 17; Nasta'lîk; size, 8¾ in. by 5⅜ in.

1820

Sharḥ-i-Gulshan-i-râz (شرح گلشن راز).

The text of the poem with a short commentary on all the difficult verses in it, by an anonymous author, beginning with the usual initial verse. First words of the commentary: وبجان عبارت از روح انسانیست که مدرك این معانیست الخ.

Slightly injured in several places. Dated by Muhammad Bâkî the 16th of Safar, A.H. 1094 (A.D. 1683, Feb. 14). A similar, but defective, commentary is described in J. Aumer, p. 19; two short explanatory treatises on the Gulshan-i-râz are noticed in the Bodleian Cat., Nos. 1261 and 1262, an exposition of one verse only is found in W. Pertsch, Berlin Cat., p. 20, No. 8.

No. 941, ff. 119, ll. 17–19; careless Nasta'lîk; size, 9 in. by 5¾ in.

1821

Nuzhat-alarwâḥ (نزهة الارواح).

The delight of souls, a Ṣûfic work in prose and verse on the سلوك or the spiritual path of the heavenly pilgrim, completed A.H. 711 (A.D. 1311, 1312), by Mîr Fakhr-alsâdât Ḥusainî, with his full name: Rukn-aldîn Ḥusain bin 'Âlim bin Abî-alḥasan (or alḥusain) al-Ḥusainî of Ghûr, who was, according to some authorities, a pupil of Shaikh Rukn-aldîn Abû-alfatḥ (died A.H. 735, 9th of Jumâdâ-alawwal=A.D. 1335, Jan. 5), the son of Shaikh Ṣadr-aldîn Muḥammad (died A.H. 684, 23rd of Dhû-alḥijjah=A.D. 1286, Feb. 19) and grandson of Shaikh Bahâ-aldîn Zakariyyâ Multânî (died A.H. 666, 7th of Ṣafar=A.D. 1267, Oct. 28); according to others a pupil of Bahâ-aldîn himself, see Safînat-alauliyâ, Nos. 152 and 154–156 (coll. 290 and 291 in this Cat.), and Haft Iklîm, No. 609 (ib., col. 422). He was born A.H. 671 (A.D. 1272, 1273), according to the remark at the beginning of the last faṣl, where he states that he was forty years old when he completed this work, i.e. in A.H. 711; he lived first in Multân, later on in Harât, was a friend of Shaikh 'Irâkî (see No. 1116 in this Cat.) and of Shaikh Auḥad Kirmânî (died A.H. 697=A.D. 1298, ib., No. 1228), and died, according to Jâmî's Nafaḥât-alans (compare Notices et Extraits, xii. p. 420, col. 2), A.H. 718 (A.D. 1318), a date also found in the Khulâṣat-alkalâm, No. 20 (col. 296 in the Bodleian Cat.), and other tadhkirâs; the Haft Iklîm give A.H. 717 (A.D. 1317) as year of his death; also A.H. 719 (A.D. 1319) is mentioned by some authorities. But all these statements must needs be wrong, since another work of the same author, زاد المسافرين (see Nos. 1832–1834 below), was composed either A.H. 720 (A.D. 1320), so in Nos. 110 and 650 of the India Office, or A.H. 729 (A.D. 1329), so in No. 1090 of the India Office, and in the copy described in A. Sprenger, Catal., p. 430. The earliest date of his death therefore is A.H. 720 or 721; compare on the author and his نزهة الارواح Âtashkada, No. 237 (col. 270 in the Bodleian Cat.), Makhzan-alghrâ'ib, No. 565 (ib., col. 327); Rieu i. p. 40, and ii. p. 608; Bodleian Cat., Nos. 1255 and 1256; W. Pertsch, Berlin Cat., pp. 292–294; Krafft, p. 190; G. Flügel iii. p. 418; A. F. Mehren, p. 7; Cat. des MSS. et Xyl., p. 437 etc.; see Ḥ. Khalfa vi. p. 321, No. 13661. Among the numerous commentaries on this work one of the most detailed is شرح نزهة الارواح by 'Abd-alwâḥid Ibrâhîm alḥusainî albalgrâmî, which was completed A.H. 985 (A.D. 1577, 1578), see No. 1257 of the Bodleian Cat.

The Nuzhat-alarwâḥ is divided into the following twenty-eight faṣls:

1. در مبداء سلوك الهى, on fol. 64a (Vienna copy: در ابتداى سلوك).
2. در معرفت سلوك, on fol. 66a.
3. در مقامات سالك, on fol. 70a (Vienna copy: در مقامات سلوك).
4. در نصيحت سالك, on fol. 71b.
5. در بدو خلقت, on fol. 73b.
6. در بيان وحدت, on fol. 75a.
7. در تجريد سالك, on fol. 76b (Vienna copy: در تجريد سلوك).
8. در قاعدهٔ طريقت, on fol. 79a, last line.
9. در كمال استعما, on fol. 82a.
10. در آغاز فطرت, on fol. 83b.
11. در اختلاف حالات, on fol. 86a (Vienna copy: در بيان اختلاف حالات).
12. در بيان دل, on fol. 91a.
13. در تصفيهٔ دل, on fol. 92b.
14. در ديباچهٔ عشق, on fol. 95b.
15. در حقائق عشق, on fol. 99a (Vienna copy: در حقائق عشق و محبت).
16. در وحدت عشق, on fol. 102b (Vienna copy: در حيرت عشق).
17. در بيان نفس, on fol. 105b.
18. در مخاطبهٔ نفس, on fol. 108a.
19. در بيان معاملات, on fol. 110b (Vienna copy: در حالات).
20. در جد و اجتهاد, on fol. 114a (Vienna copy: در متابعت حضرت رسول).
21. در صحبت و متابعت, on fol. 117b.
22. در ترك صحبت خلق, on fol. 120b (Vienna copy: در ترك خلوت).
23. در صبر و تسليم, on fol. 123b.
24. در كشف معانى, on fol. 127b (Vienna copy: در كشف معانى سلوك).

25. در ارشاد و انتباه, on fol. 137a.

26. در اشارب اهل طریقت, on fol. 140a.

27. در نهایت این طریق, on fol. 146b (Vienna copy: در تهذیب اهل طریقت).

28. در ختم کتاب, on fol. 151a.

Beginning, on fol. 55a: الحمد لله ربّ العالمین علی کلّ حال فی کلّ حین والصّلوة والسّلام علی رسوله محمّد وآله اجمعین، قال سیّدنا و مولانا الشّیخ الخ.

The usual initial bait of other copies, viz. تصویقش چو روشن دیدم آواز الخ, follows a little further down. This copy, which is dated the 5th of Jumâdâ II, A.H. 1061 (A.D. 1651, May 26), is particularly valuable on account of its marginal and interlinear glosses and additions.

No. 1430, ff. 55–153, ll. 12; Nasta'lîk; size, 10⅔ in. by 5⅞ in.

1822

Another copy of the same.

Beginning as in the preceding copy. The twenty-eight fasls are found here as follows:

1. on fol. 14b; 2. on fol. 16b; 3. on fol. 20a, 4. on fol. 21b; 5. on fol. 23a; 6. on fol. 24b; 7. on fol. 26a, 8. on fol. 28a; 9. on fol. 31a; 10. on fol. 32a, 11 on fol. 34b; 12. on fol. 38a, 13. on fol. 39b, 14. on fol. 42a; 15. on fol. 45a; 16. on fol. 48a, here styled as in the Vienna copy در حیرت عشق, 17. on fol. 51a; 18. on fol. 53a; 19. on fol. 55b; 20 on fol. 58b, 21. on fol. 62a; 22. on fol. 64b, here styled در طلب عشق, 23. on fol. 67a; 24. on fol. 70b; 25. on fol 78b, 26. on fol 81a; 27. on fol. 86b, here styled در نهایت اهل طریقت; 28. on fol. 90b.

The Nuzhat-alarwâh concludes on fol. 92b and is dated by 'Abd-allatîf bin Shaikh Ahmad the 1st of Muharram, A.H. 1062 (A.D. 1651, Dec. 14). On ff. 1–6 there are written by other hands two religious tracts, the one in Arabic, the other in Persian, and on ff. 93b–95 a third one, likewise in Persian, all three without any value; the third is dated A.H. 1121 (A.D. 1709).

No. 1304, ff. 95, ll. 15; Nasta'lîk; size, 9½ in. by 5½ in.

1823

The same.

Fasl 1. on fol. 7b; 2. on fol. 9a; 3. on fol. 12b; 4. on fol. 14a; 5. on fol. 15b, here styled در بدایت خلقت; 6. on fol. 16b; 7. on fol. 17b; 8. on fol. 20a; 9. on fol. 22a; 10. on fol. 23a; 11. on fol. 25a; 12. on fol. 28b; 13. on fol. 29b; 14. on fol. 32a; 15. on fol. 34b, here styled در بیان عشق; 16. on fol. 37a, styled as in the preceding copy; 17. on fol. 39b; 18. on fol. 41b; 19. on fol. 44b; 20. on fol. 47b; 21. on fol. 50a; 22. on fol. 52a, styled as in the preceding copy; 23. on fol. 54a; 24. on fol. 57a; 25. on fol. 63b; 26. on fol. 66a; 27. on fol. 71a, styled as in No. 1430 (1821 in this Cat.); 28. on fol. 75a.

Dated at Haidarâbâd the 4th of Jumâdâ I, A.H. 1079 (A.D. 1668, Oct. 10). College of Fort William, 1809.

No. 2255, ff. 77, ll. 15; clear and distinct Nasta'lîk; size, 9½ in. by 5⅛ in.

1824

The same.

Fasl 1. on fol. 9b; 2. on fol. 11a; 3. on fol. 15a; 4. on fol. 16b; 5. on fol. 18a; 6. on fol. 19b; 7. on fol. 20b; 8. on fol. 23a; 9. on fol. 25b; 10. on fol. 26b; 11. on fol. 28b; 12. on fol. 32b; 13. on fol. 34a; 14. on fol. 36a; 15. on fol. 39b; 16. on fol. 42b, here styled در حیرانی و حیرت عشق; 17. on fol. 45b; 18. on fol. 48a; 19. on fol. 50b; 20. on fol. 53a; 21. on fol. 56b; 22. on fol. 59a; 23. on fol 61a, here styled در صبر و تسلیم عاشق; 24. on fol. 64b; 25. on fol. 72b, here styled در ارشاد و هدایت; 26. on fol. 75a, here styled در بیان ارشاد اهل طریق, 27. on fol. 80a, styled در نهایت اهل طریق; 28. on fol. 83b.

This copy was transcribed for Mr. Richard Johnson by Ifâdat-allâh at Calcutta, and finished the 29th of Rabî'-althânî, A.H. 1187 (A.D. 1773, July 20).

No 1031, ff. 85, ll. 13; clear and distinct Nasta'lîk; size, 9½ in by 5⅞ in.

1825

The same.

Beginning here: تصویقش چو روشن دیدم آواز الخ.

Fasl 1. on fol. 8b, 2. on fol 11a; 3. on fol. 15b; 4 on fol. 17a; 5. on fol. 19a, here styled در حلقت, 6. on fol. 20b; 7. on fol 22a, 8 on fol 25a, here styled در قاعدهٔ طریق; 9. on fol. 28b; 10. on fol. 29b, 11. on fol. 32b; 12. on fol. 38a; 13. on fol. 39b; 14. on fol. 43a; 15. on fol. 46b; 16. on fol 50a, here styled در حیرت سالك, 17. on fol. 54a, here styled در بیان معرفت نفس, 18. on fol 56b; 19. on fol. 58b; 20 on fol 62a, 21 on fol. 67a; 22. on fol 70b, here styled در ترك حلق; 23. on fol. 73b, here styled در دقائق عشق, 24. on fol. 78b, here styled در بدایت اهل طریق; 25. on fol. 88b, 26. on fol. 91b; 27. on fol 98b, here styled as in No. 1304 (1822 in this Cat.); 28. on fol. 103b.

Dated (in the more modern part) the 26th of Shawwâl, A.H. 1197 (A.D. 1783, Sept. 24). Bibliotheca Leydeniana.

No 2837, ff. 107, ll. 13, ff. 41–46 and 103–107 supplied later by two different hands, the latter portion, ll. 11–12; size, 6⅝ in. by 3⅝ in.

1826

The same.

Fasl 1. on fol. 12a; 2. on fol. 15a; 3. on fol. 20b, here styled as in the Vienna copy در مقامات سلوك; 4. on fol. 23a; 5. on fol. 25b; 6. on fol. 27b, last line; 7. on fol 29b, lin. penult.; 8. on fol. 33b, last line; 9. on fol. 38a; 10. on fol. 39b, last line; 11. on fol. 43b; 12. on fol. 50a; 13. on fol. 52a; 14. on fol. 56b; 15. on fol. 61b; 16. on fol. 66a, here styled as in the Vienna copy and in Nos. 1304 and 2255 (1822 and 1823 in this Cat.) در حیرت عشق; 17. on fol. 70b,

lin. penult.; 18. on fol. 75ᵃ, first line; 19. on fol. 78ᵇ, here styled در معاملات کون و مکان; 20. on fol. 83ᵇ; 21. on fol. 89ᵃ; 22. on fol. 93ᵃ, last line, here styled در طلب عشق و ترک خلق; 23. on fol. 96ᵇ, lin. penult.; 24. on fol. 102ᵃ, last line; 25. on fol. 115ᵇ; 26. on fol. 120ᵃ, first line; 27. on fol. 128ᵃ, here styled در بیان نهایت اهل طریقت; 28. on fol. 134ᵇ.

Beginning: الحمد لله ربّ العالمين على كلّ حال الخ.

Collated throughout, with occasional additions on the margin. No date.

No. 110, ff. 1–137, ll. 11; clear and distinct Nasta'lîk; small illuminated frontispiece; size, 6½ in. by 3½ in.

1827

The same.

This copy, which is not dated, contains twenty-nine fasls instead of the usual twenty-eight, the twenty-seventh having been split into two fasls with a special heading for the second one, viz.:

1. on fol. 12ᵇ, last line; 2. on fol 15ᵇ; 3. on fol. 21ᵇ; 4. on fol. 24ᵃ; 5. on fol. 26ᵇ; 6. on fol. 28ᵇ; 7. on fol. 30ᵇ; 8. on fol. 34ᵃ, lin. penult., 9. on fol. 38ᵃ, lin. penult.; 10. on fol. 40ᵃ, lines 1 and 2; 11 on fol. 43ᵇ; 12. on fol. 50ᵃ, lines 1 and 2; 13. on fol. 51ᵇ, here styled در حقیقت دل; 14. on fol. 56ᵃ; 15. on fol. 60ᵇ, here styled در بیان حقائق عشق; 16. on fol 65ᵃ, here styled as in the preceding copy; 17. on fol. 69ᵇ, last line; 18. on fol. 73ᵃ; 19. on fol. 76ᵇ; 20. on fol. 81ᵃ, here styled در بیان جدّ و اجتهاد; 21. on fol. 85ᵇ, lin. penult.; 22 on fol. 89ᵇ; 23. on fol. 92ᵇ, last line; 24. on fol. 97ᵇ, here styled as in the Vienna copy در کشف معانیٔ سلوک; 25. on fol. 109ᵃ, lines 1 and 2; 26. on fol. 112ᵇ; 27. on fol. 120ᵃ, here styled as in Nos. 1304 and 2837 (1822 and 1825 in this Cat.); 28. not found in the other copies, on fol. 123ᵃ, styled در رضا و ترک, corresponding to fol. 131ᵇ, l 8 in the preceding copy; 29.=28 in the other copies, on fol. 126ᵃ.

Numerous marginal and interlinear glosses throughout the whole copy.

No. 821, ff. 130, ll. 9; Nasta'lîk; size, 8½ in. by 4¼ in.

1828

The same.

This copy, although older than some of the preceding ones, is very badly written and not of much practical use; the first leaves are greatly injured besides.

Dated month of Rabî'-alâkhar, A.H. 1118 (A.D. 1706, July–August).

No. 677, ff. 1–66, ll. 16–18; Shikasta; size, 8¾ in. by 4⅝ in.

1829

Ṭarab-almajâlis (طرب المجالس).

The emotion of (mystic) assemblies, another elaborate Ṣûfic work on metaphysical and ethical matters, by the same Mîr Fakhr-alsâdât Ḥusainî, unfortunately a very defective copy. It is divided into the following five ḳisms:

1. در بیان خلق و امر, in eight fasls, on fol. 7ᵃ.
2. در اصناف ذرّیّت آدم, in twelve fasls, on fol. 32ᵃ.
3. در فضیلت و شرف انسان بر جمیع حیوانات, in fourteen fasls, on fol. 66ᵇ. There is a lacuna after fol. 81, through which the fifth fasl is entirely missing. The sixth fasl is found (by a misplacement of the leaves) on fol. 141ᵇ.
4. در بیان اخلاق حمیده, in nine fasls, on fol. 118ᵃ. Part of the eighth fasl and the whole of the ninth are missing in consequence of a lacuna after fol. 139.
5. در بیان اوصاف ذمیمه, in twelve fasls; only the beginning of the second fasl is found on fol. 140ᵇ, all the rest is missing. The copy breaks off on fol. 140ᵇ. The remaining leaves belong (partly or entirely) to the third ḳism. An index on ff. 5ᵃ–7ᵃ.

Beginning: حمد و ثنا مر خدایرا جلّ جلاله وعمّ نواله
آن صانعی که ذرّهٔ خاک الخ

No date. An entry from A.H. 1074 (A.D. 1663, 1664) on the fly-leaf.

No. 1237, ff. 146, ll. 11; distinct Nasta'lîk; size, 7⅞ in. by 4⅜ in.

1830

Kanz-alrumûz (كنز الرموز).

The treasure of mysteries, a third mystical work in form of a mathnawî on the religious duties of Islâm from a Ṣûfic standpoint, on spiritual lore, etc., by Mîr Fakhr-alsâdât Ḥusainî, see Bodleian Cat., No. 1258; Rieu ii p. 845ᵇ; A. Sprenger, Catal., p. 431; Krafft, p. 66; W. Pertsch, p. 12; Ḥ. Khalfa v. p. 254, etc.

Beginning:

باز طبعم را هوائی دیگر است
بلبل جانرا نوائی دیگر است

Dated the 21st of Rajab, A.H. 1124 (which must be a clerical error for 1123=A.D. 1711, Sept. 4, since the scribe adds, that the date corresponds to the fifth year of Bahâdurshâh's reign; now, the emperor Bahâdur ascended the throne in Rabî'-alawwal, A.H. 1119=A.D. 1707, June, and died in Muḥarram, A.H. 1124=A.D. 1712, Feb.; in Rajab, A.H. 1124, he was therefore no longer alive).

College of Fort William, 1825.

No. 2306, ff. 32, 2 coll., each ll. 15; Nasta'lîk; size, 9 in. by 5¼ in.

1831

Another copy of the same.

Beginning as in the preceding copy. No date.

On fol. 142ᵃ it is wrongly styled مثنوی محمود.

No. 110, ff. 142–183, 2 coll., each ll. 11; clear and distinct Nasta'lîk; small illuminated heading on fol. 142ᵇ; size, 6½ in. by 3½ in.

1832

Zâd-almusâfirîn (زاد المسافرين).

The provision for travellers (on the mystic road), another Ṣûfic mathnawî by Mîr Fakhr-alsâdât Ḥusainî, in imitation of Sanâ'î's Ḥadîḳah (see Nos. 914–927 above), in eight maḳâlas, viz.:

1. در مجاهد طلب حق, on fol. 188ᵃ.
2. فی شرف البیان, on fol. 195ᵃ.

3. در ارشاد و معامله, on fol. 205b.
4. در صفت سالك طريقت, on fol. 208a.
5. در بيان عشق و مراتب او, on fol. 215a.
6. در معرفت نفس و الطاف او, on fol. 224a, first line.
7. در معرفت دين و در بيان تحقيق او, on fol. 231b.
8. در بيان حال پير و مريد, on fol. 242b.

Beginning:

اى برتر از آن همه كه گفتند ـ آنانكه پديد يا نهفتند

The date appears here on fol. 251a, in the last bait but one, in this form:

در هفصد و بيست در زهجرت
گشت آخر اين كتاب تمّت

=A.H. 720, see the remark in No. 1821 above. Other copies of this poem are noticed in Bodleian Cat., No. 1259; Rieu ii. p. 608; A. Sprenger, Catal., pp. 430 and 431; W. Pertsch, p. 10; Cat. Codd. Or. Lugd. Bat. ii. p. 116; Cat. des MSS. et Xylogr., pp. 356 and 438; see also H. Khalfa iii. p. 528, No. 6774.

No date.

No. 110, ff. 184–251, 2 coll., each ll. 11; Nasta'lîk; small illuminated heading on fol. 184b; size, 6½ in. by 3½ in.

1833

Another copy of the same.

Beginning the same as in the preceding copy. The date appears here in this form: در هفصد و بيست نُه زهجرت again=A.H. 720.

No date.

No. 650, ff. 56, 2 coll., each ll. 13; Nasta'lîk; size, 8½ in. by 4⅞ in.

1834

The same.

Here the date of composition is distinctly as in the copy of Sprenger's Oudh Catal., viz.: در هفصد و بيست و نه زهجرت=A.H. 729.

No date.

Other works of the same Fakhr-alsâdât Husainî are: صراط مستقيم; روح الارواح; سى نامه (all three mentioned in the Haft Iklîm, No. 609); and قلندر نامه (Rieu ii. p. 774b).

No. 1090, ff. 1–49, 2 coll., each ll. 15; large and distinct Nasta'lîk; illuminated frontispiece, the first two pages richly adorned; size, 6¾ in. by 3¾ in.

1835

Mukâtabât-i-Shaikh 'Abd-alrazzâk Kâshî bâ Shaikh Alâ-aldaulah Simnânî (مكاتبات شيخ عبد الرزّاق كاشى با شيخ علاء الدّوله سمنانى).

Correspondence on several points of mystic theosophy, as for instance, the توحيد, etc., between Shaikh Kamâl-aldîn 'Abd-alrazzâk of Kâshân (who was a pupil of Shaikh Nûr-aldîn bin 'Abd-alsamad Natanzî and died A.H. 730=A.D. 1329, 1330, see Haft Iklîm, No. 932, col. 445 in this Cat., where a list of his most prominent Arabic works is given, compare also Rieu ii. p. 832a, No. VI, where a Persian paraphrase of his اصطلاحات الصّوفيّة is noticed, G. Flügel iii. p. 371, and i. p. 463; O. Loth, Arabic Cat., p. 164a; H. Khalfa i. p. 325, etc.) and Shaikh Rukn-aldîn 'Alâ-aldaulah of Simnân (who died the 22nd of Rajab, A.H. 736=A.D. 1336, March 6, see Safînat-alauliyâ, No. 132, coll. 288 and 289 in this Cat., and Haft Iklîm, No. 1138, ib., col. 463). It consists of two letters only, the first containing 'Abd-alrazzâk's questions, the second 'Alâ-aldaulah's answer.

Beginning: شيخ كمال الدّين عبد الرزّاق كاشى رحمه الله وى مريد شيخ نور الدّين عبد الصّمد نطنزيست الخ.

Dated by Abû Tâlib alhusainî at Murshidâbâd the 25th of Rabî'-alawwal, A.H. 1180 (A.D. 1766, Aug. 31).

No. 1234, ff. 313a–316b, ll. 16; Naskhî, mixed with Shikasta; size, 8 in. by 4⅜ in.

1836

Shamâ'il-i-Ankiyâ u Dalâ'il-i-Atkiyâ (شمائل انقيا و دلائل اتقيا)

An exhaustive dogmatic work on the principles and traditions of Sûfism, compiled on the basis of some hundred Arabic and Persian treatises, by Rukn (or Rukn-aldîn) 'Imâd (see fol. 2a, l. 5), who was a pupil of Shaikh Burhân-aldîn Gharîb of the Chishtî order, Nizâm-aldîn Auliyâ's (died the 18th of Rabî'-alâkhar, A.H. 725=A.D. 1325, April 3) third disciple, who died at Daulatâbâd the 12th of Safar, A.H. 732 (A.D. 1331, Nov. 14), compare Safînat-alauliyâ, No. 117 (col. 287 in this Cat.), Matlûb-altâlibîn, No. 16, seventh in the list of Khalîfas (ib., col. 324), and Sawâti'-alanwâr, No. 23, g in the list of Khalîfas and disciples (ib., col. 334). Rukn 'Imâd wrote it at the special request of the Shaikh, when the latter had finished his work on similar topics, the نفائس الانفاس, see fol. 2b, ll. 4 and 5, and fol. 4b, l. 2. It is divided into four قسم and ninety-one بيان. The four kisms are:

1 در بيان افعال حسنهٔ اصحاب طريقت و مقامات سالكان و مرادات مريدان و مطالب طالبان عجائب و دقايق آن, on fol. 6a.

2. در بيان احوال ارباب حقيقت از انبياء و اخصّ اولياء بيان معانئ مقام و حال و وقت مقام, on fol. 119a.

3. در اوصاف وجود و ذات بى كيفيّت و كم حضرت الوهيّت و چگونگئ موجودات ديگر و بيان ازل و ازال و ابد و اباد و لطائف و غرائب امر و حكم و قضا و قدر الخ, on fol. 244a.

4. متضمّن خلقت و اوصاف مهتر آدم و فضائل آدميان و اميدواريها در باب بندگان گناهگاران و عنايت بى علّت حضرت غفّار الخ, on fol. 253a.

Beginning: بسم الله الذى اكرم الاتقياء شمائلهم ستايش و ثنا بيعدّ مانند شيم و شمائل انقياء و اصفياء الخ.

Partly collated. Many small injuries throughout the copy.

No date. Complete index on the fly-leaves.

No. 1322, ff. 258, ll. 17; Naskhî, the last page supplied by another hand; size, 9½ in. by 6 in.

1837

Misbâḥ-alhidâyat u miftâḥ-alkifâyat (مصباح الهداية و مفتاح الكفاية).

A compendium of Ṣûfic maxims, theories, and doctrines, together with general ethical principles (ذكر مبانى و اصول طريقت صوفيان و بيان بعضى از علوم و معارف ايشان), being an abridged adaptation of the famous Arabic work عوارف المعارف, in sixty-three chapters, by Shaikh Shihâb-aldîn Abû Ḥafs 'Umar bin Muḥammad bin 'Abdallâh al-Bakrî al-Suhrawardî, who was born in Rajab, A.H. 539 (A.D. 1145, Jan.), and died in Baghdâd the 1st of Muḥarram, A.H. 632 (A.D. 1234, Sept. 26), see Safînat-alauliyâ, No 148 (col. 290 in this Cat.), G. Flugel iii. p 329 sq; O. Loth, Arabic Cat., p. 172 sq.; H. Khalfa iv. p 275, No. 8401, etc. (the عوارف المعارف were printed in Bûlâq, in the margins of Ghazâlî's احياء علوم الدين, in four volumes, see No 1781 above, A.H. 1306). The Persian translation of another work of Suhrawardî's, رشف النصائح, is noticed in Rieu ii. p. 853[a], see also H. Khalfa iii p. 465, on the life of the great Shaikh compare Ibn Khallikân in De Slane's translation, ii. pp. 382–384. The author of this Persian adaptation of the عوارف المعارف is 'Izz-aldîn Maḥmûd bin 'Alî al Kâshânî (see fol. 3[a], l. 9), who died according to H. Khalfa, loc cit., A H 735 (A.D. 1334, 1335), see Haft Iklîm, No 931 (col 445 in this Cat.). He wished at first to give, in compliance with the requests of many friends, a full translation of Suhrawardî's work, but soon abandoned that idea, as involving too great a labour, and contented himself with writing this مختصر, in which he embodied all the principal points and doctrines of the Arabic original Several portions of this translation, another copy of which is noticed in W. Pertsch, Berlin Cat., p 290, are quoted verbally in Jâmî's Nafaḥât-alans, viz. the 1st fasl of the 3rd bâb, the 10th fasl of the same, and parts of the 2nd fasl of the 1st bâb, see Notices et Extraits, xii. pp 322–352 and 377–391. Other Persian translations or adaptations of the عوارف المعارف are those of Ẓahîr-aldîn 'Abd-alraḥmân bin Najîb-aldîn 'Alî bin Buzghush al-Shîrâzî, who died in Ramaḍân, A.H. 716 (A.D. 1316, Nov.–Dec.), see a copy of it in W. Pertsch, Berlin Cat., p. 89, and compare Safînat-alauliyâ, No. 151 (col. 290 in this Cat.), and Haft Iklîm, No. 176 (ib., col. 391); of Junaid bin Faḍl-allâh, the grandson of the preceding Ẓahîr-aldîn 'Abd-alraḥmân, a copy of which is described in E. G. Browne, Cambridge Cat., pp. 87–89; and of an anonymous author, see W. Pertsch, Berlin Cat., p. 291.

The Misbâḥ-alhidâyat is divided into *ten* books, each book subdivided into ten faṣls (Index on ff. 4[a]–5[a]):

Book I. در بيان اعتقادات صوفيه, on fol. 5[b].
II. در بيان علوم, on fol. 20[a].
III. در معارف, on fol. 32[a].
IV. در بعضى اصطلاحات صوفيان, on fol. 52[b].
V. در مستحسنات متصوفه, on fol. 61[a].
VI. در آداب, on fol. 83[b].
VII. در اعمال, on fol. 118[a]
VIII. در بيان اخلاق, on fol. 141[b].
IX. در مقامات, on fol. 152[a].
X. در احوال و ختم كتاب, on fol. 167[a].

Beginning: حمدى كه لمعان صدق و نفحات اخلاص آن ديدهٔ جان منوّر الخ.

No date. College of Fort William.

No. 2281, ff. 179, ll. 19; distinct Nasta'lîk; size, 8½ in. by 4⅝ in.

1838

Silk-i-Sulûk (سلك سلوك).

A comprehensive work on the various points of the Ṣûfic doctrine and the science of the mystic road, in 151 short chapters, styled سلك, and composed by Ḍiyâ-aldîn Nakhshabî, the author of the older and larger version of the famous Ṭûṭînâma (see Nos. 743–751 in this Cat.), who died A.H. 751 (A.D. 1350, 1351).

Beginning: حمدى كه از عطر روائح او ارواح اولياء معطّر گردد (و) مر احدى را كه اولباى اورا الخ.

The first chapter begins, on fol. 3[b], with an exposition of the technical terms of Ṣûfism. The work (which is styled both سلك سلوك and سلك السّلوك) is mentioned as one of the authorities of the مفتاح الجنان of Muḥammad Mujîr (bin ?) Wajîh-aldîn (written about A.H. 770 = A.D. 1368, 1369), see Rieu i. pp. 40 and 41.

This copy is dated the 12th of Muḥarram, A.H. 1159 (the 28th year of Muḥammadshâh's reign = A.D. 1746, Feb. 4).

No 651, ff 132, ll. 13; Nasta'lîk; size, 8½ in. by 4⅞ in.

1839

Another copy of the same.

Beginning: حمدى كه از عطر روائح او ارواح اولياء معطّر گردد مر حدائى را الخ.

The author's name appears on fol. 2[b], l. 7, the title on fol 2[b], l. 6, and fol. 3[b], l. 3 ab infra. This copy, which is not dated, is collated throughout, and contains some very valuable marginal glosses.

College of Fort William, 1825.

No. 2155, ff. 128, ll. 15; Nasta'lîk; the Arabic quotations in Naskhî; size, 10¾ in. by 5⅞ in.

1840

Marghûb-alqulûb (مرغوب القلوب).

A mathnawî on the elements of asceticism and mysticism, composed A.H. 757 (A.D. 1356) and divided into ten faṣls, compare G. Flügel i. p. 526; Rieu ii. p. 874[a], and No. 1763, 1 above, where it is styled ترغيب القلوب. It is commonly ascribed to Shams-aldîn Tabrîzî, the spiritual guide of Jalâl-aldîn Rûmî (see Flügel, loc. cit., the heading of the present copy and the preface to the immediately following one), but as Shams-aldîn died A.H. 645 (A.D. 1247, 1248), i.e. 112 lunar years before the composition of this poem, the statement is absurd. H. Khalfa v. p. 495, No. 11809, only quotes the title. The date, A.H. 757, is found in the copy of the British Mus. and in the two

Ind. Office copies (here on fol. 76b, l. 2); but the author's name, Shams, which Rieu found in the last verse of his copy, is missing both here and in the following copy. Only nine faṣls are marked in the present MS., but a comparison with the following copy shows, that the heading of the 6th has been omitted at the top of fol. 75a.

Beginning of the poem, on fol. 71a:

بگویم حمد ربّ العالمین را
عطا کو کرد بر من عقل و دین را

Faṣl 1. در باب توبه, on fol. 71b; 2. در باب روح, on fol. 72a; 3. در باب وضو, on fol. 72b; 4. در ترک دنیا, on fol. 73b; 5. در باب توحید, on fol. 74a, last line; 6. (not marked here, see the following copy) on fol. 75a, first line; 7. در باب عشق سالک, on fol. 75a; 8. در باب عاشق و معشوق, on fol. 75b; 9. در باب فنا, on fol. 75b; 10. در باب مسافر سالک, on fol. 76a. A copy of the 10th faṣl is noticed in W. Pertsch, Berlin Cat., p. 4, No. 10, a complete one in No. 1924, 1 below.

No date. College of Fort William, 1825.

No. 2053, ff. 71–76, 2 coll., each ll. 13, Nasta'līk; size, 9 in by 5¼ in.

1841

Another copy of the same.

This copy of the مرغوب القلوب is provided (*a*) with a preface in prose, identical with that in the Vienna copy; (*b*) with a kind of commentary to each verse, consisting of traditions (حديث), quotations from the Ḳurân (قوله تعالى), etc., illustrating the meaning of the text. It should therefore rather be styled (as a note on the fly-leaf implies): شرح مرغوب القلوب. The date of composition is found here on fol 20b, last line, together with the title.

Beginning of the preface, on fol. 1b: الحمد لله ربّ العالمين و العاقبة للمتّقين و الصّلوة و السّلام على رسوله محمّد و آله و اصحابه اجمعين، ايں كتاب مرغوب القلوب ازگفتار شيخ الاسلام و المشايخ و قطب المحقّقين ..... شمس الدّين و الدّنيا شمس تبريزى الخ.

Beginning of the poem, on fol. 2a, l. 2:

بگویم حمد ربّ العالمین را
عطا کو کرد در ما عقل و دین را

Faṣl 1. در بيان توبه, on fol. 6b; 2. در بيان روح, on fol. 8a; 3. در بيان وضو, on fol. 10b; 4. در بيان ترک دنيا, on fol. 13a, first line; 5. در بيان تجريد, on fol. 16a; 6. در بيان معرفت, on fol. 17a; 7. در بيان عشق و محبت, on fol. 18b; 8. در بيان عاشق و معشوق, on fol. 19a; 9. در بيان فنا و بقا, on fol. 19b; 10. در بيان اقامت سفر, on fol. 20a.

Dated the 29th of Rabî'-alawwal, A.H. 1115 (1107?) = A.D. 1703, Aug. 12. A seal of 'Abd-alwahhâb Khân Bahâdur, with the date 1174 (A.D. 1760, 1761), on fol. 1a.

No. 938, ff. 21, ll. 9; Shikasta; size, 8¾ in. by 4¾ in.

1842

Ṣafwat-alṣafî (صفوة الصّفى).

The life, wonderful deeds, and miracles of the great Ṣûfic Shaikh Ṣafî-aldîn Isḥâḳ al-Mûsawî, the ancestor of the Ṣafawis, who died A.H. 735 (A.D. 1334, 1335), see fol. 278b. This work, which is usually—and probably more correctly—styled صفوة الصّفا, was composed by Darwîsh Tawakkulî (or Tawakkul) bin Isma'îl bin Hâjî of Ardabîl, commonly known as Ibn Bazzâz (not Bazzâr, as Ḥ. Khalfa iv. p. 105, calls him), whose father and uncle were disciples of the great Shaikh, see the description of a revised edition of the same biography by a certain Abû-alfatḥ al-Ḥusainî in Rieu i. pp. 345 and 346. Rieu assigns, from internal evidence, the composition of this work to about A.H. 750 (A.D. 1349, 1350); the present copy is stated at the end to be the autograph of the author Ibn Bazzâz, and dated in the month of Sha'bân, A.H. 759 (A.D. 1358, July–August); that could easily be reconciled with the fact of Ṣadr-aldîn Mûsâ, Safî-aldîn's son and successor, who died A.H. 758 (A.D. 1357), being spoken of in this work as still living, on the assumption, that the bulk of it was written a few years before the final date of completion.

The biography is divided into twelve bâbs, and begins: الحمد لله الذى تجلّى لاوليائه بانوار العرفان و المعارف و تحلّى اصفيائه بانواع اللّطائف و العوارف الخ.

In Rieu's revised edition it contains an additional preface and khâtimah, and the beginning consequently differs from that just given, another copy is described in the Cat. des MSS. et Xyl., p. 289.

No. 1098, ff. 342, ll. 21; clear and distinct Nasta'līk, illuminated frontispiece, size, 13⅜ in. by 8¾ in.

1843

Maktûbât-i-Aḥmad bin Yaḥyâ Munyarî (مكتوبات احمد بن يحيى مُنْيَرِى).

A *first* collection of 100 letters on the mystical doctrine or the chief topics of Sûfism, by the great Shaikh Sharaf-aldîn Aḥmad bin Yaḥyâ Munyarî, who was born in Munyar, a village in Bihâr, and died in Bihâr A.H. 782 (A.D. 1380, 1381), see Bodleian Cat., No. 1263, where his discourses on Ṣûfism, entitled معدن المعانى, and composed between A.H. 749 and 751 (A.D. 1348–1350), are described, and Rieu ii. p. 492b. This first collection was made as early as A.H. 747 (A.D. 1346, 1347), by Zain Badr 'Arabî (زين بدر عربى), a disciple of the Shaikh, and contains letters addressed to the latter's pupil and friend Ḳâḍî Shams-aldîn, the governor of the township of Jûsa (قاضى شمس الدّين حاكم قصبهٔ جوسه). They deal with the following topics:

1. در توحيد بارى تعالى; 2. در توبه; 3. در خشنود كردن خصمان; 4. در تجديد توبه; 5. در طلب پير; 6. در اهليّت شيخى; 7. در ارادت; 8. در ولى; 9. در ولايت; 10. در كرامت; 11. در احوال صديقان و نماز و بر آمدن حاجات كفايت; 12. در انوار; 13. در كشف; 14. در تجلى; 15. در وصول; 16. در سالك و مجذوب; 17. در

در مرض 19. ; در غلطگاه مردمان 18. ; غلطگاه سالك
در زلّات 21. ; در فضل انبیا بر اولیا 20. ; ظاهر و باطن
انبیا و شمّهٔ در احکام زیارت و تعیین روز و قراءت ;
در ارکان 24. ; در طلب طریقت 23. ; در اصل تصوّف 22.
در شریعت و 26. ; در شریعت و طریقت 25. ; طریقت
در ترتیب مشغولی 28. ; در متابعت رسول 27. ; حقیقت
; در طهارت بعبارتی دیگر 30. ; در طهارت 29. ; با نماز
; در زکوة 34. ; در روزه 33. ; در نماز 32. ; در نیّت 31.
در دعا و خواندن سورتها بر کفایت 36 ; در حجّ 35.
در 39. ; در بندگی کردن 38. ; در عبادت 37. ; مهمّات
در 41. ; در کلمهٔ طیّبه 40. ; بندگی کردن بعبارتی دیگر
; در شکر اسلام 43. ; در صدق ایمان 42. ; ایمان عریان
در 47. ; در محبّت 46. ; در معرفت 45. ; در شرك خفی 44.
در 49. , در حکم محبّت و عشق 48. ; علامت محبّت
; در طریق الی الله 51. ; در طلب حق 50 , طالب
در همّت و دعا که بعد از فریضه 53. ; درگفت و رفت 52.
در صحبت قاضی 55. , در تحریص مرید 54. , بخواند الخ
در اوّل مرتبهٔ 57. ; در اوّل مرتبهٔ مرید 56. ; صدر الدّین
در اخلاق 59. ; در احوال مسلمانی 58. ; مرید بعبارتی دیگر
در 62 ; در تجرید و تفرید 61. ; در تفکّر 60. , حمیده
, در پاك داشتن راه دین 63. ; تجرید و تفرید بعبارتی دیگر
در گمان 67. ; در نسب 66. , در صدق 65. , در تقوی 64.
; در تعلّق اسباب و ترك آن 69. ; در معاد 68. ; نیك
; در خدمت این طائفه 71. ; در صحبت این طائفه 70
در طمع نماز و خشنودیٔ 73. , در پاکیزه کردن اخلاق 72.
در تفسیر دنیا و کیفیّت نماز فوت 74. ; حصان در شش روز
; در سعادت و شقاوت 76. ; در ترك دنیا 75. ; شده و دعای آن
در 80. ; در روح 79. ; در خوف و رجا 78. ; در سرّ قدر 77.
در 83. ; در هوا 82. ; در نیاز حقیقت نفس 81. ; دل
در 85. ; در مجاهدت و سیاست نفس 84. ; ریاضت نفس
در تفاوت اقدام 87. ; در با خود ساختن 86. ; هجران نفس
در غفلت و دعا که حضرت 88. ; و دعای بر آمدن مهمّات
در حسرت و 89. ; رسالت خواندی بعد تبلیغ رسالت
; کیفیّت نماز و درود روز و شب جمعه برای کیفیّت مهمّات
; در معالجت و نماز کفایت مهمّات در روز جمعه 90.
در عزلت 94. ; در سماع 93. ; در ملامت 92. ; در لباس 91.
; در مرگ 97. ; در چهله 96. ; در حکم جدا شدن از خلق 95.
در ذکر بهشت 100. ; در دوزخ 99. ; در وعد و وعید 98.

Every letter begins thus: برادر شمس الدّین بداند.

Beginning of the preface, on fol. 1b: سپاس بی پایان و ستایش فراوان مر حضرت پاك خداوندیرا که دلهای عارفانرا بانوار مشاهدهٔ جمال الخ.

No date.

No. 413, ff. 213, ll. 17 on ff. 1-10, ll. 19-20 on ff. 11-213; Nasta'lîk; size, 9½ in. by 5¼ in.

1844

Maktûbât-i-Aḥmad bin Yaḥyâ Munyarî.

A *second* collection of 151 letters of the same Sharaf-aldîn Aḥmad bin Yaḥyâ Munyarî on similar Ṣûfic points as the preceding one, and addressed to a great number of Shaikhs, made by the same Zain Badr 'Arabî twenty-two years after the first, i.e. A.H. 769 (A.D. 1367, 1368), see fol. 3b, ll. 2 and 3.

Beginning: الحمد لله الّذی وقّف المشایخ بکشف ما یجوز من الاسرار ورزّق للمریدین بالجدّ و الجهد و الاختیار و حفظهم ببرکات انفاسهم عن شرور النّفس الخ.

Part of the original copy has been torn away in a great number of leaves, and another hand has supplied the missing words or whole lines, but not always quite correctly, as a comparison with the following excellent copy shows; for instance, on the very first page it is stated that the previous collection contained 101 letters of Ḳâḍî Shams-aldîn (instead of 100, written to Shams-aldîn, صد و یکم مکتوب قاضی شمس الدّین instead of صد مکتوب باسم قاضی شمس الدّین). Besides, the headings of the last eleven letters and portions of some of the preceding ones are omitted, and have been filled in here from the following copy (except that of the last, which is not found there).

These letters deal with the following topics;

1. در راه دین و درستیٔ یقین, on fol. 8a.
2. و رنج (the following copy adds در طلب علم (شدن تحصیل آن کشیدن, on fol. 11a.
3. در خلوص نیّت و درستیٔ ارادت, on fol. 13b.
4. در نزول بلا و بار کشیدن مبتلا, on fol. 17a.
5. در ترك دنیا و رغبت کردن بعقبی, on fol. 20a.
6. in the following) در مریدی و پیری و مجاهد کردن (copy در مریدی و مجاهده کردن, on fol. 23a, first line.
7. در همّت بلند و خود را با وجود دو عالم مفلس (in the following copy دیدن) کردن, on fol. 25a, first line.
8. in the following) در توبه و بازگشتن بخداوند عزّ وجلّ (copy بسوی خداوند تعالی, on fol. 28a.
9. در گمان بد در حقّ خویش و گمان نیك در حقّ دیگران, on fol. 31b, last line.
10. در محبّت دنیا و مذمّت آن, on fol. 34b.
11. در محبّت و عشق, on fol. 37a.
12. در وصول الی الله, on fol. 39b.
13. در اثر صحبت و در ولادت صوری و معنوی, on fol. 42b.
14. در اطاعت مرید بدانچه پیر فرماید, on fol. 46a.
15. در صفت پیران و مذمّت حال فضولان, on fol. 49a.
16. در افلاس خود و صدق طلب, on fol. 55a.
17. in the following copy) در عجز انبیا و اولیا (اولیا و انبیا) در جریان احکام خدا, on fol. 58b, first line.
18. in the following copy) در دوستی و دشمنی لله تعالی و ترك آوردن هوا (دشمنیٔ الله, on fol. 60a.

19. در پاکیٔ ظاهر و باطن, on fol. 62b.

20. در تحریص بر علم و غنیمت شمردن صحبت نیک, on fol. 64a.

21. در گردش و روش, on fol. 65b.

22. in the following copy (در تصفیه و تزکیه) در تصفیه و تزکیه و بقاء صفات ذمیمه و صفت محجوبیٔ وی چنانچه در دنیا بود, on fol. 67b.

23. در تجرید و تفرید, on fol. 69a.

24. در بندگی کردن و بنده بودن, on fol. 71b.

25. در نزول بلا و پیش آمدن برضا, on fol. 73b.

26. in the following) در ترک عادت و کوشش نمودن و کوشیدن (copy بطاعت, on fol. 74b.

27. in the following) در وضو کردن و نماز تجدید گذاردن (copy در وضو و نماز تهجّد, on fol. 76a.

28. in the following copy) در استقامت کوشیدن در طاعت و عبادت (در استقامت نمودن بطاعت و عبادت کردن و قبول فتوح و دور بودن از جهّال قوم, on fol. 78b.

29. in the following) در غنیمت شمردن و نماز تهجّد (copy در غنیمت شمردن عمر و در نماز تهجّد و تلاوت ذکر, on fol. 79b.

30. در نصیحت مرید و ترک ایذاء غیر, on fol. 80a.

31. در ارسال عرائض مر مرید را بخدمت پیر و ناز(?ناز) نمودن حال خود (در جواز ارسال in the following copy عرائض مرید را بجانب پیر خویش), on fol. 81a, first line

32. در مواظبت نمودن باوراد و وظائف, on fol. 81b.

33. او omitted in the following) در طلب حق و عشق او و دوری از نهاد خلق (copy, on fol. 82b.

34. در علوّ همّت و کوشیدن در استقامت, on fol. 84b

35. in the following copy در کلمهٔ طیّب (در ذکر کلمهٔ طیّبه گفتن) و ترک حدیث نفس کردن, on fol. 85b, last line.

36. در جهد کردن کار دین و تنگی نامدن از این (در جهد نمودن در کار دین و in the following copy تنگ نا آمدن), on fol. 86b.

37. در مطّلع شدن بعیبهاء نفس, on fol. 87a.

38. در شغل وقت حال و ترک کردن اندیشهٔ مآل, on fol. 88a.

39. در خوف خاتمت و افلاس خود, on fol. 88b.

40 (Letter 45 in the following copy). در غمّ دین و خوف از حکم سابق, on fol. 90a.

41 (Letter 46 in the following copy, headed در صبر عند المصیبة الخ). در عند المصیبت و تحمّل البلیّه, on fol. 92b, first line.

42 (Letter 40 in the following copy, headed در معرفت عقل). در معرفت حضرت عزّت و دوریٔ عقل از علّت, on fol. 95a.

43 (Letter 41 in the following copy). در عشق, on fol. 97a.

44 (Letter 42 in the following copy). در دوستی کردن با دوستان خداوند, on fol. 99b.

45 (Letter 43 in the following copy). در ترک ملاقات بظاهر, on fol. 102a.

46 (Letter 44 in the following copy, headed در ترک جاه و استغناء الخ. . . . باله). در ترک جاه و استغناء, on fol. 103a.

47. در علامت خشنودی و ناخشنودی و در طلب علم و راحت رسانیدن به بندگان خدای (در دانستن بعلامت خشنودی و ناخشنودیٔ حق in the following copy در طلب علم دینی و راحت رسانیدن بخلق), on fol. 104b.

48. (in the following copy در کار مشغول شدن در کار (بکار و امید داشتن از خداوند غفّار in the following copy بخداوند), on fol. 106b.

49. در حکم ازل و معزولیٔ عقل, on fol. 108a.

50. در رضاء بحکم خدا و معزول شدن اعقل (!sic) از حق, (در رضا بحکم خدا in the following copy simply), on fol. 109b.

51. در رضاء بتقدیر در حکم خداوند بی نظیر (in the following copy بتقدیر خداوند بی نظیر), on fol. 110b.

52. in the following) در محبّت و اشتیاق و در قناعت (copy simply در محبّت و اشتیاق, on fol. 112a.

53. در بیوفائیٔ دنیا و مذمّت آن, on fol. 113b.

54. در قناعت بر قدر ضرورت و پسنده کردن بحاجت (in the following copy و کفاف حاجت), on fol. 115a.

55. در صبر بحکم خدا و رضا بنزول بلا, on fol. 116a.

56. در قلع نفس, on fol. 120a.

57. in the following copy در رضا دادن بتقدیر خدا (رضا دادن بتقدیر بعبارتی دیگر), on fol. 122a.

58. در مذمّت تقلید شغل قضا و قبول کردن بطوع رغبت و رضا (در مذمّت in the following copy simply تقلید قضا), on fol. 122b, last line.

59. در دعویٔ محبّت و اظهار مودّت, on fol. 123b.

60. in the following) در ابتداء (!) و در خوف و رضا (copy در ابتلا و در خوف و رجا), on fol. 124b.

61. در کار کردن بر بندگان بفضل و نگاه داشتن ایشان از عدل (در کار کردن بفضل in the following copy نه بعدل), on fol. 126b.

62. در مسلمانی و آوردن بر دعویٔ خویش برهان (در مسلمانی و مسلمان آوردن in the following copy بر دعویٔ خود), on fol. 127b.

63. در عشق ورزیدن و در مزید آن کوشیدن, on fol. 128a.

64. در حمل حدیث یا لیت ربّ محمّد لم یخلق محمّداً, on fol. 129b.

65. (in the following copy در بلند همّت بلند) در همّت بلند و طلب خداوند, on fol. 131a.

66. در پوشیدن اسرار و لب بستن از گفتار و دور شدن از پندار و بدریافتن (شدن پندار in the following copy و دریافتن) بت و زنّار, on fol. 132b, first line.

67. in the) در حکمت خداوند جهان و مقهوریٔ بندگان (following copy همه بندگان, on fol. 134a.

68. در محبّت فقرا و مساکین با دلائل و براهین و عاجزی (the last word left out in the following copy), on fol. 135b, first line.

69. در پوشیدگیٔ سرّ حق و سرگردانیٔ خلق, on fol. 136b.

70. در معزولی و عاجزیٔ عقل در مقابلهٔ حکم خداوند عزّ و جلّ, on fol. 137b.

71. در صفت مردان و مذمّت محنّثان, on fol. 138b.

72. در برآوردن حاجات خلق و راحت رسانیدن بندگان حق (in the following copy به بندگان), on fol. 140a.

73. in the following) در اوصاف جهان و تأثیر آن (copy جان و تاثیرات آن, on fol. 141b, first line.

74. in the following) در کمال محبّت و همّت بلند (copy و بلندیٔ همت, on fol. 143b, first line.

75. در قهر محبوب و استغناء مطلوب, on fol. 145a.

76. در بی نیازیٔ حضرت عزّت و دوری از عقل علّت (in the following copy دوریٔ عقل از علّت), on fol. 146a, last line.

77. in the following copy) در سرّ انسان و دانستن آن (و با دانستن آن, on fol. 148a.

78. در نفی دنیا و اثبات معرفت مولی, on fol. 149a, last line.

79. در قهر کردن و لطف نمودن در دوستان و دشمنان (in the following copy در قهر کردن در دوستان و لطف نمودن در دشمنان), on fol. 151a.

80. در گفتن هرچه باید گفت و ناگفتن آنچه نباید گفت, on fol. 152a.

81. in the) در فضل بنی آدم و عشق با خداوند عالم (following copy shorter و محبّت با خداوند, on fol. 154b, first line.

82. در آنچه افعال و احکام خداوند تعالی معلّل است یا مبرّا (in the following copy متعال تعلّتی) از آن تعلّتی است, on fol. 156a.

83. در ترک دنیا و میل نعقبی, on fol. 157b.

84. در تقسیم نتان و پاک شدن از آن, on fol. 159b, first line.

85. در رغبت کردن بکارهاء آخرت و ترک آوردن حرص و شهوت, on fol. 162a.

86. در دشمن داشتن دنیا و دوست گرفتن عقبی, on fol. 164a, first line.

87. در طلب حق و ترک خلق, on fol. 165b.

88. در مذمّت جهان و نیوفائیٔ آن, on fol. 166b.

89. the following) در شادیٔ یافتن و حسرت نا یافتن (copy has یافت and نا یافت, on fol. 167b.

90. در راه بحق و ترک نفس و خلق, on fol. 169a, first line.

91. in the following copy) در ترغیب و ترهیب (و تذهیب, on fol. 170a.

92. در دستگیری کردن درماندگان و برآوردن حاجت حاجتمندان, on fol. 171b.

93. در یافت (in the following copy در دریافتن) کفر پنهانی و ظهور صفت مسلمانی, on fol. 172b, first line.

94. در فروتنی و نواخت یار, on fol. 174b, first line.

95. (in the following copy و انتظار) در عدل و انصاف مظلوم, on fol. 175b.

96. در کمال تواضع و نواخت پیشینه, on fol. 176b.

97. در طلب مطلوبه از اهل آن و یاری خواستن از حق تعالی در آن (in the following copy از آن), on fol. 177b.

98. در بارکشیٔ محبّ بلاء محبوب را, on fol. 179b.

99. در عذر خواستن و بخلق پیش آمدن, on fol. 180b, first line.

100. در تفضیل معنیٔ ولایت بر معنیٔ نبوّت, on fol. 181a.

101. در بیان شمّهٔ از علم مکاشفات, on fol. 181b.

102. در پوشیده داشتن سرّ و اتباع شرع, on fol. 182b.

103. (in the following copy نمودن) در تأسّف کردن و ندامت کردن و در دفع وسوسه, on fol. 185b.

104. در اعتقاد کردن بر درویشان و در خوردن از آن (the last five words left out in the following copy), on fol. 188a.

105. (in the following copy در مشغول شدن) در مشغولیٔ لا حول ولا قوّة الّا بالله, on fol. 189a.

106. در بلندیٔ همّت بعبارتی دیگر, on fol. 190a.

107. در تأسّف عمر رفته و ندامت حال گذشته بعبارتی دیگر, on fol. 191a.

108. در تبدیل اخلاق ناستوده باخلاق پسندیده بعبارتی دیگر, on fol. 192a.

109. در خلاصگی و شایستگی و برگزیدگی و دوستیٔ بشر مختصر (in the following copy simply برگزیدگی) دوستی, on fol. 193a.

110. در راه شریعت و طریقت و حقیقت, on fol. 194b.

111. در تأسّف و ندامت حال خود بعبارتی دیگر, on fol. 195a.

112. در تفویض امر بحق و دور بودن از اختیار جوارحلق (in the following copy خود در خلق), on fol. 197a, first line.

113. در ترغیب بر فقر و فاقه بعبارتی دیگر, on fol. 197b.

114. در تفضیل (in the following copy در فضل) لمن فضّله الله تعالی, on fol. 198b.

115. در طور عقل و طور عشق, on fol. 199b, first line.

116. (in the following copy محبّ) در طلب محبّت و قرب محبوب, on fol. 201a, first line.

117. in the following) در استعداد مرگ و غنیمت حیات (copy و غنیمت شمردن حیوة, on fol. 201b.

118. در افلاس بعبارتی دیگر, on fol. 202b.

119. the following copy) در استقامت در راه دین (adds بعبارتی دیگر, on fol. 203b, first line.

120. in the following copy) در بازگشت بخداوند تعالی عزّ و جلّ در بازگشتن بندهٔ گناهکار در حضور خداوند آمرزگار, on fol. 205a.

121. in the following) در امید داشتن بخدای تعالی copy در امید بندهٔ گناهکار در حضرت خداوند آمرزگار بعبارتی دیگر, on fol. 206a.

122. (in the following copy در دفع وسوسهٔ (در قلع نفس بعبارتی دیگر, on fol. 207a.

123. in the following) در عزّت ایمان و صفت مؤمنان (copy در حسرت و ندامت بعبارتی دیگر, on fol. 208b.

124. در خوف از مبتلا گردانیدن از آنچا که بنده نداند, on fol. 210a, last line.

125. در فضل فقیر و فقرا و مذمّت غنی و اغنیا (in the following copy در فضل فقر و فقرا و مذمّت اغنیا), on fol. 211b, first line.

126. در فضل بشر بر ملك و فلك و بر جملهٔ موجودات, on fol. 212a.

127. in the following) در نکوهش حال و امید داشتن (copy without داشتن, on fol. 213a. از حضرت ذو الجلال

128. (in the following copy در راه طلب (در طلب راه و قلع نفس بدخواه, on fol. 214b.

129. در مذمّت غنا (in the following copy غنی) و ترك دنیا, on fol 216a.

130. در دریافت فیض مر مستعدّ را بعبارتی دیگر (these last two words are left out in the following copy), on fol. 217a, first line.

131. در جواب احادیث مولانا مطفّر, on fol. 218a.

132. در ارشاد و استظهار مرید, on fol. 220b.

133. در بی یاری خداوند عالم و ابتلاء بنی آدم, on fol. 221a.

134. در صفت (در ذکر عاشق (in the following copy و عشق, on fol. 222b.

135. در بنده بودن و تحمّل بلا کردن, on fol. 223b.

136. in the) در وحدت و موحّدان و صفت موحّدان (following copy در وحدت و بیان صفت موحّدان, on fol. 224b.

137. in the following copy در) در توبه و استغفار بحضرت عفّار (استغفار و توبه, on fol. 226b.

138. در طلب مولی علی سبیل الدّوام فی اللّیل و الایّام (in the following copy فی اللّیالی), on fol. 228a.

139. در معصیت خلق بمقابلهٔ رحمت حق, on fol. 229b.

140. در دیدار گردانیدن سالك از وقوع مهالك, on fol. 230b, last line.

141. در ترك دنیا و توجّه بعقبی بعبارتی دیگر, on fol. 232b, first line.

142. در طلب الله و ترك ما سوی الله, on fol. 233b.

143. در رغبت نمودن بصحبت علما و عمل آخرت, on fol. 235b.

144. در اوصاف مسلمانان و قهر کردن بر نفس و شیطان, on fol. 236b.

145. در گردش و روش, on fol. 237b.

146. در ترك ما لا یعنی و رفتن بمسلمانی, on fol. 238a.

147. در تواضع و صفت دل, on fol. 238b, last line.

148. در بندگی و صبر و شکر بعبارتی دیگر, on fol. 240a.

149. در صبر بعبارتی دیگر, on fol. 242a.

150. در تصفیهٔ دل و خلوص نیّت, on fol. 242b.

151. on fol. 244a; the chief topic is در مُعَوِّذَتَیْن که از قرآن است یا از قرآن نیست.

The Ṣûfic Shaikhs to whom these letters are addressed, are besides the same Ḳâḍî Shams-aldîn of Jûsa, who was the recipient of the whole first collection;

Shaikh 'Umar of the township of انکلی.
Ḳâḍî Zâhid Muḥammad.
Maulânâ (or Ḳâḍî) Kamâl-aldîn Santûsî.
Maulânâ Ṣadr-aldîn.
Malik (or Khwâjah) Khiḍr.
Malik Shams-aldîn Shammû.
Khwâjagî.
Raḍî-almulk Maḥmûd, Malik Maḥmûd, and Maulânâ Maḥmûd (who are probably identical).
Maulânâ 'Umar of بتکانوه.
Khwâjah (or Shaikh) Sulaimân.
Maulânâ Ḥamîd-aldîn (and Ḥamîd-aldîn Nâgûrî).
Shaikh 'Umar Ẓafarâbâdî Dîwâna, and his brother Muḥammad Dîwâna.
Maulânâ (Imâm or Shaikh) Muẓaffar.
Malik Mufarriḥ.
Shaikh Maghribî.
Maulânâ Ḳiwâm-aldîn کرنی.
Maulânâ Bâyazîd (or Abû Yazîd).
Naṣir-aldîn.
Rafîkhân (رفیحان ?).
Malik Mu'izz-aldîn.
Khwâjah Aḥmad.

Some letters are written to the author's own sons, viz Ḳâḍî Ḥusâm-aldîn, Ḳuṭb-aldîn, 'Abd-almalik, and Fakhr-aldîn, one to his mother (والده, No. 149); three are answers to letters received from Shams-aldîn Burhân Ḥaddâdî, Imâm Iftikhâr of Basrah, and Khwâjah Muhadhdhib; two are addressed to Sulṭân Fîrûzshâh of Dihlî (A.H. 752–790=A.D. 1351–1388), and to Dâwar Malik, the son-in-law of Sulṭân Muhammadshâh of Dihlî (A.H. 725–752=A.D 1325–1351) respectively, the former at the request of Khwâjah 'Âbid Ẓafarâbâdî. In a number of cases the names are left blank in this copy and have been supplied from the following one. Without any special address in both copies are Nos. 28, 60–62, 64–70, 73–90, 92, 93, 100, 102, 105–111, 117, 118, 121, 125, 129, 133, 141, 145, 148, 150, and 151 Index on ff 3b–7b.

This copy is dated the 4th of Ramaḍân, A.H. 974 (A.D. 1567, March 15), by 'Abd-alhâdî, son of 'Abdallâh.

No 393, ff. 245, ll. 17; Naskhî; worm-eaten and greatly injured in many leaves, where another hand has repaired the damage, but sometimes in a somewhat incorrect way; size, 10¾ in by 6¾ in.

1845

Another copy of the same *second* collection.

Beginning as in the preceding copy. The 150 letters (the 151st is wanting here) are found respectively:

1. on fol. 9a; 2. on fol. 13a; 3. on fol. 16b; 4. on fol. 20b; 5. on fol. 24a; 6. on fol. 27a; 7. on fol. 29b; 8. on fol. 33b; 9. on fol. 37b; 10. on fol. 41a; 11. on fol. 44a; 12. on fol. 46b; 13. on fol. 50b; 14. on fol. 55a; 15. on fol. 58a; 16. on fol. 63a; 17. on fol. 67a; 18. on fol. 69a; 19. on fol. 72a; 20. on

fol. 74ᵃ; 21. on fol. 76ᵃ; 22. on fol. 78ᵃ; 23. on fol. 80ᵇ; 24. on fol. 83ᵃ; 25. on fol. 85ᵇ; 26. on fol. 86ᵇ; 27. on fol. 89ᵃ; 28. on fol. 91ᵇ; 29. on fol. 92ᵇ; 30. on fol. 93ᵇ; 31. on fol. 94ᵇ; 32. on fol. 95ᵃ; 33. on fol. 96ᵇ; 34. on fol. 98ᵇ; 35. on fol. 100ᵃ; 36. on fol. 100ᵇ; 37. on fol. 101ᵃ; 38. on fol. 102ᵃ; 39. on fol. 102ᵇ; 40.=42 in the preceding copy, on fol. 104ᵇ; 41.=43 in the preceding copy, on fol. 107ᵃ; 42.=44 in the preceding copy, on fol. 110ᵃ; 43.=45 in the preceding copy, on fol. 113ᵃ; 44.=46 in the preceding copy, on fol. 114ᵃ; 45.=40 in the preceding copy, on fol. 116ᵃ; 46.=41 in the preceding copy, on fol. 118ᵇ; 47. on fol. 122ᵃ; 48. on fol. 124ᵃ; 49. on fol. 126ᵃ; 50. on fol. 127ᵇ; 51. on fol. 129ᵃ; 52. on fol. 130ᵇ; 53. on fol. 132ᵃ; 54. on fol. 133ᵇ; 55. on fol. 134ᵇ; 56. on fol. 139ᵃ; 57. on fol. 141ᵇ, 58. on fol. 142ᵃ; 59. on fol. 143ᵇ; 60. on fol. 144ᵇ; 61. on fol. 146ᵇ; 62. on fol. 147ᵇ; 63. on fol 148ᵇ; 64. on fol 150ᵃ; 65 on fol. 151ᵇ, last line; 66 on fol. 153ᵇ; 67. on fol. 155ᵃ; 68. on fol. 157ᵃ; 69. on fol. 158ᵇ; 70. on fol. 159ᵇ; 71 on fol. 160ᵇ; 72. on fol 162ᵇ; 73. on fol. 164ᵃ, 74. on fol. 166ᵇ; 75. on fol 168ᵇ; 76. on fol. 170ᵃ, 77. on fol 172ᵃ; 78. on fol 173ᵃ, last line; 79. on fol. 175ᵇ; 80. on fol. 177ᵃ; 81. on fol. 179ᵇ; 82. on fol. 181ᵇ; 83. on fol 183ᵇ; 84. on fol 185ᵇ; 85 on fol 189ᵃ; 86. on fol. 191ᵃ; 87. on fol. 193ᵃ; 88 on fol 194ᵃ; 89. on fol 195ᵃ; 90. on fol. 196ᵇ; 91 on fol 198ᵃ; 92 on fol 199ᵇ, 93 on fol. 200ᵇ, 94. on fol. 203ᵃ, 95. on fol. 204ᵇ; 96 on fol. 206ᵃ; 97. on fol. 207ᵃ; 98 on fol. 209ᵃ, 99. on fol. 210ᵃ; 100 on fol. 210ᵇ, last line; 101 on fol 211ᵇ; 102 on fol. 212ᵇ; 103. on fol 216ᵃ; 104 on fol. 219ᵃ; 105 on fol. 220ᵃ, 106. on fol. 221ᵃ, 107 on fol. 222ᵃ; 108. on fol. 223ᵃ; 109 on fol. 224ᵇ; 110. on fol. 226ᵃ, 111. on fol. 227ᵃ, 112. on fol 228ᵇ; 113. on fol. 229ᵇ; 114. on fol 230ᵇ, 115 on fol 231ᵇ, 116. on fol. 233ᵃ, 117. on fol 234ᵃ, 118 on fol. 234ᵇ; 119. on fol. 235ᵇ; 120. on fol. 237ᵇ, 121. on fol. 239ᵃ, 122. on fol. 240ᵃ; 123. on fol 242ᵃ; 124. on fol 244ᵃ; 125. on fol. 245ᵃ, 126 on fol. 246ᵃ, 127. on fol 247ᵃ, 128. on fol 249ᵃ, 129. on fol 250ᵇ, 130. on fol 251ᵇ; 131. on fol. 252ᵇ; 132. on fol. 255ᵃ; 133. on fol 256ᵃ; 134. on fol. 257ᵇ; 135. on fol. 258ᵇ; 136. on fol. 260ᵃ; 137. on fol. 262ᵃ; 138. on fol. 263ᵇ; 139. on fol. 265ᵇ; 140. on fol. 267ᵃ; 141. on fol. 268ᵇ; 142. on fol. 270ᵃ; 143. on fol. 272ᵃ; 144. on fol. 273ᵇ; 145. on fol. 274ᵇ; 146. on fol. 275ᵃ; 147. on fol. 276ᵃ; 148. on fol. 277ᵇ; 149. on fol. 280ᵃ; 150. on fol. 280ᵇ. Index on ff. 4ᵃ–9ᵃ.

This copy was finished in the library of Khânkhânân Mirzâkhân, the son of the Khânkhânân Muhammad Bairamkhân at Ahmadâbâd in Gujarât, by a certain Burhân, the 4th of Rajab, A.H. 995 (A.D. 1587, June 10).

No 2277, ff. 282, ll. 17; very clear and distinct Nasta'lîk; illuminated frontispiece; size, 7⅝ in. by 4⅝ in.

1846

Maktûbât-i-Ahmad bin Yahyâ Munyarî.

An incomplete copy of a *third* collection of letters of the same Sharaf-aldîn Ahmad bin Yahyâ Munyarî, on Sûfic topics of the same character as in the two preceding collections. It is defective both at the beginning and end, and has moreover a lacuna of one leaf between ff. 6 and 7, and another of five leaves between ff. 258 and 259. Eight leaves are missing in the beginning. It opens abruptly at the end of the 3rd letter and breaks off in the beginning of the 125th. The letters, all with full addresses, and somewhat lengthy headings, are found here: 4. on fol. 1ᵃ; 5. on fol. 1ᵇ; 6. on fol. 2ᵇ; 7. on fol. 3ᵃ; 8. on fol. 3ᵇ; 9. on fol. 4ᵃ; 10. on fol. 4ᵇ; 11. on fol. 5ᵃ; 12. on fol. 6ᵃ; 13 and 14. missing on account of the first lacuna; 15. on fol. 7ᵇ; 16. on fol. 8ᵃ; 17. on fol. 9ᵇ; 18. on fol. 23ᵇ; 19 and 20. on fol. 24ᵇ; 21. on fol. 25ᵃ; 22. on fol. 26ᵃ; 23. on fol. 28ᵃ; 24. on fol. 33ᵃ; 25. on fol. 38ᵇ; 26. on fol. 39ᵃ; 27. on fol. 42ᵇ, last line; 28. on fol. 44ᵇ; 29. on fol. 46ᵇ; 30. on fol. 47ᵃ; 31. on fol. 48ᵃ; 32. on fol. 50ᵇ; 33. on fol. 53ᵃ; 34. on fol. 56ᵃ; 35. on fol. 57ᵃ; 36. on fol. 57ᵇ; 37 and 38. on fol. 59ᵃ; 39. on fol. 60ᵃ; 40. on fol. 61ᵃ; 41. on fol. 61ᵇ; 42. on fol. 68ᵃ; 43. on fol. 68ᵇ; 44. on fol. 69ᵃ; 45. on fol. 73ᵃ; 46. on fol. 73ᵇ; 47. on fol. 74ᵇ; 48. on fol. 75ᵇ, last line; 49. on fol. 78ᵃ; 50. on fol. 79ᵃ; 51. on fol. 80ᵃ; 52. left out altogether; 53. on fol. 81ᵃ; 54. on fol. 82ᵃ; 55. on fol. 85ᵃ; 56. on fol. 85ᵇ; 57. on fol. 86ᵃ; 58. on fol. 87ᵇ; 59. on fol. 89ᵃ; 60. on fol. 92ᵃ; 61. on fol. 92ᵇ; 62. on fol. 95ᵃ, last lines; 63. on fol. 96ᵇ; 64. on fol. 97ᵃ; 65. on fol. 98ᵇ; 66. on fol. 102ᵇ, last lines; 67. on fol. 103ᵇ; 68. on fol. 105ᵃ, last line; 69. on fol. 107ᵃ; 70. on fol. 109ᵃ; 71. on fol. 109ᵇ; 72. on fol. 110ᵃ; 73. on fol. 112ᵃ; 74. on fol. 113ᵃ; 75 on fol. 116ᵃ; 76. on fol. 118ᵇ; 77. on fol. 122ᵇ; 78. on fol. 125ᵃ, last lines; 79. on fol. 129ᵇ; 80. on fol. 130ᵃ; 81. on fol. 137ᵇ; 82. on fol. 140ᵇ; 83. on fol 141ᵇ; 84. on fol. 142ᵇ; 85. on fol. 143ᵃ; 86. on fol. 143ᵇ; 87. on fol. 144ᵇ; 88. on fol. 146ᵃ; 89. on fol. 147ᵃ, last line; 90. on fol. 156ᵃ; 91. on fol. 161ᵃ; 92. on fol. 163ᵇ; 93. on fol. 167ᵃ; 94. on fol. 168ᵇ; 95 on fol. 172ᵃ; 96. on fol. 176ᵇ; 97. on fol. 179ᵃ, first line, 98. on fol. 181ᵃ; 99. on fol. 181ᵇ; 100. on fol. 182ᵃ; 101. on fol. 183ᵇ; 102. on fol. 203ᵇ; 103. on fol. 204ᵃ, 104. on fol. 205ᵃ; 105. on fol. 206ᵃ; 106. on fol 207ᵃ, 107. on fol. 208ᵃ; 108. on fol 209ᵇ; 109 and 110. on fol. 210ᵃ; 111. on fol. 213ᵃ; 112. on fol. 214ᵇ; 113 on fol. 216ᵃ; 114. on fol. 216ᵇ; 115. on fol. 218ᵇ; 116. on fol. 226ᵇ; 117 and 118. on fol. 227ᵇ; 119. on fol. 228ᵇ; 120. on fol. 237ᵇ; 121 on fol. 240ᵃ; 122. on fol. 245ᵇ; 123. on fol. 247ᵃ; 124. missing on account of the second lacuna; 125. on fol. 259ᵇ. Letter 81 is not numbered, in consequence of which 82 appears as 81 in the heading and so on; but it is quite possible, that, as there is no letter 52 marked, 53 ought to be correctly styled 52 and so forth, in which case the later numbers, as given in the headings, would after all be correct. Letters 119–123 have no heading at all (a blank space being left for them, but not filled in). From fol. 247 to the end the tops of all leaves are more or less damaged, and whole lines torn away.

A considerable number of these letters are addressed to Khwâjah Muhammad Sa'îd and Khwâjah Muhammad Ma'sûm (see ff. 6ᵇ, 73ᵇ, 75ᵇ, 82ᵃ, 95ᵃ, 96ᵇ, 98ᵇ, 113ᵃ, 116ᵃ, 122ᵇ, 125ᵃ, 129ᵇ, 130ᵃ, 137ᵇ, 141ᵇ, 142ᵇ, 143ᵇ, 147ᵃ, 168ᵇ, 172ᵃ, 206ᵃ, 208ᵃ, 210ᵃ, and 213ᵃ), who are both called مخدوم‌زاده, i.e. sons of Makhdûm. The best known Makhdûm among the Sûfic Shaikhs is Makhdûm-i-Jahâniyân, i.e. Sayyid Jalâl-aldîn Bukhârî, who died

end of A.H. 785 (A.D. 1384), see Safînat-alauliyâ, No. 157 (col. 291 in this Cat.); Siyar-al'ârifîn, No. 13 (ib., col. 264); Sawâṭi'-alanwâr, No. 22, i. (ib., col. 332); Bodleian Cat., No. 1263; and Rieu i. p. 354b; but the names of his sons were according to the Safînat-alauliyâ, loc. cit., Sayyid Aḥmad Kabîr, Sayyid Bahâ-aldîn, and Sayyid Muḥammad (a fourth, Nâṣir-aldîn Maḥmûd is mentioned in Safînat-alauliyâ, No. 158), and these are entirely at variance with the two names above. It is therefore possible, that they were two other sons of the author himself (comp. No. 1844), as the latter is styled in Nos. 1848 and 1849 below likewise Makhdûm, viz.: مخدوم المسلمين و المؤمنين and مخدوم جهان شرف الحق الخ, and this word is, besides, generally used as honorary title for a spiritual master or guide.

The other Shaikhs are:

Mîr Muḥammad Nu'mân and his son, Mîr 'Abd-alraḥmân.

Shaikh Badî'-alzamân.

Mîr Muḥibb-allâh.

Maulânâ Muḥammad Sâ'in.

Mîr Shams-aldîn 'Alî Khalkhâlî; Mullâ Shams.

Maulânâ Aḥmad Dînî.

Miyân Shaikh Amân-allâh.

Mullâ Maksûd 'Alî Tabrîzî.

Khwâjah Ibrâhîm Kubâdkhânî; Mullâ Ibrâhîm.

Mullâ Muḥammad Murâd كشمى.

Mullâ 'Alî كشمى.

Khwâjah Muḥammad Hâshim كشمى

Mullâ Ṭâhir and Mullâ Ṭâhir Khâdim (both perhaps identical).

Darwîsh Khâdim.

Maulânâ Muḥammad Ṭâhir (in one place pointed Ẓâhir) Badakhshî.

Mullâ Ṣâlih Turk

Maulânâ Ṣâlih كولالى.

Khwâjah Ṣalâh-aldîn Ahrârî

Mullâ Badr-aldîn.

Mirzâ Minûćihr.

Maulânâ Muḥammad Ṣâdik of Kashmîr

Khwâjah (or Mîr) Ḥusâm-aldîn Aḥmad and his two sons, Khwâjah Muḥammad 'Abdallâh (or as it is several times corrected, 'Ubaid-allâh) and Khwâjah Jamâl-aldîn Ḥusain.

Maulânâ Sulṭân Sirhindî.

Ḳâḍî Naṣr-allâh.

Mullâ Shîr Muḥammad of Lâhûr (لاهورى as it is spelt here).

Khânjahân.

Mamrezkhan Afghân.

Maulânâ Ḥamîdî.

Khwâjah Sharaf-aldîn Ḥusain.

Mîr Manṣûr.

Maulânâ Ṣighar Muḥammad Rûmî.

Muḥammad Muḳîm Kuṣûrî.

Ḳâḍî Mûsâ of Shuwaim and his son; Maulânâ Ishâk.

Ḥâfiẓ 'Abd-alghafûr.

Ḳâḍî Isma'îl of Farîdâbâd; Ḳâḍî Aslam.

Ṣûfî Kurbân-i-jadîd.

Ḥâji 'Abd-allaṭîf Khwârizmî.

Mîr Mu'min of Balkh.

Shaikh Nûr-alḥakk; Shaikh Ḥamîd Aḥmadî.

Shaikh Ḥasan بركى; Shaikh Nûr Muḥammad تهارى.

Khwâjah Muḥammad Ashraf; Khwâjah Abû-almakârim.

No. 3483, olim 14. J. 16, ff. 259, ll. 17; Nasta'lîḳ; size, 9½ in. by 5 in.

1847

Maktûbât-i-Aḥmad bin Yaḥyâ Munyarî.

A *fourth* collection of letters of the same Shaikh Aḥmad bin Yaḥyâ Munyarî, containing selections from a correspondence of twenty-five years between him and the Imâm Muẓaffar (the same to whom some letters are addressed in the second collection) on mystical topics. It is very short, and consists of twenty-eight letters only.

Beginning: . . . . الحمد لله ربّ العالمين و العاقبة للمتّقين امّا بعد اين چند مكتوب مرغوب كه بتحرير پيوست قصّهٔ آنست كه در مدّت بيست و پنج سال شيخ الاسلام شيخ شرف الحق و الدّين الخ.

Copied A.H. 1162 (A.D. 1749).

No. 523, ff. 40, ll. 13, Nasta'lîḳ, size, 8¾ in. by 5¾ in.

1848

A letter, designated in the heading as مكتوب حضرت يحيى منيرى عزيزى, which seems to indicate that it is from the pen of Shaikh Aḥmad Munyarî's father, in answer to some questions addressed to him by his son, see the initial words: سؤال چند از مخدوم المسلمين و المؤمنين قدوة المحققين و المدققين شمع الاسلام شرف الحق والدّين احمد (بن) يحيى منيرى قدّس سرّه العزيز و ايشان جواب فرموده اند حديث در عوارف نوشته است كه العشق لا محمود ولا مذموم الخ.

No date, modern transcript. College of Fort William, 1825.

No. 2130, ff. 1–4, ll. 18–21; Naskhî, mixed with Shikasta, size, 8⅞ in. by 5¼ in.

1849

Two mystical treatises, a large and a very small one, the latter of which is styled ارشاد السّالكين و برهان العارفين and composed by the same Aḥmad bin Yaḥyâ Munyarî, whether the first is likewise from his pen, is impossible to state, as no indication whatever is given as to its authorship, but it is highly probable.

Beginning of the first risâlah, on fol. 299b: الله لا اله الّا هو و درود بيحدّ بر آن ظهور كه شهود ذات و مقصود صفات است و بر آل و اصحاب و پيران او باد بعد از آن كلمهٔ چند كه از الهامات است نه از عقليّات الخ.

A bait of Jalâl-aldîn Rûmî (شمس الدّين تبريز) is quoted on fol. 308b.

Beginning of the second risâlah, on fol. 417a: رسالهٔ

ارشاد السّالكين و برهان العارفين مخدوم جهان شيخ شرف الحق شرف الدّين احمد (بن) يحيى منيرى قدّس الله روحه الحمد لله ربّ العالمين كه موجود نيست مگر وى و درود بر رسول كه مقصود نيست مگر وى الخ.

No. 110, ff. 299-421, ll. 11; Nasta'lîk; illuminated frontispiece; size, 6½ in. by 3¾ in.

1850

Mastûrât (مستورات).

Discourses and spiritual teachings of Sayyid 'Alî Hamadânî bin Sayyid Shihâb-aldîn Hamadânî, a direct descendant of the prophet (see his full pedigree here on fol. 348a, l. 1 sq., and in No. 1269 of the Bodleian Cat.), who is stated here to have gone to Kashmir, A. H. 741=A. D. 1340, 1341 (see fol. 347a, lin. penult., and fol. 347b, l. 2 sq.), and have built there the famous convent, خانقاه معلّى, which is visited from far and wide (the usual date assigned to this expedition to Kashmir is A. H. 781 or 782=A. D. 1379 or 1380, see Rieu ii. p. 447, etc.). He died A. H. 786 (see fol. 422a, first line), the 6th of Dhû-alhijjah=A. D. 1385, Jan. 19; comp. on this Shaikh Haft Iklîm, No. 1019 (col. 453 in this Cat.), No. 1870, 36 further down, and Rieu, loc. cit. The present discourses were taken down from the master's lips by one of his disciples; the treatise forms therefore a kind of memoir of the great Sûfic saint.

Beginning: سبحان الله بحمده بقدرت كمالات الهى و نوادر الخ.

No date. Other Persian works by the same 'Alî Hamadânî are: the mystical treatise, خلاصة المناقب (Bodleian Cat. No. 1269, there stated to have been composed A. H. 787, which is probably a mistake for 778=A. D. 1376, 1377); the famous work on political ethics, ذخيرة الملوك (see Rieu ii. p. 447; Bodleian Cat., Nos. 1451-1453; G. Flügel iii. p. 284; W. Pertsch, Berlin Cat., p. 7, No. 5, and p. 321 sq.); حلّ النّصوص, a commentary on the فصوص الحكم (see No. 1357, 9 above, and Rieu ii. p. 836b, No. XX); ده قاعده, ten rules of contemplative life (ib., p. 829a, No. XI, and G. Flügel iii. p. 420); رسالة الاصطلاحات, a treatise on Sûfic terminology (W. Pertsch, Berlin Cat., p. 275, No. 4); مشارق الاذواق, a commentary on Ibn al-Fâriḍ's (see No. 1811 above) wine-kaṣîdah (see No. 1922, 12 below); مناجات (ib., iii. p. 413); فى علم القيافة, on physiognomy (Bodleian Cat., No. 1241, 28); shorter mystical tracts (see Rieu ii. p. 836a; W. Pertsch, No. 9, 7; Berlin Cat., pp. 235, 5; and 379, 2; Fleischer, Cat. Dresd., No. 198, 20, etc.); letters (Rieu ii. p. 835b, No. IV); ghazals (ib., p. 825a, No. III, and p. 835b, No. VIII), etc. A panegyrical biography of 'Alî Hamadânî in Persian is noticed in W. Pertsch, Berlin Cat., p. 18, 8. On Arabic works of the same, see Arabic Cat. of the Brit. Mus., p. 406 sq.; Loth, Arabic Cat., pp. 94 and 195; Rieu, Supplement, p. 12; Haft Iklîm, No. 1019, etc.

No. 2486, ff. 346-442, ll. 11; Nasta'lîk; the first three pages supplied by a later hand; size, 6½ in. by 4½ in.

1851

Anîs-alṭâlibîn û wa'dat-alsâlikîn (انيس الطّالبين و وعدة السّالكين).

The discourses, spiritual teachings, and miraculous deeds of Khwâjah Bahâ-aldîn Naḳshband, with his real name, Muḥammad bin Muḥammad al-Bukhârî, the founder of the Naḳshbandî order (born, according to the Safînat-alauliyâ, No. 82, col. 283 in this Cat., in Muḥarram, A. H. 718=A. D. 1318, March, see also Raudat-alsâlikîn, No. 4, ib., col. 260; ib., col. 263; and Haft Iklîm, No. 1489, ib., col. 491; Rieu fixes his birth in A. H. 728=A. D. 1327, 1328), by Ṣalâḥ bin Mubârak al-bukhârî, who entered the service of Khwâjah 'Alâ-aldîn 'Aṭṭâr (died A. H. 802, 20th of Rajab=A. D. 1400, March 17) A. H. 785 (A. D. 1383), and was by his intercession favoured with the patronage of the great Shaikh (see fol. 2b, l. 13 sq.). After Naḳshband's death, the 3rd of Rabî'-alawwal, A. H. 791 (see fol. 3a, l. 15, and comp. the Safînat-alauliyâ, loc. cit., where he is stated to have reached the age of 73 years, a corroboration of the date 718 for his birth)=A. D. 1389, March 2, he began to compile this work, which is also styled مقامات خواجه نقشبند, comp. the fly-leaf, fol. 1a, and the colophon, and contains four ḳisms, viz.:

1. در تعريف ولى و ولايت, on fol. 4b.

2. در شرح بدايت احوال حضرت خواجهٔ ما قدّس الله روحه و ذكر سلسلهٔ خواجها روّح الله ارواحهم, on fol. 8a.

3. در بيان صفت پرورش احوال و اقوال و اخلاق حضرت خواجهٔ ما قدّس الله روحه و شرح طريقهٔ نسبت و نتائج صحبت و كيفيّت معاملهٔ ايشان با طالبان و حقائقى و لطائفى كه در محلّى بر لفظ مبارك ايشان ميگذشته است, on fol. 23b.

4. در ذكر سائر كرامات و ظهورات و احوال و آثارى كه از حضرت خواجهٔ ما قدّس الله سرّه در محال تلاطم امواج بحار ولايت بظهور آمده است, on fol. 45a.

Beginning: حمد بى منتها حضرت خدايرا جلّ سلطانه و عمّ احسانه كه محامد اوّلين و آخرين الخ.

Another copy of the same work is described in W. Pertsch, Berlin Cat., p. 10, No. 23. A treatise of similar contents and similar title (مقامات خواجه بهاء الدّين, styled in Krafft, p. 113, رسالة القدسيّة النّقشبنديّة), by Khwâjah Muḥammad Pârsâ, another pupil of Bahâ-aldîn Naḳshband (who died A. H. 822, the 24th of Dhû-alhijjah=A. D. 1420, Jan. 11, see Nos. 1855 and 1923, 3 below, and comp. No. 1357, 14 above), is noticed in Rieu ii. p. 862a, No. II, see ib., iii. p. 1095.

Copied at Lâhûr for the library of Khwâjah Muḥammad Maghfûr, son of Khwâjah Ghiyâth-aldîn Muḥammad, by Aḥmad Ḥusainî Kanûjî, A. H. 1008 (A. D. 1599, 1600). Collated A. H. 1013 (A. D. 1604, 1605).

College of Fort William, 1809.

No. 2256, ff. 123, ll. 19; Nasta'lîk, mixed with Shikasta; illuminated frontispiece; size, 9¼ in. by 5¾ in.

1852

Raudat-almuhibbîn (روضة المحبّين).

A mystical mathnawi, containing ten Sûfic love-letters, and therefore styled in the copies of the British Museum and the Berlin Library (see Rieu, Supplement, p. 217; and W. Pertsch, Berlin Cat., pp. 715 and 716, No. 687, 3) ده نامه, by Ibn 'Imâd, a contemporary of Hâfiẓ, who was born in Khurâsân and lived in Shîrâz, where he died A. H. 800 (A. D. 1397, 1398). It was composed A. H. 794 (A. D. 1392), see fol. 38b, ll. 6 and 8. The above title, روضة المحبّين, the garden of lovers, which is also found in the Bodleian copy (Bodleian Cat., No. 1265), is no doubt the correct one, as it is distinctly given at the end of the poem itself; the other, ده نامه or the ten letters, although correctly describing the contents of the poem, seems to rest on a confusion of this mathnawi with the ده نامه of Khwâjah 'Imâd-aldîn Faḳîh, with the takhalluṣ 'Imâd, who died A. H. 773 or 793 (A. D. 1371, 1372 or 1391, see Bodleian Cat., No. 803, and A. Sprenger, Catal., p. 438) and who was very likely the father of our Ibn 'Imâd (see similar suggestions in W. Pertsch, Berlin Cat., loc. cit.).

Beginning:

الحمد لخالق المرايا — والشكر لواهب العطايا

Copied by Mîr 'Imâd alḥusainî at Haraât; the date is effaced. Another work of Ibn 'Imâd is entitled طرز قدما, see W. Pertsch, loc. cit.

No. 1571, ff. 39, 2 coll., each ll. 11; clear Nasta'lîk; illuminated frontispiece and all headings written on gilt ground, beautiful ornaments throughout; all the margins sprinkled with gold; two pictures on ff. 9a and 36b; size, 9½ in. by 6 in.

1853

Another, more modern copy of the same.

Beginning as in the preceding copy

Dated Rajab, A. H. 1158 (A. D. 1745, Aug.), by Abdallâh. The first page is seriously damaged.

No. 1843, ff. 1–26, 2 coll., each ll. 15; Nasta'lîk; size, 8⅞ in. by 5 in.

1854

Mirât-al'ârifîn (مرآت العارفين).

A very clear exposition of the principles and doctrines of Ṣûfism in fourteen Kashfs, each followed by a Nuktah, preceded by a Muḳaddimah, and concluded by a Khâtimah.

Beginning: الحمد لله الّذى خلق آدم على صورته الخ.

Muḳaddimah, on fol. 2b, first line: فى اشارات علم اليقين.

Kashf I, on fol. 4a: فى بيان حقيقة الوجود.

Nuktah, on fol. 16b: فى اشارات الفناء و البقاء.

Kashf II, on fol. 18b: فى بيان حقيقة التّوحيد.

Nuktah, on fol. 29b: فى اشارات المحو و الاثبات.

Kashf III, on fol. 34b: فى بيان حقيقة المعرفة.

Nuktah, on fol. 47a: فى اشارات الغيبة و الحضور.

Kashf IV, on fol. 51a: فى بيان حقيقة المحبّة.

Nuktah, on fol. 65b: فى اشارات الصّحو و السّكر.

Kashf V, on fol. 68b: فى بيان حقيقة الغيرة.

Nuktah, on fol. 81b: فى اشارات السّتر و التّجلّى.

Kashf VI, on fol. 84a: فى بيان حقيقة القرب.

Nuktah, on fol. 97a: فى اشارات الجمع و التّفرقة.

Kashf VII, on fol. 99a: فى بيان حقيقة الوصلة.

Nuktah, on fol. 109a: فى اشارات الشّرب و الذّوق.

Kashf VIII, on fol. 111b: فى بيان حقيقة الكلام.

Nuktah, on fol. 121b: فى اشارات كشف الخواطر.

Kashf IX, on fol. 124b: فى بيان حقيقة الرّوية.

Nuktah, on fol. 136b: فى اشارات النّوم و اليقظة.

Kashf X, on fol. 140a: فى بيان حقيقة الصّفوة.

Nuktah, on fol. 151b: فى اشارات القبض و البسط.

Kashf XI, on fol. 153b: فى بيان حقيقة الارادة.

Nuktah, on fol. 164b: فى اشارات الجذبة و السّلوك.

Kashf XII, on fol. 166b: فى بيان حقيقة الولاية.

Nuktah, on fol. 178b: فى اشارات الخوارق.

Kashf XIII, on fol. 181a: فى بيان حقيقة السّماع.

Nuktah, on fol. 191b: فى اشارات التّواجد و الوجد و الوجود.

Kashf XIV, on fol. 194a: فى بيان حقيقة الرّوح.

Nuktah, on fol. 207a: فى اشارات المبداء و المعاد.

Khâtimah, on fol. 208b.

The author has taken great care to conceal his name, styling himself simply این درویش, but in his own ghazals, with which the book is interspersed, he betrays it in the takhalluṣ, viz. *Mas'ûd* (see fol. 65b, last line but one; fol 81b, l 4 ab infra; fol. 97a, l. 1; fol. 109a, l 5 ab infra; fol. 136b, l 8; fol. 151b, l 3; fol. 164b, l 8; fol 178b, l. 4; fol. 191b, l. 5; fol. 202a, l. 3; fol. 207a, l. 4 ab infra; and fol 209b, l. 3 ab infra), and more distinctly: *Mas'ûd-i-Bak* (only once, on fol 121a, l 1) Khwâjah Mas'ûd-i-Bak (of Bak in the district of Bukhârâ), with his original name Aḥmad bin Muḥammad Nakhshabî Shirkhân (see col. 333 in this Cat., and compare with it No. 856 in the Bodleian Cat.), was a relation of Sulṭân Fîrûz of Dihlî and according to the Makhzan-alghara'ib (No. 2306, col. 373 in the Bodleian Cat.), originally an independent ruler of Bukhârâ, till he turned a derwish of the Ch'ishtî order under the spiritual guidance of Shaikh Ruḳn-aldîn, the son of Shaikh Shihâb-aldîn Imâm (the latter being one of the renowned disciples and Khalîfas of Niẓâm-aldîn Auliyâ), or, as the Makhzan-alghara'ib states (loc. cit.), of Shaikh Nasir-aldîn Maḥmûd Ch'irâgh of Dihlî (who was likewise a distinguished pupil of Niẓâm-aldîn Auliyâ and died the 18th of Ramaḍân, A. H. 757 = A. D. 1356, Sept. 14, see Safînat-alauliyâ, No. 116, col. 287 in this Cat.). He was put to death A. H. 800 (A. D. 1397, 1398). In the present work, the 14th Kashf of which is quoted in full in the Sawâṭi'-alanwâr (No. 654 of this Cat.), he often quotes as authority the Ch'ishtî Shaikh Shiblî, the son of Shaikh Jalâl-aldîn Pânîpatî (who died A. H. 765 = A. D. 1363, 1364, see Rieu i. p. 358b). Other works of Mas'ûd-i-Bak are ام النّصائح; تهميدات (an imitation of 'Ain-alḳuḍât's work of the same title, see Nos. 1793 and 1794 in this Cat.); and

the dîwân of lyrical poems, styled نور اليقين (see Rieu ii. p. 632) or نور العيون (according to Ilâhî, see A. Sprenger, Catal., p. 84) or even نور العين (as the Makhzan-alghara'ib denotes it).

This copy is dated A. H. 1085 (A. D. 1674, 1675), by Muhammad Kabîr bin Shaikh Ahmad.

College of Fort William, 1825.

No. 2307, ff. 210, ll. 13; Nasta'lîk; size, 8¾ in. by 5 in.

1855

Fasl-alkhitâb (فصل الخطاب).

An encyclopaedia of Ṣûfic lore, containing extracts from the works of the greatest Persian and Arabic mystics, by Muhammad bin Muhammad bin Mahmûd alhâfiẓ albukhârî, commonly known as Khwâjah Muhammad Pârsâ, who died A. H. 822 (A. D. 1420). According to H. Khalfa iv. p. 422, No. 9058, the full title of this work is فصل الخطاب في المحاضرات; according to G. Flügel iii. p. 421, فصل الخطاب لوصل الاحباب, comp. also Rieu ii. p. 863b, and W. Pertsch, Berlin Cat., p. 294. The interesting documents on mysticism, contained therein, are fully described by Flügel, loc. cit.

Beginning: الحمد لله الدالّ لخلقه على وحدانيّته باعلامه وآياته المتعرّف الى اوليائه الخ

Khwâjah Muhammad Pârsâ is besides the author of the انفاس قدسيّه, also styled رسالة القدسيّة النقشبنديّة, containing the sayings of Shaikh Bahâ-aldîn Nakshband (who died A. H. 791 = A. D. 1389, see No. 1851 above, and comp. Nos. 1920, 1, 1923, 2, 3 and 9 below), which were collected by him and from which an extract was made by Jâmî in his سبحان خواجه پارسا or الحاشية القدسيّة (see col. 764, No. 14, in this Cat., and Bodleian Cat., No. 1266), and of the رساله در بيان نيّتها, see W. Pertsch, Berlin Cat., p. 78, No. 3; comp. also No. 1923, 6 below.

This copy is dated the 5th of Jumâdâ-alâkhar, A. H. 909 (A. D. 1503, Nov. 25), by Khwâjah Muhammad bin Malik Muhammad Sûfî alandigânî (الاندگانى, i. e. الاندجانى, of Andijân). Collated, with occasional marginal glosses and additions.

No. 627, ff. 243, ll. 25, Naskhî, size, 9⅝ in. by 5¾ in.

1856

Khâtimah (خاتمه).

An elaborate work on the whole doctrine of Ṣûfism, principally based on Ḳurân verses and traditions, by Sayyid Muhammad bin Sayyid Yûsuf Husainî, commonly known as Muhammad Husainî Gisûdarâz, the 'long-locked one,' the greatest disciple and Khalîfah of Shaikh Nasîr-aldîn Mahmûd Ćirâgh of the Ćishtî order (see No. 1854 above). He was born at Dihlî according to the Sawâṭi'-alanwâr, No. 22 a (col. 331 in this Cat.), the 4th of Rajab, A. H. 720 (A. D. 1320, Aug. 10, whereas the date usually given is A. H. 721), and died A. H. 825, the 16th of Dhû-alka'dah (A. D. 1422, Nov. 1), at the age of 105 lunar years, comp. Rieu i. p. 347b, where a copy of his discourses, collected under the title جوامع الكلم by his disciple Muhammad bin Muhammad Akbar Husainî, is described and details about his life are given.

Beginning: ربّ انعمت فزد له از رسوم مستمرّه و عادات ملتزمهٔ سبيل ايشان دوام وضو است و عوامّ و خواصّ ايشان بى وضو نباشند مگر بحالة مرض الخ.

Title and author's name appear on fol. 203a. On the same page the work ends, dated the 21st of Dhû-alka'dah, A. H. 1067 (A. D. 1657, Aug. 31), and is followed on ff. 203b–205a by a short epilogue on the unity of God, beginning: لا اله الّا الله حقّ سبحانه و تعالى عبارتست از هستى و آن هستى بيچون و بيچگونه است الخ.

Occasional notes and glosses on the margin; some pages a little worm-eaten.

No. 516, ff. 205, ll. 15; Nasta'lîk; illuminated frontispieces on ff. 1b and 203b, size, 7½ in. by 4⅝ in.

1857

Another copy of the same.

Beginning: از رسوم مستمرّه و عادات ملتزمه دوام وضو است عوامّ و خواصّ ايشان بى وضو نباشند مگر بحالة مرض الخ.

This copy, which is not dated, contains a rich collection of valuable margin-glosses, both grammatical and exegetical.

College of Fort William, 1825.

No. 2221, ff. 177, ll. 14, Nasta'lîk; size, 7⅝ in. by 4¾ in.

1858

The same.

Beginning as in the preceding copy.

No date. A large number of marginal and interlinear glosses, some of considerable value, throughout the whole work, mostly written in red ink. The Khâtimah ends on fol. 137b, and is followed by another short mystical treatise of the same author, Gisûdarâz, styled Wujûd-al'âshiḳîn (وجود العاشقين), on ff. 137b–144b, beginning: سپاس بيحدّ و ستايش بيعدد (و) مر قادر مطلق و حاكم بر حقّ و جانان عاشقان و صاحب جملهٔ جهان را و درود بيقياس مر احمد حقّ شناس الخ.

Ff. 145–160 are filled by another hand with some Hindûstânî poetry in mathnawî-form, and several prose-treatises, partly in Hindûstânî too, partly in Persian, dealing mostly with the same topics of the Muhammadan creed from a Ṣûfic standpoint, as the Khâtimah, for instance, روز جمعه, ذبح, وضو, etc.

No. 1163, ff. 160, ll. 15; large Nasta'lîk; the Arabic quotations in Naskhî; size, 9⅝ in. by 6⅝ in.

1859

Wujûd-al'âshiḳîn (وجود العاشقين).

Another copy of the same short mystical treatise which is found on ff. 137b–144b of the preceding copy.

Beginning: سپاس و ستایش بیعدّ مر قادر مطلق و حاکم بر حقّ و جانان عاشقان الخ.

No date.

No. 695, ff. 1–11, ll. 13; large and distinct Nasta'lîk; size, 6½ in. by 4½ in.

1860

The same.

Beginning: حمد بیقیاس و ستایش بیعدّ مر قادر مطلق و حاکم بر حقّ که جانان عاشقان الخ.

No date. College of Fort William.

No. 2355, ff. 1–9, ll. 11; Shikasta; size, 5⅞ in. by 3⅞ in.

1861

Asmâr-alasrâr (اسمار الاسرار).

Another Ṣûfic work of the great Shaikh Gîsûdarâz, containing chiefly, like the Khâtimah, mystical interpretations of Kurân verses and traditions. The title appears on fol. 1b, l. 5. The first سمر or 'night-discourse' begins on fol. 3a.

Beginning of the preface: الحمد لله خالق اللّيل و النّهار و جاعل الظّلمات و الانوار و الصّلوة على محمّد رسول الله المختار الخ.

This work ends on fol. 223b, and is followed on ff. 224a–253a by another mystical treatise of similar contents by the same Gîsûdarâz, entitled Istikamat alshari'at bitariki'lhakîkat (استقامة الشّريعة بطريق الحقيقة), and composed, according to fol. 224a, ll. 2 and 1 ab infra, A.H. 792 (A.D. 1390). It begins: الحمد لله المجلّى على المطمع و العاصى الغريب من الدّانى الخ.

The same treatise is noticed in the Bodleian Cat., No. 1267, 1.

All the Arabic words and phrases are explained by an interlinear Persian paraphrase. The same is the case with another short tract, in Arabic, on ff. 253b–254b, giving the contents of Muhammad's pretended conversation with God during his ascension to heaven, and beginning: قال النّبىّ صلّى الله الخ.

No date. College of Fort William, 1825.

No. 2167, ff. 254, ll. 17 (from fol. 224 on ll. 15); Naskhî, size, 9½ in. by 5 in.

1862

Istikâmat-alshari'at bitariki'lhakîkat (استقامة الشّريعة بطريق الحقيقة).

Another copy of the same treatise which is found on ff. 224a–253a of the preceding copy, beginning in the same way.

The date A.H. 792 appears on fol. 1b, l. 3 ab infra, the title on fol. 3a, ll. 1 and 2.

No date. Seals of A.H. 1122 and 1129 (A.D. 1710 and 1717), on fol. 1a.

No. 2090, ff. 32, ll. 13; clear Nasta'lîk; worm-eaten; size, 7½ in. by 4½ in.

1863

Tarjuma-i-Âdâb-almuridîn (ترجمهٔ آداب المريدين).

A Persian translation and detailed exposition of the Arabic work on the leading doctrines of Ṣûfism, by Abû-alnajîb Ḍiyâ-aldîn 'Abd-alkâhir al-Suhrawardî (see title of the original and author's name on fol. 6a, ll. 7 and 9), who was the uncle of the famous Shihâb-aldîn 'Umar al-Suhrawardî, the founder of the Suhrawardî order, and died A.H. 563, the 12th of Jumâdâ-alâkhar (A.D. 1168, March 24), see Safînat-alauliyâ, No. 122 (col. 287 in this Cat.), and Haft Iklîm, No. 1298 (ib., col. 475). The translator and commentator is Shaikh Muḥammad Ḥusainî Gîsûdarâz, the author of the four preceding works, who states, on fol. 7a, l. 3 sq., that he had already two or three times translated this work from the Arabic, and that now for the fourth and last time he undertook the task, together with a commentary. The date of translation appears to be A.H. 813 (A.D. 1410), curiously spelt here thus, هيصد و سيزده.

Beginning of the Arabic preface, on fol. 5b: الحمد لله الّذى خصّ الاولياء من بين النّاس باقتباس من مشكوة الاسماء الخ

Beginning of the Persian introduction, on fol. 7a: امّا بعد محمّد يوسف حسينى الملقّب بگيسو دراز دو سه بار اين كتاب را ترجمه كرده است هم بتطويل و هم باختصار الخ

Beginning of the Arabic text, on fol. 7b: اجمعوا على انّ الله تعالى واحد فى الوحدة الخ.

Copied by Haidarbeg, without a date. College of Fort William 1825.

No. 2130, ff. 5–272, ll. 15, Nasta'lîk, the Arabic text in Naskhî, size, 8⅞ in. by 5½ in.

1864

Risâla-i-Mîr Sayyid Sharîf (رسالهٔ مير سيّد شريف).

The reply of Sayyid Zain-aldîn 'Alî, usually styled Sayyid Sharîf of Shîrâz, to several questions of mystical theology, addressed to him by Iskandar bin 'Umar Shaikh of Isfahân, A.H. 825 (A.D. 1422). The questions deal with man's creation, the connection between mind and body, future reward and punishment, the angels, paradise, hell, the صراط المستقيم, Muhammad's ascension to heaven, and similar topics.

Beginning: الحمد لله . . . . در شهور سنهٔ خمس و عشرين و ثمانمائه اسكندر ابن عمر شيخ از اصفهان كس فرستاده بود بشيراز الخ.

Dated the 26th of Rajab, A.H. 1180 (A.D. 1766, Dec. 28), by Abû Ṭâlib alhusainî, at Murshidâbâd.

No. 1234, ff. 275a–285b, ll. 16, Naskhî, mixed with Shikasta; size, 8 in. by 4⅞ in.

1865

Tarjuma-i-Minhâj-al'âbidîn (ترجمهٔ منهاج العابدين).

A Persian translation of Muḥammad bin Muḥammad al-Ghazâlî's (see above, Nos. 1781–1792) Arabic work on mystical philosophy and speculation, entitled the

Highway of the true servants of God' (comp. H. Khalfa vi. p. 210, No. 13, 243; Cat. Codd. Or. Lugd. Batav. iv. p. 315; No. 1792 above, etc.), made by Shaikh Yûsuf Budh of Îrić (who died A. H. 834=A. D. 1430, 1431), a disciple and Khalîfah of the great Shaikh Jalâl-aldîn Makhdûm-i-Jahâniyân of Bukhârâ (died the 10th of Dhû-alhijjah, A. H. 785=A. D. 1384, Febr. 3), and a disciple also of Khwâjah Ikhtiyâr-aldîn 'Umar of Îrić (died the 14th of Muharram, A. H. 809=A. D. 1406, July 1) and of Sayyid Ṣadr-aldîn Râjû Ḳattâl of Bukhârâ, Jalâl-aldîn's younger brother (died A. H. 827=A. D. 1424), comp. col. 332 in this Cat.; Safînat-alauliyâ, No. 157 (ib., col. 291), and Rieu iii. p. 1079[a]. It is divided into seven عقبه, viz.:

1. در علم, on fol. 6[b], last line.
2. در توبه, on fol. 13[a].
3. در عوائق, on fol. 20[a].
4. در عوارض, on fol. 71[b].
5. در دواعث, on fol. 93[b].
6. در قوادح, on fol 106[a].
7. در حمد و شکر, on fol. 122[a].

Beginning: حمد مر خدایرا که او ملك حکیم است و جواد کریم است و عزیز رحیم است الخ

Dated at Aurangâbâd in Rabî'-althânî, A. H. 1093 (here called by mistake the 28th year of 'Âlamgîr's reign, which would really be A. H 1096)=A. D. 1682, April–May Ff. 48, 70, and 98[a] are considerably damaged

College of Fort William, 1825.

No. 2152, ff 136, ll 15, Nasta'lîk; size, 10 in. by 5½ in.

1866

Another copy of the same.

Beginning as in the preceding copy. The seven عقبه are found here: 1. on fol. 6[b]; 2. on fol. 12[b]; 3. on fol. 18[b]; 4. on fol. 74[b]; 5. on fol. 98[b]; 6. on fol. 112[b]; 7. on fol. 132[a]. Collated throughout. No date.

No. 608, ff. 149, ll. 15; distinct Nasta'lîk; size, 9½ in. by 5⅝ in.

1867

Baḥr-alma'ânî (بحر المعانى).

Thirty-six letters on Ṣûfism, compiled by Muḥammad bin Naṣîr-aldîn Ja'far almakkî alḥusainî, a disciple and Khalîfah of Gisûdarâz (see Nos. 1856–1863 above) and member of the Chishtî order, who lived from the time of Sulṭân Muḥammad Tughluk (died A.H. 752=A.D. 1351) to that of Sulṭân Bahlûl (who began to reign A.H. 854=A. D. 1450) and reached the age of over 100 years (see col. 332, l. 7 sq. in this Cat.), at the request of his spiritual brother Malik Maḥmûd and addressed as an heirloom of mystic traditions to this future successor of his in the spiritual leadership, during the years A. H. 824–825 (A. D. 1421–1422).

Beginning: آن خدائی که انگبین شیرین نوش از فوّارهٔ تلخ نیش زنبور بقدرت خویش چکاند الخ

The thirty-six letters (مکتوبات) deal with the following topics:

1. فى الايمان, on fol. 2[b], dated the 10th of Ṣafar, A. H. 824 (A. D. 1421, Febr. 14).
2. فى الصّلوة, on fol. 5[a], dated the 5th of Rabî'-alawwal, A. H. 824 (A. D. 1421, March 10).
3. فى الزّكوة والصّوم والحجّ, on fol. 9[b], dated the 18th of the same month (March 23).
4. فى المعرفة, on fol. 13[a], dated the 13th of Rabî'-alâkhar, A. H. 824 (A. D. 1421, April 17).
5 and 6. فى بيان الرّوح, on ff. 17[b] and 21[b], dated respectively the 7th and the 5th (read the 15th) of Jumâdâ-alawwal, A. H. 824 (A. D. 1421, May 10 and 18).
7–10. در بيان عشق, on ff. 27[a], 32[b], 38[a], and 44[a], dated respectively the 4th of Jumâdâ-alâkhar, the 27th of Sha'bân, the 9th and 23rd of Ramaḍân, A. H. 824 (A. D. 1421, June 6, Aug. 27, Sept. 7 and 21).
11. فى اسرار الانسان, on fol. 49[a], dated in the same month.
12. فى الشّاهد, on fol. 55[b], dated the 4th of Shawwâl, A. H. 824 (A. D. 1421, Oct. 2).
13–16. فى بيان المشاهدات, on ff. 61[b], 68[a], 78[b], and 85[a], dated respectively the 11th, the 22nd, the 28th, and the last of Shawwâl, A. H. 824 (A. D. 1421, Oct. 9, 20, 26, and 27).
17. فى بيان الطّالب والمطلوب, on fol. 93[a], dated the 3rd of Dhû-alka'dah, A. H. 824 (A. D. 1421, Oct. 30).
18 and 19. فى بيان الكفر, on ff. 100[b] and 107[b], dated respectively the 7th and the 9th of Dhû-alka'dah, A. H. 824 (A. D. 1421, Nov. 3 and 5).
20. فى بيان اسرار القرآن, on fol. 115[a], dated the 12th of the same month (Nov. 8).
21–24. فى بيان الاسرار, on ff. 120[b] 126[b], 131[a] and 137[a], dated respectively the 19th and 27th of Dhû-alka'dah and the 1st and 2nd of Dhû-alḥijjah, A. H. 824 (A. D. 1421, Nov. 15, 23, 27, and 28).
25. (read الشّكر) فى بيان الشّكر, on fol. 146[a], dated the 7th of the same month (Dec. 3).
26. فى بيان اصول الوصول, on fol. 150[b], dated the 12th of the same month (Dec. 8).
27. فى معرفة النّفس والتّعجّب, on fol. 155[a], dated the 20th of the same month (Dec. 16).
28. فى بيان اسرار المذاهب, on fol. 161[a], dated the 23rd of the same month (Dec. 19).
29. فى الحد و حالات الانبياء والاولياء, on fol. 166[b], dated the 26th of the same month (Dec. 22). On fol. 173[b], first line, there is added to this letter a short فصل فى الشّوق.
30. فى الرّؤيا, on fol. 173[b], middle, dated the 2nd of Muḥarram, A. H. 825 (A. D. 1421, Dec. 27).
31. فى اسرار المصلّى, on fol. 177[b], dated the 5th of the same month (Dec. 30).
32. فى بيان النّور والحنون, on fol. 184[a], dated the 11th of the same month (A. D. 1422, Jan. 5).

33. فى العشق (see letters 7–10), on fol. 187b, dated the 14th of the same month (A. D. 1422, Jan. 8).

34–36. Without headings, on ff. 191b, 195b, and 203a, dated respectively the 18th, 24th, and 27th of Muharram, A. H. 825 (Jan. 12, 18, and 21). On fol. 138a begins an enumeration of 380 Shaikhs whose personal acquaintance the author made, and by whose teachings he profited. At the end the list of famous Imâms and Shaikhs is given, through whom the mystic tradition came down from Muhammad to the author of this book (the various mistakes in the names and certain omissions can be rectified by comparison with the following two copies and the full list given in the Sawâti'-alanwâr, coll. 327–329 in this Cat.), viz.: 'Alî; — Khwâjah Hasan Basrî; — Fudail bin 'Iyâd; — Khwâjah Ibrâhîm Adham; — Khwâjah Hubairah Basrî; — Khwâjah 'Ulû Dinawarî; — Khwâjah Ahmad Farasnâfa (?); — Khwâjah Nâsir Abû Muhammad; — Khwâjah Nâsir-aldîn Abû Yûsuf C'ishtî; — Khwâjah Maudûd C'ishtî; — Khwâjah Hâjî Sharif Zandanî; — Khwâjah Mu'in-aldîn Hasan Sijzî; — Kutb-aldîn Bakhtyâr Ûshî; — Farîd-aldîn Shakarganj; — Khwâjah Nizâm-aldîn; and — Kutb-i-Aktâb Shaikh Nasîr-aldîn Mahmûd (i.e. C'irâgh of Dihlî, see No. 1854 above), from whom the author received it.

A munâjât (quiet prayer to God), on fol. 209b.

Dated the 19th of Ramadân, A. H. 1055 (A. D. 1645, Nov. 8). An entry from Mîr Maksûd, who finished the reading of this MS. the 25th of Dhû-alhijjah, A. H. 1121 (A. D. 1710, Febr. 25), is also found on the last page.

No. 1545, ff. 210, ll. 17, very clear and distinct Nasta'lîk; worm-eaten; annotated; size, 10½ in. by 5½ in.

1868

Another copy of the Bahr-alma'ânî.

Beginning the same. The thirty-six letters are found here as follows:

1. On fol. 3a, dated (by mistake) the 10th of Safar, A. H. 829 (instead of 824).
2. On fol. 8a.
3. On fol. 16b.
4. On fol. 25b.
5. On fol. 34b. As date is given the month only, Jumâdâ-alawwal.
6. On fol. 42a, dated here (more correctly) the 15th of Jumâdâ-alawwal.
7. On fol. 54b.
8. On fol. 63b.
9. On fol. 73a.
10. On fol. 85a.
11. On fol. 87b, dated the last of Ramadân, A. H. 824 (A. D. 1422, Sept. 28).
12. On fol. 95a.
13. On fol. 104b.
14. On fol. 113a.
15. On fol. 122a.
16. On fol. 134b.
17. On fol. 144a, dated here the 6th of Dhû-alka'dah, A. H. 824, which is a mistake, since it was not a Friday, as is stated.
18. On fol. 151a, dated here the 4th of Dhû-alka'dah (A. H. 824, Oct. 31).
19. On fol. 163b.
20. On fol. 174a.
21. On fol. 181b.
22. On fol. 188b, dated here the 24th of Dhû-alka'dah (a Monday, as is stated, but that is again wrong).
23. On fol. 194a.
24. On fol. 201b.
25. Headed: فى بيان السّكر, on fol. 210b.
26. Headed: فى الوصول, on fol. 215b.
27. On fol. 220a (wrong date here).
28. On fol. 226a.
29. Headed: فى وجد و الحالات (!) الانبياء (!) الاولياء, on fol. 231b. On fol. 237b, last line, is added the فصل با الشّوق (so here, misspelt for بالشّوق, as in the following copy).
30. On fol. 238a.
31. On fol. 242a.
32. On fol. 248a.
33. Here headed: فى الاسرار, on fol. 251b, dated here (by mistake undoubtedly) the 14th of Dhû-alhijjah, A. H. 825.
34. Headed: بيان المشارب, on fol. 256a.
35. Headed: فى بيان الشّوق والحقيقة, on fol. 261a.
36. Headed: فى بيان العشق و اسرار فى الكتاب, on fol. 268a.

The tradition-list differs here considerably from that in the preceding copy and agrees more strictly with the standard one of the C'ishtî order; after Hubairah Basrî the line of Shaikhs is as follows: Ibrâhîm Ishâk bin 'Ulû Dhinawarî (دينورى); — Abû Ishâk C'ishtî (bin) Ahmad Farashnafa (فرشنافه) C'ishtî; — Abû Muhammad C'ishtî; — Nâsir-aldîn Yûsuf C'ishtî; — Nâsir-aldîn Muhammad C'ishtî; — Maudûd C'ishtî; — Hâjî Sharîf Zandanî; — 'Uthmân Hârûnî; — Mu'in-aldîn Hasan Sijzî; — Kutb-aldîn Bakhtyâr Ûshî; — Farîd-aldîn Ajwadhanî; — Nizâm-aldîn Auliyâ and Kutb-i-'âlam Nasîr-aldîn Mahmûd.

Dated the 7th of Jumâdâ-alawwal, A. H. 1065 (A. D. 1655, March 15), by 'Abd-al'alî bin 'Abd-almalik. College of Fort William, 1825.

No. 6332, ff. 1–276, ll. 13 on ff. 1–194, ll. 14–17 on ff. 195–276; Naskhî, mixed with Shikasta; size, 7¾ in. by 4¾ in.

1869

A collection of Sûfic works.

This extremely valuable copy contains (besides some poetry at the end) the following larger and smaller treatises on mystic topics:

I. Bahr-alma'ânî (بحر المعانى), a third copy of Muhammad bin Ja'far almakkî alhusainî's thirty-six letters on Sûfism, beginning, on fol. 1a: آن خداوندى كه انگبين شيرين نوشى را از فوّارهٔ طلح الح.

The letters are found here as follows:

1. On fol. 1a.
2. On fol. 2a.
3. On fol. 4a.
4. On fol. 5a.
5. On fol. 6b, headed: فى بيان القلب والرّوح.

6. On fol. 8ᵃ, headed: فى الرّوح ايضا; the date is correctly here the 15th.
7. On fol. 10ᵃ, first lines, headed like the three following letters, فى العشق.
8. On fol. 11ᵇ.
9. On fol. 13ᵇ.
10. On fol. 15ᵇ.
11. On fol. 17ᵃ, dated, as in the preceding copy, the last of Ramadân.
12. On fol. 19ᵃ.
13. On fol. 21ᵃ, here styled فى بيان الشّاهدات.
14. On fol. 23ᵃ, with an original المشاهدات in the heading, which, however, has been corrected into الشّاهدات.
15. On fol. 26ᵃ, last line, with an uncorrected فى بيان المشاهدات in the heading.
16. On fol. 28ᵇ, again المشاهدات.
17. On fol. 30ᵇ, wrongly dated, as in the preceding copy, the 6th of Dhû-alka'dah.
18. On fol. 33ᵃ, dated here the 4th of Dhû-alka'dah.
19. On fol. 35ᵃ.
20. On fol. 37ᵃ.
21. On fol. 39ᵇ.
22. On fol. 41ᵃ, wrongly dated, as in the preceding copy, the 24th of Dhû-alka'dah.
23. On fol. 42ᵇ, here simply styled فى الاسرار.
24. On fol. 44ᵇ, again فى الاسرار.
25. On fol. 47ᵇ, فى بيان السّكر.
26. On fol. 49ᵃ, here simply styled فى الاصول.
27. On fol. 51ᵃ, styled فى بيان معرفة النّفس و العجب, dated here the 10th of Dhû-alhijjah (instead of the 20th).
28. On fol. 53ᵃ.
29. On fol. 55ᵃ, first line (the same wrong والحالات as in the preceding copy); the فصل بالشّوق, on fol. 57ᵃ.
30. On fol. 57ᵃ, lin. penult.
31. On fol 58ᵇ.
32 On fol. 60ᵇ.
33. On fol. 62ᵃ, فى الاسرار; the wrong date as in the preceding copy.
34. On fol. 63ᵃ, فى بيان المشارب.
35. On fol. 64ᵇ, فى بيان الشّوق والحقيقة.
36. On fol. 67ᵃ, فى بيان العشق و اسراره و فى حتم الكتاب; this letter is not dated here.

The tradition-list runs here thus: 'Alî; — Khwâjah Ḥasan Basrî; — Khwâjah 'Abdallâh alwâḥid bin Zaid (correctly 'Abd-alwâhid bin Zaid), — Fuḍail bin 'Iyâḍ; — Khwâjah Ibrâhîm Adham; — Khwâjah Ḥudhaifah Mar'ashî; — Hubairah Basrî; — Abû Ibrâhîm bin 'Ulû Dînawarî (the son instead of the father); — Abû Isḥâḳ al-Shâmî; — Khwâjah Aḥmad Farashnâḳah (فرشناقه) Ćishtî (usually styled Abû Aḥmad Abdâl Ćishtî); — Khwâjah Nâṣiḥ-aldîn Yûsuf Ćishtî (correctly Nâṣir-aldîn Abû Yûsuf); — Khwâjah Ḳuṭb-aldîn Maudûd Ćishtî; — Khwâjah Ḥâji Sharîf Zandanî; — 'Uthmân Hârûnî; — Mu'in-aldîn Ḥasan alsijzî; — Ḳuṭb-aldîn Bakhtyâr Ûshî; — Farîd-aldîn Shakarganj Ajwadhânî; — Nizâm-aldîn Auliyâ; — Ḳuṭb-i-'âlam Shaikh Naṣir-aldîn Maḥmûd.

Copied in Naskhî by 'Abd-alimâm alṣâdiḳî alḥusainî and dated the 22nd of Sha'bân, A.H. 1056 (A.D. 1646, Oct. 3).

II. Maḥabbatnâma (محبّتنامه), compiled from the utterances of the great Shaikh Makhdûm-alḥadrat Yadallâh, the grandson, pupil, and Khalîfah of Shaikh Gisûdarâz (see above, Nos. 1856–1863, and the Sawâṭi'-alanwâr, col. 331, ll. 5 and 4, in this Cat.), during a series of discussions on the various stages of the mystic doctrine and of Ṣûfic lore, held in the majlis of the Shaikh from the 3rd of Rajab to the 22nd of Shawwâl, A.H. 843 (A.D. 1439, Dec. 10, to 1440, March 27), by his pupil Maḥmûd Faḍl-allâh Ḥusainî.

Beginning, on fol. 71ᵇ: الحمد لله الّذى اشتياق (sic!) المعرفة ثمّ تجلّى بذاته لذاته فاظهر آدم على صورته وجعل قلبه معدن المحبّة (sic!) وامانته واجلس على سرير الخلافة الخ.

Written, by the same hand as the preceding work, in Naskhî, and dated the 27th of Shawwâl, A.H. 1059 (=A.D. 1649, Nov. 3; but 1059 is very likely a mistake for 1056, see the dates of the following treatises).

III. 'Ishḳnâma (عشق نامه), a treatise on similar topics, by an anonymous author, who bases his theories on the mystical interpretation of Ḳurân verses and may therefore be identical with the famous Gisûdarâz, to whom Nos. V and VI of this collection are due.

Beginning, on fol. 138ᵃ: الحمد لله مضئ الشّمس منوّر القمر مظهر الملك مصوّر البشر محيى الجان الخ.

Written, by the same hand as the two preceding treatises, in Naskhî (except the last portion of fol. 140ᵇ and the whole of fol 141ᵃ which are supplied by another hand in Nasta'lîḳ), and dated the 4th of Jumâdâ-alûlâ, A.H. 1057 (A.D. 1647, June 7).

IV. Ghâyat-alimkân fî dirâyat-almakân (غاية الامكان فى دراية المكان), a treatise on the knowledge of God and His qualities (فى معرفة الله تعالى و صفاته), by Shaikh Maḥmûd اشنوى, called Durr-i-yatîm, 'the unique pearl,' who, according to a note on the top of fol. 179ᵇ, was a pupil of Shaikh Shams-aldîn Muḥammad bin 'Abd-almalik Dailamî and embodied his master's حقائق in a treatise, styled غاية الامكان فى معرفة الزّمان; but whether this is identical with the present one, God alone knows!

Beginning, on fol. 179ᵇ: الحمد لله الّذى لا آخر لاوّليّته ولا اوّل لآخريّته ولا بطون لظاهريّته ولا ظهور لباطنيّته الخ.

To the middle of fol. 183ᵇ this treatise is written by the same hand, as the three preceding ones, in Naskhî; the remaining portion and also the first three lines of the beginning are copied by another hand in Nasta'lîḳ; dated the 22nd of Sha'bân, A.H. 1057 (A.D. 1647, Sept. 22).

V. Ḥadâ'ik-alunsi (حدائق الانس), a short mystical tract by the great Gisûdarâz (see above, Nos. 1856–1863 and 1867), compiled in A.H. 825 (A.D. 1422) shortly before his death, when he was 105 lunar years old.

It is divided into ten حديقه.

Beginning, on fol. 191ᵇ: حمد بيحدّ و ثناى بيعدّ مر خالقى را كه از جملهٔ مخلوقات نوع انسان را مخصوص بتشريف عرفان الخ.

Written in Nasta'lîk, mixed with Shikasta, and dated the 1st of Sha'bân, A. H. 1065 (A. D. 1655, June 6).

VI. Khâtimah (خاتمه), a fourth copy of Gisûdarâz's work on the Ṣûfic doctrine (see Nos. 1856–1858 above), beginning, on fol. 199b: از رسوم مستمرّه وعادات ملتزمه دوام وضو است عوامّ و خواصّ ایشان بی وضو نباشند مگر در حالهٔ مرض الخ; a fifth copy is noticed in No. 1920, 12 below.

Written in Nasta'lîk by Mahdî alḥusainî, the son of Mîr Muḥammad Yûsuf of Mâzandarân, and dated the 20th of Sha'bân, A. H. 1097 (A. D. 1686, July 12; but probably 1097 is a mistake for 1067).

VII. Khawârikât (خوارقات), an account of the life and deeds of Shaikh Gisûdarâz, his descendants and spiritual successors, compiled A. H. 981 (A. D. 1573, 1574), and beginning: الحمد لله ربّ العالمين . . . . امّا بعد این کلمات کرامات عاشق شهباز بلند پرواز الخ.

No date. Written by the same hand as the following tract, in splendid Naskhî; the transcriber's name is Aḥmad bin Ibrâhîm.

VIII. Risâla-i-âfâk wa anfus (رسالهٔ آفاق و انفس), a very short tract by Khwâjah Mu'in-aldîn Sijzî, the famous Cishtî Pîr, who was born A. H. 537 (A. D. 1142, 1143), and died, according to the Safînat-alauliyâ, No. 110 (col. 286 in this Cat.), A. H. 633 (A. D. 1236), according to the Maṭlûb-alṭâlibîn, No. 15, 3, and the Sawâṭi'-alanwâr, No. 15, A. H. 632 (A. D. 1235, see ib., coll. 328 and 329), on fol. 272a.

At the end of this copy, on ff. 275b–283b, various pieces of poetry are added, viz. (1) a short mathnawî, styled Ganj-i-Ja'farî (گنج جعفری), composed A. H. 1055 (A. D. 1645), and beginning: شبی چون روی حوبان روز روشن الخ. (2) Ghazals, by Amjad, on fol. 279a. (3) Rubâ'îs, on fol. 282a. (4) Some kaṣîdas, on fol. 282b. At the end a ghazal by *Imâmî* (perhaps Imâmî of Harât, who died A. H. 674 or 686 = A. D. 1275, 1276, or 1287, see A. Sprenger, Catal., pp. 439 and 440). All written in Nasta'lîk, mixed with Shikasta.

No date.

No. 1754, ff. 283, ll. 20–24; size, 11 in. by 7½ in.

1870

Majâlis-al'ushshâk (مجالس العشّاق).

The assemblies of lovers, a work on Ṣûfic biography by Sulṭân Ḥusain Mirzâ ibn Sulṭân Manṣûr ibn Baikarâ Mirzâ ibn 'Umar Shaikh Mirzâ ibn Tîmûr, who reigned from A. H. 873 to 911 (A. D. 1469–1506); it was commenced in A. H. 908 and completed A. H. 909 (A. D. 1502–1504), see the last bait on fol. 193a. According to a statement in Bâbar's memoirs the real author was Kamâl-aldîn Ḥusain Kârizgâhî, see Rieu iii. p. 1085b; the same Kamâl-aldîn Ḥusain is mentioned in the Haft Iklîm, No. 154 (col. 389 in this Cat.), where he is stated to have been a native of Ṭabas-i-Kîlak, an appendage of Khurâsân, as Sulṭân Ḥusain's prime minister and author of *a commentary* on the مجالس العشّاق. Other copies of this work, which is written in ornamental prose, intermixed with verses, are described in G. Flügel iii. p. 427; Rieu i. p. 351; Bodleian Cat., Nos. 1271–1273; W. Pertsch, Berlin Cat., pp. 561, and 562; full lists of the biographies (seventy-six in most copies, according to some seventy-seven) are given in Flügel's and Rieu's Catalogues and also in Ouseley's Notices of Persian Poets, pp. 247–251; comp. besides, Wiener Jahrbücher, vol. 84, Anzeigeblatt, p. 38; and Ḥ. Khalfa v. p. 380, No. 11,381.

The leaves of the present copy are misplaced; their proper order is: 194b–198b, 1a–193a; there are counted seventy-seven majlis here, but in consequence of lacunas after ff. 80, 88, and 106 the end of majlis 30, 37, and 48 and the beginning of majlis 31, 38, and 49 are missing. The biographies are as follows:

1. On fol. 16b (Imâm Ja'far Ṣâdiḳ, died A. H. 151 = A. D. 768, but comp. Safînat-alauliyâ, No. 10).
2. On fol. 17a (Shaikh Dhû-alnûn, died A. H. 161 = A. D. 777, 778).
3. On fol. 19b (Sulṭân Ibrâhîm Adham, died A. H. 162 = A. D. 778, 779).
4. On fol. 24a (Sulṭân Bâyazîd Bisṭâmî, died A. H. 261 = A. D. 875).
5. On fol. 30a (Ḥusain bin Manṣûr Ḥallâj, died A. H. 309, 4th of Dhû-alka'dah = A. D. 922, March 6; the Safînat-alauliyâ, No. 211, gives the 25th of Dhû-alka'dah).
6. On fol. 34a (Shaikh Abû-alḥasan Kharaḳânî, died A. H. 425 = A. D. 1034).
7. On fol. 34b, last line (Shaikh Abû Sa'îd bin Abû-alkhair, died A. H. 440 = A. D. 1049, seventy-three years old; the usual statement is eighty-three years and four months).
8. On fol. 36b, first line (Khwâjah 'Abdallâh Anṣârî, born A. H. 395 = A. D. 1005, comp. Safînat-alauliyâ, No. 300, and No. 1778 in this Cat., where A. H. 396 is given, died A. H. 481 = A. D. 1088).
9. On fol. 41a (Aḥmad Ghazâlî, died A. H. 517 = A. D. 1123).
10. On fol. 43a (Ḥakîm Sanâ'î, whose death is fixed here in the same wrong way as usually in A. H. 525 immediately after the completion of the Ḥadîḳah, comp. above, No. 914 sq. in this Cat.).
11. On fol. 45a ('Ain-alḳudât, no date of death given in this copy, but see above, No. 1793 in this Cat.).
12. On fol. 46b (Zhandâpîl Aḥmad-i-Jâm, died A. H. 536 = A. D. 1141, 1142).
13. On fol. 48b (Shaikh Auḥad-aldîn Kirmânî, died A. H. 536; on the absurdity of this date as well as of that of the following Shaikh, his pupil Auḥadî, see No. 1228 in this Cat.).
14. On fol. 49b (Shaikh Auḥadî, died A. H. 554).
15. On fol. 50b (Shihâb-aldîn Maḳtûl, author of the حكمة الاشراق, died A. H. 576 = A. D. 1180, 1181).
16. On fol. 51a (Shaikh Sa'd-aldîn Ḥuṣmû'î, i. e. Muḥammad bin Mu'ayyad bin Abî Naṣr bin alḥasan bin almaḥmûd, died A. H. 605, the 10th of Dhû-alḥijjah = A. D. 1209, June 15; the correct date is A. H. 650).
17. On fol. 52b (Shaikh Rûzbahân, died in Muḥarram, A. H. 606 = A. D. 1209, July).
18. On fol. 53b (Shaikh Najm-aldîn Baghdâdî, *correctly* Majd-aldîn Baghdâdî, pupil of the following Shaikh Najm-aldîn Kubrâ, died A. H. 607 = A. D. 1210, 1211).

19. On fol. 55ᵃ (Shaikh Najm-aldîn Kubrâ, died A. H. 618=A. D. 1221).

20. On fol. 58ᵃ (Shaikh-i-Ṣan'ân; Rieu reads Shaikh-i-Ṣaghân; no date of death is given).

21. On fol. 63ᵇ (Sulṭân-al'ârifîn Khwâjah Ḥasan Ârif, no date of death).

22. On fol. 66ᵃ (Shaikh Farîd-aldîn Aṭṭâr, died A. H. 627=A. D. 1230).

23 On fol. 67ᵇ (Shaikh Ibn Fârid, died the 8th of Jumâdâ-alawwal, A. H. 632=A. D. 1235, Jan 29, see above, No 1811, where the 2nd of that month is given).

24 On fol. 68ᵇ (Shaikh Muhyî-aldîn A'râbî, in the Vienna copy 'Arabî, i e correctly Muhyî-aldîn Muhammad bin 'Alî *Ibn 'Arabî*, the author of the فتوحات مكّى, the فصوص الحكم, and many other renowned works, who died A. H 638=A. D 1240, 1241, as Rieu's copy correctly has, the dates given for his birth and death in the present copy are absolutely impossible, viz A H. 660 and 698)

25 On fol 70ᵇ, last line (Shams i Tabrîz, died A H 645=A. D 1247, 1248)

26 On fol. 73ᵃ (Shaikh Najm-aldîn Râzî a friend of Najm-aldîn Kubrâ, died A H 654=A D 1256)

27 On fol 74ᵇ (Shaikh Saif-aldîn Bakharzî, died A H 658=A D 1260)

28 On fol 76ᵃ ('Azîz Nasafî, no date of death, but see No 1806 in this Cat)

29 On fol 77ᵃ (Maulanâ Jalâl aldîn Rûmî, born the 6th of Rabî'-alawwal, A H 604=A D 1207, Sept 30, died the 5th of Jumâdâ alâkhar, A.H 672=A D 1273, Dec 17)

30 On fol 78ᵇ (Shaikh Fakhr-aldîn 'Irâkî, no date on account of the lacuna after fol. 80, but see No 1116 in this Cat.)

31 (Sa'dî of Shirâz, died A H 691 in Shawwal=A D 1292, Sept.–Oct, beginning missing)

32 (Here wrongly called مجلس سى ويكم), on fol 81ᵇ (Amîr Sayyid Husainî, stated here to have died A H 750=A D 1349, but compare No 1821 in this Cat).

33 On fol 82ᵇ (Shaikh Mahmûd Shabistarî, died A. H 720=A. D. 1320).

34 On fol. 84ᵃ (Amîr Khusrau of Dihlî, died A H. 725=A D. 1325).

35. On fol 85ᵇ (Sulṭân Husain Aflâṭî, died A. H. 770 =A D. 1368, 1369; in Rieu's copy, A. H 777 is given as date of his death).

36 On fol 87ᵇ (Amîr Sayyid 'Alî Hamadânî, died the 6th of Dhû-alḥijjah, A H 786=A. D. 1385, Jan. 19).

37. On fol. 88ᵇ (Khwâjah Bahâ-aldîn Naḳshband, no date in consequence of the lacuna after fol. 88).

38 (Pahlawân Maḥmûd Pûryâr, author of the كنز الحقائق and other works, died A. H. 722=A. D. 1322, beginning missing).

39. On fol. 90ᵇ (Maulânâ Luṭf-allâh of Nîshâpûr, died A. H. 786=A. D. 1384).

40. On fol. 91ᵇ (Ḥâfiẓ of Shîrâz, no date of death given here, in Rieu's copy it is A. H. 792=A. D. 1390, but see No. 1246 in this Cat.).

41. On fol. 93ᵇ (Maulânâ Sa'd-aldîn Taftâzânî; his death is wrongly fixed here in A. H. 712 instead of A. H. 791 or 792=A. D. 1389 or 1390).

42. On fol. 94ᵇ (Mîr Sayyid Sharîf, but Sharîf is left out here by oversight, died A. H. 797=A. D. 1394, 1395 a date which is at variance with the best authorities who fix his death in A. H. 816=A. D. 1413, 1414, see Haft Iklîm, No. 1162, col. 465 in this Cat.).

43. On fol. 96ᵇ (Maulânâ Muḥammad Shîrîn Maghribî, died, sixty years old, A. H. 707, *correctly* 807=A. D. 1404, 1405, or rather A. H. 809=A. D. 1406, 1407, see No. 1281 in this Cat.).

44. On fol. 96ᵇ (Khujandî, i. e. Kamâl Khujandî, died A. H. 807, Rieu's copy gives A. H. 808; on the more correct date see No. 1278 in this Cat.).

45. On fol. 97ᵃ, last line (Amîr Makhtûm, died A. H. 830=A D. 1426, 1427; Rieu gives as date of death A H 833=A D. 1429, 1430).

46 On fol. 100ᵇ (Khwâjah Abû-alwafâ, died A. H. 835=A D 1431, 1432).

47. On fol 101ᵇ (Ḳâsim-alanwâr, died A. H. 837=A. D 1433, 1434).

48 On fol 105ᵃ (Amîr Sayyid 'Imâd-aldîn Nasîmî, no date of death in consequence of the lacuna after fol. 106; in Rieu's copy it is fixed in A. H. 837).

49. (Ḥusain Khwârizmî, died A. H. 839=A. D. 1435, 1436 beginning missing).

50. On fol. 107ᵇ (Maulânâ Sharaf-aldîn Alî of Yazd, died A H 858=A. D 1454)

51 On fol 108ᵇ, first line (Sayyid Hakîmî, died A H. 881=A D 1476, 1477).

52 On fol 109ᵃ (Shaikhzâda Żafar, called in the Vienna copy Shaikhzâda 'Umar, in Rieu's Dâdah Umar, died A H. 890=A D 1485).

53 On fol 109ᵇ (Maulânâ Muḥammad Tabâdkânî, died A H 891=A D 1486)

54 On fol 111ᵃ (Khwajah 'Ubaid-allâh, died A. H. 895=A D 1490).

55 On fol 113ᵃ (Maulanâ 'Abd alraḥmân Jâmî, died A H. 898=A D 1492).

56. On fol. 116ᵇ (Sulaimân and Bilkîs)

57 On fol 122ᵃ (Iskander Dhû-alkarnain).

58. On fol. 127ᵇ (Farhâd and Shîrîn).

59 On fol 134ᵃ (Majnûn and Lailâ).

60 On fol 140ᵃ (Khusraushâh ibn Kaiṣar Shâhzâda).

61 On fol. 145ᵃ (Sulṭân Maḥmûd bin Sabuktagîn, died A. H 402, *correctly* 422 or rather 421=A. D. 1030).

62 On fol. 149ᵃ (Abû-alfath Sulṭân Jalâl-aldîn Malikshâh, died the 10th of Shawwâl, A. H. 485=A. D. 1092, Nov. 13)

63. On fol. 153ᵃ (Sulṭân Muḥammad bin Malikshâh, born in Sha'bân, A. H. 474=A. D. 1082, Jan; ascended the throne in A. H. 498=A. D. 1104, 1105, reigned thirteen years and died in his thirty-seventh year, A. H. 511=A. D 1117, 1118).

64. On fol. 156ᵃ (Abû-almuẓaffar Amîr Ismâ'îl Kilakî, died A. H. 519=A. D. 1125).

65. On fol. 159ᵇ (Sulṭân Mas'ûd bin Sulṭân Muḥammad bin Sulṭân Malikshâh Saljûkî, died the 1st of Rajab, A. H. 547=A. D. 1152, Oct. 2).

66. On fol. 162ᵃ (Sulṭân Sanjar bin Malikshâh Alp Arslânî, born A. H. 479=A. D. 1086, 1087, died, seventy-two years old, A. H. 551, *correctly* 552=A. D. 1157, after a reign of sixty-one, read forty-one, years).

67. On fol. 166ᵃ, last line (Abû-alfatḥ Ibrâhîm Sulṭân, died A. H. 800=A. D. 1397, 1398)

68. On fol. 168a (Sulṭân Bâbar bin Bâisunghar, died A.H. 861=A.D. 1457).

69. On fol. 169b (Sulṭân Pîr Budâgh bin Jahânshâh Pâdishâh, no date of death mentioned in this copy; in Rieu A.H. 800 is given).

70. On fol. 170b (Sulṭân Ya'ḳûb Âḳ-ḳoyunlû, his birth is fixed here in A.H. 872=A.D. 1467, 1468, his accession in A.H. 886, contrary to the usual date 883=A.D. 1478; he died A.H. 896=A.D. 1491, in his twenty-fourth year).

71. On fol. 172b (Abû Najîb Khazârî, under Alp Arslan and Malikshâh).

72. On fol. 174b (name omitted; according to Rieu's copy it is Asma'î).

73. On fol. 177b (Shaikh Âdhurî).

74. On fol. 178b (Amîr 'Alishîr Nawâ'î, died A.H. 906=A.D. 1500, 1501).

75. On fol. 181a (name omitted, according to Rieu's copy it is Sayyid Badr, who stayed in the reign of Jahânshâh Mirzâ for some time in 'Irâḳ).

76. On fol. 123a (Amîr Kamâl-aldîn Ḥusain alfanâ'î, not mentioned in Rieu's copy, born A.H. 874=A.D. 1469, 1470 in Harât).

77. On fol. 185b (the author himself).

Introduction on mystical love, illustrated by the story of Yûsuf and Zalikhâ, on fol. 197b, last line

Beginning, on fol. 194b: ای جمیلی که اشعهٔ جمال
حسنت هرجا چراغی برافروخت و آتش عشقت جان و مانها
بسوخت وای عدیلی که شعشعهٔ آفتاب جمالت الخ

Lithographed in Lucknow (without date).

This copy was finished by Hâfiz 'Abdallâh in Muharram, A.H. 973 (A.D. 1565, August)

No 1303, ff 198, ll 17, unequal Nasta'lîḳ, ff. 89–95 supplied by another hand, size, 9¼ in by 5½ in.

1871

Another copy of the same.

This copy, although splendid in its rich illuminations, pictures and other wonderful embellishments, is in a hopeless confusion and disorder, so far as the proper arrangement of the leaves is concerned. There are besides numerous lacunas, so skilfully concealed by an intentional forging of the catchwords, that only a very careful reader can detect them. The biographies, complete or defective, which appear in this copy, are as follows.

Majlis 1 (not marked). On fol. 17a, l. 5. 2. On fol 18b (the date of Dhû-alnûn's death is given here by mistake as A.H. 861 instead of 161). 3. On fol. 23a. 4. On fol. 29b, last line. 5. On fol. 36a. 6. On fol. 41b. 7. On fol. 43b (here the correct age of Abû Sa'îd bin Abû-alkhair appears, viz. eighty-three years). 8. On fol. 45b. 9. On fol. 52b (wrong date of Aḥmad Ghazâlî's death, A.H. 527 instead of 517). 10. On fol. 56a (date of death omitted). 11. On fol. 58b (the date of 'Ain-alḳuḍât's death is correctly given here as A.H. 533=A.D. 1138, 1139). 12. On fol. 61a. 13. On fol. 64a. 14. On fol. 65b, last line. 15. On fol. 67a (Shihâb-aldîn Maḳtûl is here called: Bahâ-aldîn Maḳtûl). 16. On fol. 68a, first line. 17. On fol. 69b. 18. On fol. 71b (here correctly Majd-aldîn Baghdâdî). 19. On fol. 73b, first line. 23. On fol. 116b. 25 (here with the wrong number 26). On fol. 120a. 26 (wrongly numbered 27). On fol. 124a. 27 (wrongly numbered 28). On fol. 126a (Saif-aldîn Bâkharzî appears here as Saif-aldîn Bâghurzî, باغرزی). 29 (wrongly numbered 30). On fol. 112a. 30. On fol. 114b. 32. On fol. 85b, first line. 33. On fol. 86b. 35. On fol. 92a (Ḥusain Aflâṭî, called here Ḥusain Akhlâṭî, اخلاطی; the date of his death, however, is given correctly as A.H. 777=A.D. 1375, 1376). 36. On fol. 94b (the date of 'Alî Hamadânî's death is given here as A.H. 788=A.D. 1386). 37. On fol. 96a, last line (the date of Bahâ-aldîn Naḳshband's death given here by mistake as A.H. 771 instead of the correct 791=A.D. 1389). 38. On fol. 97a. 39. On fol. 88a. 40. On fol. 89b. 41. On fol 109b. 46. On fol. 77a (here wrongly numbered 36). 47. On fol. 79a, first line. 49. On fol. 100b. 52. On fol. 163a (Shaikhzâda Zafar is called here as in the Vienna copy, Shaikhzâda 'Umar). 53. On fol. 164b. 54. On fol 168b. 55 On fol 171b 57. On fol 182a. 59 On fol. 188b. 60. On fol 132a. 61. On fol 140b (date of Sulṭân Maḥmûd's death given here as A.H. 422) 62. On fol. 146b. 63 On fol. 151b 64. On fol 156a. 65 (wrongly numbered again 64) On fol. 158b 66 (wrongly numbered 65). On fol 160b 68 (wrongly numbered 67). On fol. 103a. 70 (wrongly numbered 69) On fol. 196a. 74. On fol. 198a, first line; besides portions of 22 on fol. 115 and of 31 on ff 83 and 84 Lacunas are found after ff. 73b (last words correspond to fol. 55b, first line in the preceding copy; fol. 74a, first line is=fol. 56a, l 9 there); 75b (last line corresponds to fol 57a, l. 4 ab infra in the preceding copy; fol. 76a, first line is=fol. 99b, l. 10 there); 80b (last line=fol. 103a, first line in the preceding copy); 82b; 87b (last line=fol 83b, l. 9 in the preceding copy; fol. 88a, first line=fol. 90b, l. 4 there), 89b (last line=fol. 91b, l 11 in the preceding copy), 91b (beginning of fol 92a corresponds to fol 85b, l. 9 in the preceding copy); 98b (last line=fol. 89a, l 6 in the preceding copy); 102b (fol. 103a, first line=fol. 168a, l. 7 in the preceding copy), 104b (last line=fol. 169b, l. 4 ab infra in the preceding copy), 107b (fol. 108a, first line=fol. 92a, lin. penult. in the preceding copy); 110b (last line=fol 94b, l 4 ab infra in the preceding copy); 111b (fol. 112a, first line=fol. 77a, l. 3 in the preceding copy); 114b (last line=fol. 78b, lin. penult. in the preceding copy; fol 115a, first line=fol. 66b, l. 6 there); 117b (last line=fol. 68b, l 9 in the preceding copy; fol. 118a, first line=fol. 69b, l. 2 there); 126b (last line=fol. 74b, last line in the preceding copy); 128b; 129b (fol. 130a, first line=fol. 138b, l. 8 in the preceding copy); 162b (last line=fol. 164a, l. 3 ab infra in the preceding copy; fol. 163a, first line=fol. 109a, first line there); 175b (last line=fol. 116a, l. 6 in the preceding copy; fol. 176a, first line=fol. 116b, l. 10 there); 184b (last line=fol. 123b, lin. penult. in the preceding copy; fol. 185a, first line=fol. 128a, l. 3 there); 194b (last line=fol. 138a, l. 11 in the preceding copy; fol. 195a, first line=fol. 170a, l. 5 there); 196b (last line=fol. 171a, l. 4 ab infra in the preceding copy); 197b (fol. 198a, first line=fol. 178a, l. 3 ab

infra in the preceding copy); 198b (last line=fol. 179a, l. 6 in the preceding copy).

No date. Beginning as in the preceding copy. This MS. belonged formerly to Sulṭân Ibrâhîm 'Âdilshâh, whose name appears on fol. 1a.

No. 1138, ff. 203, ll. 12; splendid Nasta'lîk; the whole MS. luxuriously ornamented; ff. 1b and 2a models of richly embellished title-pages; a highly illuminated frontispiece on fol. 2b; all pages sprinkled with gold; many margins filled with excellent drawings of animals, flowers, arabesques, etc.; pictures on ff. 11a, 17b, 20a, 26b, 29a, 33b, 40b, 43a, 44a, 48a, 54a, 57b, 61b, 65a, 74b, 77b, 81b, 84b, 91a, 92b, 98a, 106a, 104a, 105b, 108a, 113a, 121a, 125a, 129b, 133b, 137b, 144b, 147b, 153a, 155b, 159a, 161b, 163b, 165a, 167a, 174b, 178a, 186b, 189a, 192b, 195b, 197b, 200a, and 203b; size, 10¼ in by 6⅛ in

1872

Risâlah dar sulûk u 'ishk (رساله در سلوك و عشق)

A short anonymous treatise on mystical lore, beginning with some Arabic-Turkish verses

قد انار العشق للعشّاق منهاج الهدى

سالك راه حقيقت عشقه ايلر اقتدا الخ

It is intermixed with pieces of poetry, love-tales, etc., and the chief work quoted is the مجالس العُشّاق (see the two preceding copies); in consequence of that it is also styled حكايات عاشقان on the fly-leaf

No date

No 765, ff 42, ll 11, clear and distinct Nasta'lîk, illuminated frontispiece; small pictures almost on every leaf from ff. 6 to 30, size, 10¼ in by 5⅛ in

1873

Maktûbât-i-'Abd-alkuddûs (مكتوبات عبد القدّوس).

One hundred and eighty-nine letters on all the various branches of the mystical doctrine, addressed to a great number of Shaikhs, the materials of which the editor, Khidr Badhan (بدهن) bin Rukn of Jaunpûr, commonly called Miyânkhân bin Iḳwâm-almulk, collected from the mouth of his spiritual guide, the great Shaikh of the Ch̄ishtî order, 'Abd-alkuddûs (or alkaddûs) bin Shaikh Isma'îl alhanafî of Gangû near Dihlî, who was born A.H. 860 (A.D. 1456), and died A.H. 944 or 945 (A.D. 1537 or 1538), comp. Safînat-alauliyâ, No. 118 (col 287 in this Cat.); Sawâti'-alanwâr, No 30 (ib., col. 336), and Rieu ii. p. 830, No. XV. The editor, who is no doubt identical with 'Abd-alkuddûs' third Khalîfah, called in the Sawâti'-alanwâr, loc. cit., Khidrkhân, known as Shaikh Khân, of Jaunpûr, gave in honour of his Pîr the title of مكتوبات عبد القدّوس to this collection (see fol. 3b, ll. 13 and 16–17):

Beginning: حمد بيحدّ مر خدايرا كه دلهاء عارفانرا بنور ذكر خويش منوّر كرد و مهبط اسرار خود گردانيد الخ.

The collection ends on fol. 217a. Another, but defective, copy of the same is noticed in No. 1275 of the Bodleian Cat. On ff. 218a–220b a short tract on the fourteen families of the Ch̄ishtî order (see col. 321 in this Cat.), styled رسالهٔ چهارده خانوادهٔ مشائخان, is added.

No date. Many interlinear and marginal glosses.

No. 773, ff. 220, ll. 19–21, written by four or even five different hands, partly in Naskhî, partly in various styles of Nasta'lîk; worm-eaten; size, 10¾ in. by 7⅝ in.

1874

Mazhar-alâthâr (مظهر الآثار).

A mystical mathnawî in imitation of Nizâmî's Makhzan-alasrâr (No. 972 sq. in this Cat.) by Mîr Hâshimî Kirmânî, usually called Shâh Jahângîr, who died A.H. 948 (A.D. 1541, 1542), comp. Rieu ii. p. 802b; Bodleian Cat., No. 1276; A. Sprenger, Catal., pp. 55 and 420; Safînah, No. 118 (col. 215 in the Bodleian Cat.); Âtashkada, No. 257 (ib., col. 271; see a confusion between Hâshimî Kirmânî and Hâshimî Bukhârî in the same tadhkirah, No. 726, col. 287); Haft Iḳlîm, No. 291 (col. 399 in this Cat.; comp. No. 1502, ib., col. 492), where in one copy the wrong title مظهر الاسرار is given to this poem; Ḥ. Khalfa v. p. 606, etc. It was composed A.H. 940 (A.D. 1533, 1534) at Tattah, see fol. 84b, l 10:

نهصد و چل بود كه اين نظم پاك

نقش بقا يافت ازين لوح خاك

In the Bodleian copy only the date is given as A.H. 909, نهصد و نه الخ

Beginning:

بسم الله الرّحمٰن الرّحيم فاتحه آراى كلام قديم

Dated in Gujarât the 3rd of Ramaḍân, A.H. 1015 (A.D. 1607, Jan 2)

No 1071, ff 85 2 coll., each ll. 15, Shikasta; size, 8⅝ in. by 4⅝ in

1875

Javâhir-i-Khamsah (جواهر خمسه)

The Persian version of the large dogmatical work on Ṣûfism in Arabic by Shaikh Muhammad Ghauth, that is Abû-almu'ayyad Muḥammad bin Khaṭîr-aldîn bin Laṭîf bin Mu'în-aldîn Ḳattâl bin Khaṭîr-aldîn bin Bâyazîd bin Khwâjah Farîd-aldîn 'Aṭṭâr, a pupil of Shaikh Żuhûr (Żuhûr-aldîn) Ḥâjî Ḥudûr; he was born A.H. 906 (A.D. 1500, 1501), spent thirteen years in solitary meditation in Ḳûhistân, began the first sketch of this work in his twenty-second year, came after many vicissitudes to Gujarât, completed the revised and enlarged edition of his work, the Persian paraphrase of which is contained in this copy, in his fiftieth year, A.H. 956 (A.D. 1549), and died probably A.H. 970 (A.D. 1562, 1563), comp. the detailed description of the Arabic original (الجواهر الخمسة) in O. Loth, Arabic Cat., p. 18⅝ sq.; and Ḥ. Khalfa ii. p. 643; iii. p. 52.

The work is divided into the following five جوهر:

1. در عبادت عابدان و طريق آن, on fol. 4a.
2. در زهد زاهدان و طريق آن, on fol. 43b.
3. در عمل دعوت اسماء عظام وغيره و شرائط آن, on fol. 69b (in the index the heading runs thus: در دعوت داعيان و طريق آن).

4. در بیان مذهب شطّار, on fol. 205b (in the index: در اذکار و اشغال و مشرب شطّار و طریق آن).

5. در بیان اشغال ورثة الحقّ, on fol. 263a (in the index: ورثة الحقّ و عمل محقّقان و طریق آن).

Beginning: الحمد لله الاحد الصّمد الذی لم یلد ولم یولد ولم یکن له کفوا احد الخ.

Dated the 8th of Ṣafar, A.H. 1173 (A.D. 1759, Oct. 1), by Muḥammad Wâṣilbeg Ḳâdirî. Many valuable glosses and explanations in Persian, both marginal and interlinear. College of Fort William, 1825.

No. 2124, ff. 1–273, ll. 15; Naskhî in all Arabic quotations, large Nasta'lîḳ in the remaining portions; size, 12¼ in. by 8½ in.

1876

Another copy of the same.

Beginning as in the preceding copy.

Jauhar 1. on fol. 3b; 2. on fol. 31b; 3. on fol. 75a (heading as in the index of the preceding copy); 4. on fol. 280a (heading: در اذکار و اشغال عارفان و مشرب شطّار و طریق آن); 5. on fol. 352b (heading as in the index of the preceding copy). Ff. 263–270 turned upside down. The work ends on fol. 366a and is followed by a long invocation to God, partly in prose, partly in verse, beginning: حالقا پروردگارا سازا مکرّما الخ.

An immense number of interlinear and marginal glosses and annotations, especially in the older portion of the MS., from fol. 31b to the end.

No date.

No. 1437, ff. 368; Naskhî, on ff. 31b–368, ll. 9; Nasta'lîḳ, on ff. 2–30, ll. 17; size, 10¾ in. by 7 in.

1877

Jâddat-al'âshiḳîn (جادّة العاشقین).

The highway of lovers, a work on the mystical doctrine, especially on the life, deeds, and miracles of the great and highly renowned Ṣûfic Shaikh Ḳuṭb-aldîn Ḥusain (who might perhaps be identical with Shaikh Ḥusain Khwârizmî, mentioned in the Safînat-alauliyâ, No. 364, col. 310 in this Cat., as having died A.H. 956=A.D. 1549), compiled for the sake of the friends and followers of that Shaikh (the Ḥusainîs) by a pupil of the same, A.H. 973 (A.D. 1565, 1566), comp. the last line in the last page, where the words اتمام یافت appear to be a chronogram. The author's name is concealed; the title occurs twice, on fol. 3b, l. 13, and fol. 4a, l. 4. The compiler founded his book on a larger work of a similar kind, the مفتاح الطّالبین, written likewise by a friend and confidant of Shaikh Ḥusain, Maulânâ Kamâl-aldîn Maḥmûd Anjudânî, A.H. 949 (A.D. 1542, 1543), made first an extract from it, enlarged by many new and valuable details which he had seen in the Shaikh's own presence and heard from his own mouth, and then again a shorter abridgement of that extract, which forms now the جادّة العاشقین. It is divided into thirteen bâbs and many faṣls. The first leaf is missing; the copy, which is dated A.H. 989 (A.D. 1581), begins abruptly in the preface thus: . . . . بر سیّد و سرور کائنات و خلاصهٔ موجودات و صدر و بدر عالم الخ.

It is worm-eaten throughout and injured almost on every leaf.

No. 640, ff. 119, ll. 15; Nasta'lîḳ; size, 9⅝ in. by 5⅝ in.

1878

Ṣirâṭ-almustaḳîm (صراط المستقیم).

Philosophical and psychological questions and aphorisms of a thoroughly Ṣûfic tendency, compiled A.H. 981=A.D. 1573, 1574 (the title is a chronogram), by Khûb Muḥammad C'ishtî (see fol. 2b, ll. 4 and 9, and fol. 3a, ll. 3 and 4).

Beginning: آن حیّ لا یموت که لا تأخذه سنة ولا نوم و آن علیم بلا جهل که آن الله الخ (Sûrah 2, 256).

Copied A.H. 1095 (A.D. 1684).

No. 626, ff. 1–79, ll. 9, Nasta'lîḳ, size, 9¼ in. by 4¾ in.

1879

Ḥifẓ-i-marâtib (حفظ مراتب).

Another Ṣûfic work by the same Khûb Muḥammad C'ishtî, a kind of cosmography, giving a description of the different stages in the visible and invisible world from a mystical standpoint, and dealing with theosophy, metaphysics, astronomy, natural science, physiology, etc., compiled A.H. 1009=A.D. 1600, 1601 (see fol. 2b).

Beginning, on fol. 1b: حمد مطلق سزای ذاتی را که او بحفظ مراتب ایجاد عالم کرد الخ.

The first two lines and a half on fol. 2b are a mere repetition of the first line of fol. 1b and some other words occurring on fol 2a in l. 9 and the last line. The work concludes on fol 76a, and is dated the 23rd of Dhû-alḥijjah, A.H. 1014 (A.D. 1606, May 1). Ff. 76b–125 contain a mere jumble of scattered fragments in prose and verse.

No 1055, ff 125; Nasta'lîḳ, on ff. 1–76a, ll. 22, size, 9⅝ in by 4¾ in.

1880

Anîs-alghurabâ (انیس الغربا).

A treatise on Ṣûfism (در تصوّف), interspersed with numerous quotations from the Ḳurân and Sunnah, and many poetical specimens, beginning: حمد و ثنا مر مفضلی را که فضل داد مهاجرانرا بر قاعدان بعلوّ درجه و سموّ مرتبه و اکرام گردانید الخ.

The author styles himself in the text modestly thus, سگ عقور بیچاره, 'the wounded, helpless dog,' without giving his name; but in the colophon he is called 'Abd-alṣamad, and is probably identical with the author of the اخبار الاصفیا and editor of the مکاتبات علّامی (see above, Nos. 641 and 271–286), 'Abd-alṣamad bin Afḍal Muḥammad, who composed the former work A.H. 1014 (A.D. 1605, 1606), and was engaged in the latter from A.H. 1011 to 1015 (A.D. 1602–1606, 1607).

No. 2103, ff. 1–54, ll. 12–19; written by different hands in various styles of Nasta'lîḳ; size, 7 in. by 4¾ in.

1881

Maktûbât-i-'Abdallâh Kuṭb (مكتوبات عبد الله قطب).

Two hundred and fifty-one letters of mystic tendency on various topics of religion and philosophy, addressed by 'Abdallâh Kuṭb bin Muḥyî to his spiritual brethren, for instance, Afḍal-aldîn Muḥammad, Mushîr-aldîn 'Îsâ, 'Imâd-aldîn Muḥammad, Shaikh Muḥammad, Ghiyâth-aldîn Muḥammad, 'Imâd-aldîn Ja'far, Shams-aldîn Abû Sa'îd, Rukn-aldîn Ḥasan, Muḥammad Isma'îl, Maulânâ Karîm-aldîn Muḥammad and others If the first-named Afḍal-aldîn Muḥammad should be identical with the father of 'Abd-alsamad (see the preceding copy), Afḍal Muḥammad, a Shaikh of the Kâdirî order, who died A.H. 1003=A.D 1594, 1595 (see Rieu ii. p 1087a), we would have a certain basis for fixing the time, in which the author of these letters lived, and the Sûfic order, to which he belonged. In the letters themselves there is not the slightest date or hint about 'Abdallâh Kutb's life.

Only a few of these letters have special headings, viz.:

1. On fol 2a, مكتوب الآداب الضرورة قدسي التّقليب
2 On fol 4a, مكتوب العزلة.
3 On fol. 7b, مكتوب المكر العظيم
4. On fol 9a, مكتوب مثل الحكما
5 On fol 11a, مكتوب ريسه الارض.
6 On fol. 12a, مكتوب المصرة و التّقليد قدسي التّقليب
24. On fol. 29a, last line, مكتوب صلاح العمد
25 On fol 30a, مكتوب مثل الهدى
26. On fol 31a, مكتوب المحيّا.
27 On fol. 32a, مكتوب ذوق الاختيار
157. On fol. 164a, مكتوب در اينكه انسان (rest illegible)
158. On fol. 166a, مكتوب استثناء در ايمان.
161. On fol. 171b, مكتوب تمثيل تمثال كسي كه خود را گاو پنداشته.
162. On fol 172b, مكتوب تمثيل مقهور قوّت طبيعت.
166. On fol. 178a, مكتوب در بيان معنئ حديث خلق الله آدم على صورته

All the rest are simply styled مكتوب or have no inscription whatever

Beginning of the preface (entirely in Arabic), on fol. 1b: من عبد الله قطب دين محيي الى الاخوان الالهس (الالهيّين) كثّرهم الله و دارك عليهم اجمعين، امّا بعد فلمّا انعم الله على اخواننا الخ.

No date An entry on fol. 1a is dated from A.H. 1203, 17th of Jumâdâ alawwal (A.D. 1789, Febr. 13).

Bibliotheca Leydeniana.

No 2558, ff 278, ll. 19, Nasta'lîk; illuminated frontispiece; size, 11 in by 6 in.

1882

Durr-almajâlis (دُرّ المجالس).

The same collection of legends relating to the Patriarchs, Prophets, Muḥammad, 'Alî, and various saints, with a decided Ṣûfic tendency, which has been noticed in No. 1762, 31 above. It was composed in thirty-three chapters by Saif-al-Żafar Naubahârî (or Saif-aldîn Żafar Naubahârî, as in the Leyden copy; in the Munich MS he is called Saif-al-Żafar ibn al-Burhân; mere corruptions of the name are Saif Bûnahârî or Saif Bûtahârî, as in the Berlin copy, or Bûṭahârî, as in No. 1887 below; in the present copy he is styled Saif Żafar Bahârî. In the colophon of No. 1886 below he appears as Sayyid Jalâl-aldîn). Instead of the correct title درّ المجالس there appears in No. 1884 below سُلّم الانبيا, the ladder of prophets.

The present copy, although not dated, is put first, as giving the most correct headings in a clear handwriting of the thirty-three bâbs or chapters, viz.:

1. در فضيلت آفرينش مهتر آدم الخ, on fol. 12b.
2. در فضيلت سخاوت مهتر ابراهيم پيغمبر الخ, on fol. 22b.
3. در فضيلت مهتر شعيب پيغمبر الخ, on fol. 29b.
4. در فضيلت مهتر موسي پيغمبر الخ, on fol. 32a.
5. در فضيلت مهتر سليمان پيغمبر الخ, on fol. 37b.
6. در فضيلت مهتر عيسي و در معجزهٔ ايشان الخ, on fol 43a.
7. در فضيلت پيغمبرما محمّد مصطفي و در معجزهٔ ايشان الخ, on fol. 50a.
8. در نيكو كردن در حقّ مادر و پدر و خشنودئ ايشان الخ, on fol. 60a
9. در مجروح شدن دندان مبارك پيغمبر الخ, on fol. 65a.
10. در التماس حواجهٔ عالم محمّد مصطفي الخ, on fol. 67b
11. در حكايت امير المؤمنين علي و خاتون قيامت فاطمهٔ زهرا, on fol. 70b.
12. حكايت ماريهٔ قبطي الخ, on fol. 73b.
13. در فضيلت جوانئ يوسف پيغمبر الخ, on fol. 77a.
14. در فضيلت خالد وليد الخ, on fol. 82b.
15. در فضيلت بلال و هلال و پادشاه اقاليم عرب الخ, on fol. 89a.
16. در فضيلت و نصيحت كردن خواجه لقمان, on fol. 95a.
17. ايمان آوردن بت پرستي با پسر بهم الخ, on fol. 99a.
18. حكايت سلطان ابراهيم ادهم الخ, on fol. 103a.
19. حكايت مرد سخي وزن بخيله الخ, on fol. 107a.
20. آزر بت تراش پدر مهتر ابراهيم خليل, on fol. 113a.
21. در حكايت طوطي كه مردي نزديك مهتر سليمان آورد الخ, on fol. 117b.
22. در حكايت آرزوي خواجه حسن بصري, on fol. 120a.
23. در حكايت شيطان مردود كه فردا قيامت بر امّت پيغمبر دعوي كند, on fol. 123a.

24. در حکایت پادشاه نیشاپور با مظلومی الخ, on fol. 127a.
25. در حکایت خواجه ربیع حمام, on fol. 130a.
26. در حکایت خواجه سفیان ثوری الخ, on fol. 135a.
27. در حکایت خواجه حسن نوری, on fol. 138a.
28. در حکایت شیخ پرسیا الخ, on fol. 143a.
29. در فضیلت ماه مبارک رمضان الخ, on fol. 148a.
30. در حکایت خانهٔ کعبه و فضیلت آن, on fol. 155a.
31. در حکایت مقتل امیر المؤمنین حسن و حسین, on fol. 161a.
32. در حکایت سلطان ابو سعید ابو الخیر الخ, on fol. 178a.
33. فضیلت اهل بهشت الخ, on fol. 182a.

Beginning of the preface, on fol. 9b: حمدی که در عنایت الهی بر زبان عارفان رود و ثنای که از تواتر الهامات خدائی الخ.

For other copies see No. 1762, 31 above; the contents are given in Persian in G. Flügel, loc. cit., in German in J. Aumer, loc. cit., and in English in Rehatsek, p. 224, No. 26; see also Hammer in Wiener Jahrbücher 84, Anzeigeblatt, p. 37. A poetical paraphrase of the Durr-almajâlis in Dakhni verses is preserved in No. 2489 in the India Office.

The first eight leaves contain a fragment of a theological tract, beginning: ای زدردت بیدلان را بوی درمان آمده الخ.

No. 3490, olim 14. J. 7, ff. 187, ll. 15; clear Nasta'lîk; size, 9½ in. by 5¼ in.

1883

Another copy of the same.

Beginning as in the preceding copy. Index, on ff. 3a–4b.

Bâb 1. on fol. 4b; 2. on fol. 14b; 3. on fol. 20b; 4. on fol. 23a; 5. on fol. 28a; 6. on fol. 33a; 7. on fol. 39a; 8 (در فضیلت نیکو کردن الخ). on fol. 48a; 9 (در فضیلت مجروح شدن الخ). on fol. 52a; 10. on fol. 54b; 11. on fol. 57a; 12 (در حکایت مارية قبطيّة خدمتگار محمّد). on fol. 60a; 13 (در قصّهٔ جوانان یوسف و صفتان که در رضای خدایتعالی چگونه بودند). on fol. 62b; 14 (در حکایت و فضیلت خالد بن ولید). on fol. 67a; 15 (در فضیلت هلال و بلال و پادشاهی از اقالیم عرب). on fol. 74a; 16 (در فضیلت و حکایت در نصیحت کردن خواجه لقمان حکیم). on fol. 79a; 17 (در ایمان آوردن بت پرستی با پسر بهم). on fol. 82a; 18 (در حکایت الخ). on fol. 85b; 19 (در حکایت الخ). on fol. 88b; 20 (در حکایت آزر بت تراش که پدر ابراهیم بود). on fol. 93a; 21. on fol. 96b; 22. on fol. 98a; 23. on fol. 100b; 24 (در حکایت پادشاه نیشاپوری). on fol. 103a; 25. on fol. 105a; 26. on fol. 109a; 27. on fol. 111a; 28. on fol. 114b; 29. on fol. 118a; 30. on fol. 123b; 31 (در مقتل امیر المؤمنین حسن و حسین). on fol. 128a; 32. on fol. 139b; 33. on fol. 143a.

Copied in Ramadân, A.H. 1101 (A.D. 1690, June, July), and presented to Khwâjah 'Abd-alkarîm by his brothers Khwâjah Isma'îl and Khwâjah Sharîf.

Bibliotheca Leydeniana.

No. 2464, ff. 147, ll. 15–17; Nasta'lîk; slightly worm-eaten, size, 8¾ in. by 4⅜ in.

1884

The same.

This copy begins (without a preface or index) at once with Bâb 1. on fol. 4b; 2. on fol. 19b; 3. on fol. 30a; 4. on fol. 33b, last line; 5. on fol. 43a; 6. on fol. 52a; 7. on fol. 63a; 8. on fol. 79b; 9. on fol. 89b; 10. on fol. 94a; 11. on fol. 99a; 12. on fol. 104a; 13. on fol. 110b; 14. on fol. 120b; 15. on fol. 133a; 16. on fol. 143a; 17. on fol. 150b; 18. on fol. 160a; 19. on fol. 166a; 20. on fol. 175a; 21. on fol. 182a, 22. on fol. 185b; 23. on fol. 190b; 24. on fol. 195b, 25. on fol. 199b; 26. on fol. 207a; 27. on fol. 211a, 28. on fol. 217b; 29. on fol. 224b; 30. on fol 235b 31. on fol. 244a; 32. on fol. 271a; 33. on fol. 277a.

Dated the 4th of Dhû-alhijjah in the thirty-seventh year of 'Âlamgîr's reign (A.H. 1104 = A.D. 1693, Aug. 6), at Calcutta.

No. 833, ff. 285, ll. 10; Nasta'lîk; size, 7½ in. by 4¾ in

1885

The same.

Index, on ff. 2a–3a (the headings of bâbs 16–22 are misplaced).

Bâb 1. on fol. 3b; 2. on fol. 10a; 3. on fol. 13b, 4. on fol. 15a, 5. on fol. 18b; 6. on fol. 22b; 7. on fol. 27a, 8. on fol. 34a; 9. on fol. 37b; 10. on fol. 39a, 11. on fol. 41a; 12. on fol. 43a; 13. on fol. 45b (در فضیلت جوانان و یوسف صفتان که در راه رضای خدای تعالی چگونه بوده اند الخ); 14 on fol. 49b; 15. on fol. 54b (در فضیلت بلال و هلال و پادشاهی از اقالیم), 16 on fol. 58a; 17. on fol. 60a; 18. on fol. 62a; 19 on fol. 64a; 20. on fol. 68a; 21 on fol. 71a; 22. on fol. 72b; 23. on fol. 74b; 24. on fol. 77a; 25. on fol. 79a; 26. on fol. 83a; 27. on fol. 85a; 28. on fol. 88a; 29. on fol. 91b; 30. on fol. 96a; 31. on fol. 100b 32. on fol. 113b, last line; 33. on fol. 116b.

No date. An entry from A.H. 1125 (A.D. 1713) on the last page. College of Fort William, 1809.

No. 2162, ff. 121, ll. 19; Naskhî; size, 9⅛ in. by 6 in.

1886

The same.

Bâb 1. on fol. 3b; 2. on fol. 12b; 3. on fol. 18b; 4. on fol. [illegible]b; 5 on fol. 25a; 6. on fol. 30a; 7. on fol. 36b; 8. on fol. 46a; 9. on fol. 51a; 10. on fol. 53a; 11. on fol. 55b; 12. on fol. 58b; 13. on fol. 61a (styled in the index, در حکایت جوانان یوسف صفیان; in the text, در حکایت جوان صالح); 14. on fol. 65a; 15. on fol. 71a; 16. on fol. 76a; 17. on fol. 80a; 18. on

fol. 85a; 19. on fol. 88a; 20. on fol. 92b; 21. on fol. 96b, last line (در شکایت طوطی که خدمت مهتر سلیمان کرده); 22. on fol. 98a; 23. on fol. 100b; 24. on fol. 103b; 25. on fol. 105b; 26. on fol. 109b; 27. on fol. 111b; 28. on fol. 115a; 29. on fol. 119a; 30. on fol. 124a; 31. on fol. 128b; 32. on fol. 140b; 33. on fol. 143b.

Copied for Mr. R. Johnson by Ifâdat-allâh Ṣadîḳi.

No. 2009, ff. 147, ll. 15, Nasta'lîk, size, 9¼ in. by 5¾ in.

1887

The same.

Another modern copy, beginning as usual Index, on ff. 3b–8b.

Bâb 1. on fol. 9b; 2 on fol. 44a, 3. on fol 69a; 4 on fol. 74b; 5. on fol. 86b, 6. on fol. 99b, 7 on fol 119a; 8. on fol 146a; 9 on fol 153b, 10. on fol. 159b; 11. on fol. 164b; 12. on fol 174a, 13 on fol. 183a; 14. on fol. 196a; 15 on fol. 212b, 16 on fol. 224b; 17. on fol. 232b; 18 on fol. 241b, 19 on fol 248a; 20. on fol. 264a, 21. on fol 273b, 22 on fol 279b; 23 on fol. 292a; 24. on fol 301b, 25 on fol. 307b, 26 on fol. 318a; 27. on fol. 324a (corresponding to the 28th in the other copies), 28. on fol 329b (corresponding to the 29th in the other copies), 29. on fol 343b (corresponding to the 32nd in the other copies); 30. on fol. 354b (corresponding to the 31st in the other copies); 31. on fol. 411a (corresponding to the 27th in the other copies), 32 on fol. 423b (corresponding to the 30th in the other copies); 33 on fol. 435a

No 1601, ff. 451, ll 8., very large Nasta'lîk; ff 25–56 in a still larger handwriting, size, 8¾ in. by 5¾ in.

1888

The same.

This copy, older than the preceding ones, has no headings at all. The work ends on fol. 149b, and is dated the 12th of Rabî'-alawwal, A.H. 1085 (A.D. 1674, June 16). On ff. 150a–153a the fragment of a mathnawî, beginning:

عاقبت روز سیوم (correctly سوم) بعد از نماز
جمله نزد عائشه رفتند باز

No. 3385, olim 14 J. 9, ff. 153, ll 15; Nasta'lîk; size, 8⅛ in. by 5¼ in.

1889

The same.

There are no headings in this copy either; it is, moreover, slightly defective, as it breaks off a little before the end of the 33rd or last bâb. The text besides differs very often from that in the preceding copies.

Last words: بعرشتها نمایند و فرشتها نزدیك ایشان...

No. 3457, olim 14. J. 8, ff. 120, ll. 13–15; very unequally written, partly in careless Nasta'lîk, partly in Shikasta; size, 9½ in. by 5¾ in.

1890

Miscellanies, chiefly of a legendary character.

1. Ff. 68a–102a. Two fragmentary pieces of a work on the lives and sayings of great Ṣûfic Shaikhs: (a) an account of Ḥusain bin Manṣûr Ḥallâj (died A.H. 309), imperfect at the beginning; (b) an account of Sulṭân Ibrâhîm Adham of Balkh (died A.H. 162), on fol. 83b, beginning: باب التعریف فی البیان (ا) گفتار فخر ابراهیم ذکر سلطان ابراهیم ادهم بلخی الخ. The whole bears, on fol. 68a, the heading: رساله در احوال گروه صوفیه.

2. Two short fragmentary pieces, each filling one page, the first of which deals with the سجّادة or carpet for prayers, on fol. 102b.

3. An account of Antichrist, on ff. 103b–112b, in three parts: (a) his birth (ذکر مولود دجّال لعین), on fol. 103b; (b) his forthcoming (ذکر خروج علیه اللّعنة), on fol. 106b; (c) the appearance of Gog and Magog (ذکر پیدا شدن یاجوج و ماجوج), on fol. 111b.

4. Fragments of the Durr-almajâlis (درّ المجالس), see the preceding copies, on ff. 113a–144b. It begins abruptly in the 6th bâb, dealing with Jesus; the 7th (در فضیلت پیغمبرما الخ) begins on fol. 116b, first line; the 8th (در نیکو کردن در حقّ مادر و پدر الخ), on fol. 127a; the 9th (در مجروح شدن دندان مبارك پیغمبر), on fol 132b; the 10th (در التماس خواجهٔ عالم محمّد مصطفی), on fol. 135b, the 28th (در حکایت شیخ برصیصا), on fol. 138b, the 13th (در حکایت جوانان یوسف صعبان), on fol. 141a This part breaks off on fol. 144b.

5. Some letters and traditions on ff. 145 and 146.

Bibliotheca Leydeniana.

No 2497, ff. 68–112, ll 12 18 in Naskhî; ff. 113–146, ll. 12–14 in Shikasta, by different hands, size, 8¼ in. by 5 in.

1891

Maktûbât-i-Aḥmad Fârûḳi Naḳshbandi (مکتوبات احمد فاروقی نقشبندی).

The *first* volume of the letters of the Naḳshbandî Shaikh Aḥmad Fârûḳî, who died A.H. 1034 or 1035 (A.D. 1625 or 1626) in Sirhind (see above, No. 652, in the مناقب الحضرات, and Rieu iii. p. 1058a, fol. 16), comprising 313 treatises in form of letters, addressed to a great number of persons, on theosophical and mystical matters, especially on the doctrines of the Naḳshbandî order; they were collected A.H. 1025=A.D. 1616 (see the heading on fol. 1b: لفظ دُر المعرفة تأریخ اتمام این کتاب), by Yâr-Muḥammad aljadîd albadakhshî altâlakânî, and begin: الحمد لله ربّ العالمین اصحاب ما حمده جمیع خلقه وکفا بحمد ربّنا و یرضی و الصّلوة و السّلام الخ

The first letter, on fol. 1b, is headed: مکتوب اوّل در بیان احوالی که مناسب باسم الظّاهر دارند و ظهور قسم خاصّ از توحید و بیان عروجات که بر فوق محدّد واقع شده است و انکشاف درجات بهشت و ظهور مراتب بعضی از اهل الله به پیر بزرگوار خود نوشته الخ

This پیر بزرگوار or spiritual guide of the author is Shaikh Muḥammad albâḳî alnaḳshbandî alahrârî, identical with the Khwâjah Bâḳî mentioned as one of the Naḳshbandî Shaikhs in the Safînat-alauliya, No. 93

(col. 284 in this Cat.), and Rieu iii. p. 1058b, fol. 29, who died A.H. 1012 (A.D. 1603, 1604).

This collection ends on fol. 365a and is followed on ff. 365b–367b (in the same handwriting) by a Khâtimah, headed in the following way: خاتمه عرضه داشتها که حضرت پناه مخدومزادهٔ کلان قدّس سرّه نوشته بود, and comprising three letters by Muhammad Ṣâdiḳ; as he is called the eldest son of Makhdûm, he might have been Aḥmad Fârûḳî's own son (see on Makhdûm the remark in the middle of No. 1846 above), but that would be at variance with the statement in No. 652, where the Shaikh's son (and we must naturally assume, his only or at least his eldest son) is called Muḥammad Sa'îd Ma'ṣûm. It is therefore more likely that he was the son of the latter (usually styled مخدومی in the Manâḳib-alḥadarât) and Aḥmad Fârûḳî's grandson.

This copy is dated the 29th of Dhû-alḥijjah, A.H. 1188 (A.D. 1775, March 2), by Muḥammad Ḳâsim bin Mirân Muḥyî-aldîn. Collated in the month Rabî'-althânî, A.H. 1189 (A.D. 1775, June).

On fol. 1a a wrong title is given to this collection, viz. مکتوبات یحیی منیری در سلوک (see above, Nos. 1843–1847).

No. 1637, ff. 367, ll. 15–16; Nasta'lîḳ; size, 9¾ in. by 5¼ in.

1892

Khulâṣat-alma'ârif (خلاصة المعارف).

A work on Ṣûfism according to the doctrines of the Naḳshbandî order, by Âdam bin Sayyid Isma'îl bin Sayyid Buhwâ (بُهْوَا) bin Sayyid Ḥâjî Yûsuf bin Sayyid Ya'ḳûb bin Sayyid Ḥusain bin Sayyid Daulat bin Sayyid 'Ukbail (عُقَيْل) bin Sayyid Sa'dî bin Sayyid Ḳalandar, who traces his pedigree back to Sayyid Ibrâhîm, the younger brother of the Imâm 'Alî Riḍâ and son of the Imâm Mûsâ Kâẓim. He was at first pupil of Shaikh Khiḍr Bahlûlpûr in Multân, afterwards of Shaikh Aḥmad alfârûḳî alnaḳshbandî alsirhindî alkâbuli (see the preceding copy) in Sirhind, and got from him the investiture, comp. No. 652 above. In A.H. 1035 (A.D. 1625, 1626), when he planned a pilgrimage to the holy cities, he began to compile from many sources (among others Jâmî's نفحات الانس and the رشحات عین الحیات, see Nos. 633–635 above), and from his own personal experiences, this work, as a spiritual preparation for himself and a benefit for other mystical aspirants. He intended to divide the book into two ḳisms, the *first ḳism* subdivided into two bâbs, and the *first bâb* into two faṣls, viz.:

فصل اوّل در بیان کلّیّهٔ اهل سنّت و جماعت, on fol. 5a.

فصل دوم در نصائح و انتباه از اهل بدعت, on fol. 30b.

The *second* bâb of the first ḳism is subdivided into *three* faṣls, viz.:

فصل اوّل فی شرح سلوک الظّاهری و الباطنی, on fol. 90a.

فصل دوم در بیان علوم و معانیٔ احوال معارف و مقامات مصطلحهٔ معروفهٔ علم لدنی و حال و لسان الحال و مقام و لسان المقام, on fol. 132a.

فصل سیوم فی معارف الاقصی و علوم العظمی, on fol. 164a. (In this faṣl there are included a great number of the مکتوبات of Khwâjah 'Ubaid-allâh Aḥrâr, who died A.H. 895 = A.D. 1490; see the Majâlis-al'ushshâḳ, No. 54 in No. 1870 above, and referred to in this book simply as حضرت ایشان, see No. 633 above, where in all the chapter-headings the same expression is used.) The first ḳism ends on fol. 184b with a long ḳaṣîdah, and the compiler of this book states that he completed it A.H. 1037 (A.D. 1627, 1628); he declares at the same time, that he has made up his mind not to add a second ḳism for various reasons, and thus the work concludes with the end of this first and only ḳism.

The full title of the book is کتاب خلاصة المعارف فی اسرار العقائد, as it appears at the end on fol. 186a, and this copy is probably the compiler's autograph, who mentions himself once more in the last lines as Sayyid Âdam alḥanafî alnaḳshbandî. It is collated throughout.

No. 1584, ff. 186, ll. 19; Nasta'lîḳ; a little injured here and there; size, 8¾ in. by 6¼ in.

1893

Ruḳa'ât-i-Husain (رقعات حسین).

Ninety-eight short notes on Ṣûfic questions, collected and chiefly written by Amân-allâh Ḥusainî, with the takhalluṣ Amânî, who died A.H. 1046 (A.D. 1636, 1637), see the same in No. 1763, 7 above, and comp. Rieu ii. p. 877a, No. ii, and W. Pertsch, Berlin Cat., p. 329, 14. In A. Sprenger, Catal., p. 330, his death is fixed in A.H. 1044 (A.D. 1634, 1635). His dîwân is noticed in the Bodleian Cat., No. 1095, and in Sprenger, loc. cit. The letters are addressed to a great number of Shaikhs, for instance, Mirzâ Jalâl-aldîn Husain of Nîshâpûr, Khwâjah Ẓahîr-aldîn, Abû-alḳâsim Sirhindî Ḳâḍîzâda, Shaikh Husain Lâhûrî, Shaikh Bâyazîd, Mirzâ Mahmûdbeg Mustaufî, 'Abd-alshakûr, Maulânâ Jamâl Muhammad Burhânpûrî, Maulânâ Thanâ'î, Mirzâ Nizâm-aldîn, Sayyid Murtaḍâ, Muhammad Faḍl-allâh, Darwîsh 'Abdallâh, Darwîsh Bâbâ Salîm, etc. Beginning, as in No. 1763, 7: حمد وافر خدایرا که یاقوت قوّت بی بها در عقد انشای کریاء الخ.

No date.

No. 1213, ff. 29, ll. 15; distinct Nasta'lîḳ; size, 7½ in. by 4½ in.

1894

Risâla-i-Makâtîb dar 'ilm-i-sulûk (رسالهٔ مکاتیب در علم سلوک).

Forty short treatises on the principal topics of Ṣûfic theosophy, in form of letters, by 'Abd-alḥaḳḳ bin Saif-aldîn alturk aldihlawî albukhârî, the prolific author of historical, geographical, biographical, exegetical, and other works (see above, Nos. 290, 640, 720, etc.), who died A.H. 1052 (A.D. 1642, 1643), or, according to the مآثر الکرام تاریخ بلگرام (see above, No. 682, and comp. W. Pertsch, Berlin Cat., p. 567, No. 17), A.H. 1053 (A.D. 1643, 1644).

Beginning: الهی لا احصی ثناء علیک و صلوة علی نبیّک الدّاعی الیک الخ.

It must have been composed before A.H. 1025, as this copy was finished in the month Jumâdâ-althânî of that year (A.D. 1616, June, July). The following statement

is added at the end: تمّت الرّسالة الاربعون من الرّسائل السّبعة و السّتّين للشّيخ المحدّث المحقّق الشّيخ عبد الحقّ الدّهلوى, according to which the present forty treatises are only a selection from a total of sixty-seven.

Interlinear glosses on the first few pages.

No. 1075, ff. 111, ll 19–21; Nasta'lîk; many pages damaged by worms; size, 9 in. by 5¾ in.

1895

Two Ṣûfic treatises.

1. Ma'kûlât-i-auliyâ-i-allâh (معقولات اولياء الله), on fol. 1b, containing sayings and biographical notices of great Ṣûfic Shaikhs, beginning: وعن ابى الدّرداء رضى الله عنه الخ. No author's name is mentioned here.

2. Maḳâmât-i-mahmûdiyyah (مقامات محموديّه) or Mirât-i-ṭayyibah (مرآت طيّبه), on fol. 113b, a work on the Naḳshbandî order, its doctrines and its chief Shaikhs, especially Khwâjah Khâwand Mahmûd, who died A.H. 1052 (A.D. 1642, 1643), by Abû Ḍiyâ Muhammad Mu'în-aldîn, his disciple

Beginning on fol 113b . . . الحمد لله الذى غرس فى شجرة اصلها ثابت الخ (one word is damaged)

This treatise is divided into nine bâbs

Between Nos 1 and 2 there is a short tract without title (on ff 112a–113a), beginning سؤال اگر ترا پرسد كه جمله چند مقام اند جواب نكو چهار مقام اند اوّل مقام حروف است الخ.

The general title given to the whole MS is حلاصة الحقائق, but on what authority is not stated, it appears nowhere in the text

No 2010, ff 297, ll 14, written partly in Nasta'lîk, partly in Shikasta, worm-eaten and injured throughout, size, 8⅞ in. by 5¼ in

1896

Thamarât-alhayât (ثمرات الحيات).

The fruits of life, a series of essential questions on philosophical and ethical topics of mystical tendency, which were collected from the mouth of the great Shaikh of the Shaṭṭârî (or Shuṭṭârî) order, Burhân-aldîn bin Kabîr Muhammad bin 'Alî alḳadîḳ algujarâtî, usually called Burhân-aldîn Burhânpûrî and surnamed Râz-i-ilâhî (the divine mystery), who died A.H. 1083 (A.D. 1672, 1673), see Rieu iii p 1091b, by his pupil 'Alî 'Askarî (commonly Mîr 'Askarî) bin Muḥammad Taḳî bin Muḥammad Ḳâsim alkhwâfî, better known as 'Âlamkhân Râzî (who died A.H. 1108=A.D. 1696, comp. Nos. 1634–1638 above), see here fol. 1b, l. 4; fol. 3a, ll. 9 and 10; and fol. 2b, l. 13. The collection was made, according to the chronogram, ثمرات الحيات بى شك و ريب (i.e. 1591 minus 538), A.H. 1053 (A.D. 1643, 1644). The Shaikh himself is referred to (as Khwâjah Aḥrâr in No. 1892 above) as حضرت ايشان; the Shaikh's own spiritual guide Shaikh 'Îsâ bin Ḳâsim of Sirhind, called 'Ain-al'urafâ, with the Kunyah Abû-albarakât, as حضرت شيخ.

The first ثمرة, on fol. 3b, runs thus: ميفرمودند هرچا كه ادب نيست فيض نيست الخ.

The second ثمرة on the same page begins: ميفرمودند در هر طريق طالب حقّ مطلب را طلب كند الخ.

Beginning of the work: حمد الخفى و الجلى لله القوى الولىّ و الصّلوة و السّلام على محمّد النّبى الامّى و اولاده و اصحابه الزّكى الوفى الخ.

Copied by Fatḥ-allâh for Shâh Nûr-allâh and finished the 29th of Jumâdâ-althânî, A.H. 1134 (A.D. 1722, April 16).

No. 535, ff. 63, ll. 15; Nasta'lîk; size, 6¾ in. by 4⅝ in.

1897

Dimishḳ-i-Khayâl (دمشق خيال).

The Damascus of fancy, a compendium of Ṣûfism, compiled by Bâlkrishn Brahman Ḥiṣârî (بالكرشن برهمن حصارى), A.H. 1085=A.D. 1674, 1675 (see author's name on fol. 1b, l. 3, and the date on fol. 2b, l. 2) He chose this peculiar title, because the work, he says, is as agreeable and healthy in its spiritual aspect as the water and air of Damascus in Syria, and contains as great a variety of matter as a large town (see fol. 2a). It is written in a flowery prose-style, mixed with verses, partly by the author himself, partly taken from standard Ṣûfic writers, and numerous anecdotes (for instance, on the great Shaikh 'Abd-alḳâdir Jîlânî, fol. 6a sq.; Ibrâhîm Adham, fol. 10a sq, Bâyazîd Bisṭâmî, fol. 12b sq.). His chief authority seems to be a certain Shams-aldîn, probably a Ṣûfic Pîr, identical with the author of the محارب القادريّة quoted in Rieu ii. p. 874, who died A.H. 1083=A.D. 1672, 1673 (see fol. 85a, l. 7).

Beginning

ترا گر معنىٔ در خاطر افتد
كه در سلك معانى نادر افتد
نيارى از خيال آن گذشتن
دهى بيرون نگفتن يا نوشتن

This copy seems to be the author's own first sketch. A blank on fol 1a Many English notes on the margin, probably by J. H. Peile, Esq, who presented the copy to the library 19th Sept., 1818.

No 3482, olim 20 J 11, ff. 104, ll. 15–16; unequal Nasta'lîk, mixed with Shikasta; size, 9¼ in. by 5⅝ in.

1898

Zâd-alsâlik (زاد السّالك).

A Ṣûfic tract on the real nature of man's progress on the mystic road to God, by Muḥammad bin Murtaḍâ, usually called Muḥsin Kâshî, who wrote, according to Rieu ii. p. 830a, comp. ib., p. 845a, and ii. p. 1095a, seventy-six tracts on mystical matters, among them the ترجمة العقائد, the كلمات نوريّة, the كلمات مكنونه, as well as an extensive dîwân, in which he uses Faiḍ as takhallus; was called A.H. 1067 (A.D. 1656, 1657) by Shâh 'Abbâs II from Kâshân to Iṣfahân, and was still alive in A.H. 1105 (A.D. 1693, 1694).

Beginning: الحمد لله . . . . . چنين گويد تراب نعل سالكان طريق هدى محمّد بن . . . . . كه اين رساله ايست موسوم بزاد السّالك در جواب سؤال يكى از برادران الخ.

Dated by Abû Ṭâlib bin Ḥasan alḥusainî at Murshidâbâd, the 21st of Rajab, A.H. 1174 (A.D. 1761, Feb. 26).

No. 1234, ff. 64b–71a, ll. 15; Nasta'lîḳ; size, 8 in. by 4⅝ in.

1899

Risâlat-alḥudûth wa-alḳadam (رسالة الحدوث و القدم).

Another treatise on several points of mystical philosophy by the same Muḥsin Kâshî in *Arabic*, beginning: حمداً لمن كان لم يزل بلا زمان ولا مكان الخ.

Some of the chief topics explained and discussed are: التّقدّم و التّأخّر الذّاتيّة و الحدوث الزّمانى, الحدوث الذّاتى الزّمانيّة, etc.

Dated by the same Abû Ṭâlib alḥusainî at Murshidâbâd, the 27th of Rabî'-alawwal, A.H. 1186 (A.D. 1766, Sept. 2).

No. 1234, ff. 295b–304b, ll. 16; Naskhî, mixed with Shikasta; size, 8 in. by 4⅝ in.

1900

Lawâmi' (لوامع).

An explanation of the phraseology and the doctrines of Ṣûfism, in a great number of short chapters, called لامعه, by Amîr (or Shâh according to fol. 1a) 'Alî Akbar bin Muḥammad, see fol. 88a, l. 7. It was written in Kashmîr and completed in the month of Ramaḍân, A.H. 1107 (A.D. 1696, April), see fol. 88b, l. 2, and fol. 89a, l. 1. The title appears in the last line of fol. 88b.

Beginning: سبحان من جميل ليس وجهه (؟ لوجهه) نقاب الّا النّور و لا لجماله حجاب الّا الظّهور الخ.

No date. Entries from A.H. 1161, 1162, and 1164 (A.D. 1748, 1749, and 1751), on fol. 1a.

No. 1464, ff. 89, ll. 9; Shikasta, the Arabic quotations in Naskhî; illuminated throughout, the first and the last two pages especially rich in gold, blue, and other colours; illuminated frontispiece; size, 9⅞ in. by 5⅝ in.

1901

Gulzâr-i-asrâr-alṣûfiyyah (گلزار اسرار الصّوفيّة).

An exposition and historical survey of the Ṣûfic doctrine from the standpoint of the Naḳshbandî order, by Moghul (مغل, the only name the author uses, see fol. 1b, last line, ميگويد احقر جزو كل ديده مغل), composed, according to some ta'rîkhât given at the end of the colophon (by Miyân Shaikh Ḳuṭb-aldîn bin Miyân Shaikh Muḥammad Bâḳir), A.H. 1124 (A.D. 1712). It begins: بعد حمد و ثنای وجودی كه وجود موجودات را از وجود خود وجود بخشيده و صفات كمال خود متّصف گردانيده الخ, and is divided into four bâbs, viz.:

1. در بيان اثبات مذاهب صوفيّهٔ ناجيّه و كلمات و حالات ايشان بموجب نصّ و احاديث و اقوال اصحاب كرام و اولياى عظام, on fol. 5a.

2. در بيان عشق و محبّت و ولد و علامات آن و معنى لفظى و معنوى محبّت و عشق الخ, on fol. 24b.

3. در بيان احوالات عجيبه و غريبه و واقعات صحيحه و صريحهٔ اولياء متقدّمين كه در عالم شوق و ذوق و سلوك و سير و طير عجائبها ديده اند با اقوال حقائق و معارف بلند كه از جميع اولياء سر بر زده الخ, on fol. 59b, last line.

4. در بيان احوالات پير من فقير حضرت شاه نظام الدّين و پير ايشان حضرت شيخ سعدى لاهورى و پير ايشان حضرت سيّد آدم . . . . . با احوال پير ايشان حضرت شيخ احمد سرهندى و احوال صاحبزادها و اولاد ايشان با مجملى از احوال اصحاب و ياران اين حضرت الخ, on fol. 121a.

The chief parts of this work were suggested and supplied to the author by his spiritual teacher Shâh Niẓâm-aldîn; and the doctrines, words, and miraculous deeds of him as well as of Niẓâm's own Shaikh Sa'dî of Lâhûr (who was again a pupil of Shaikh Âdam, see No. 1892 above, whose Pîr Aḥmad Sirhindî, i.e. Aḥmad Fârûḳî, see No. 1891 above, had been), and many other spiritual heroes of the Ṣûfic discipline are fully set forth in the fourth bâb.

This copy was made *one* year after the book's completion, A.H. 1125 (A.D. 1713), by Muḥammad Ḥanîf bin Muḥammad Amîn al-Ḥusainî.

No. 1858, ff. 421, ll. 15; very distinct Nasta'lîḳ; illuminated frontispiece, size, 9⅝ in. by 5⅝ in.

1902

Hidâyat-i-rabbânî (هداية ربّانى).

A *second* volume (دفتر دويم) to the Hidâyat-i-rabbânî, or the divine guidance with regard to the foundation of the eternal imperial power (در بنياد سلطنت جاودانى), or the outer and inner Sulṭânship, the *first* volume of which was revealed by heavenly grace to Faḳîr 'Abd-alhâdî ibn Ḥakîm 'Abd-alkarîm Ḥanafî, the servant or disciple of the great founder of the Ḳâdirî order, Shaikh Muḥyî-aldîn Sayyid 'Abd-alḳâdir aljîlânî, who died A.H. 561 = A.D. 1166 (see above, No. 1795 sq.), as stated on fol. 1b. This *second* volume or supplement was compiled in the reign of Muḥammad Aḥmadshâh, i.e. the emperor Aḥmadshâh (whose full name was Mujâhid-aldîn Muḥammad Abû Naṣr Aḥmadshâh Bahâdur), during the years A.H. 1166 and 1167 (A.D. 1753, 1754), see ff. 13a and 41b), by Badr-aldîn Muḥammad Ḳâdirî, comp. ff. 4b and 13b, and begins: قال الله تعالى عزّ و جلّ . . . اين ديباچهٔ دفتر دويم است از كتاب هدايت ربّانى در بنياد سلطنت جاودانى كه بعنايت سبحانى بخادم آستانهٔ عاليّه حضرت محيى الدّين سيّد عبد القادر جيلانى الخ

This little work on the higher mystical lodge and its principal leaders contains four firmâns and a khâtimah, after which some other Ṣûfic tracts on similar topics follow.

No date.

No. 688, ff. 58, ll. 13; Nasta'lîḳ; size, 8¼ in. by 5⅛ in.

1903

Risâlah dar tajarrud-i-nafs (رساله در تجرّد نفس).

A short Ṣûfîc treatise by Shaikh Muḥammad Lâhijî Jîlânî Ḥazîn, called 'Alî, bin Abî Ṭâlib bin 'Abdallâh bin 'Alî alzâhidî, who died A.H. 1180 (A.D. 1766), see above, No. 1712 sq. It begins: نی عقل نکنه لا یزال تو رسد الخ.

No date, but the handwriting points to Abû Ṭâlib bin Ḥasan alḥusainî, the transcriber of the following copy, as well as of Nos. 1898 and 1899, between A.H. 1174 and 1180 (A.D. 1761 and 1766).

No. 1234, ff. 325b–333a, ll 19, Nashkî, mixed with Shikasta; size, 8 in. by 4⅝ in

1904

Shajarat-alṭûr fi sharhi-âyati-alnûr (شجرة الطّور فی شرح آية النّور)

An *Arabic* explanation of the mystical sense of the famous آية النّور (Sûrah 24, 35), by the same Shaikh Muhammad 'Alî Ḥazîn, who penned it A.H 1140 (A.D. 1727, 1728) in Mashhad. Beginning: نحمدك يا نور النّور و دوراً فوق كلّ حضور و نصلّی علی نبيّك الخ

It ends on fol 308b, and is followed on fol. 309 by a short interpretation of the words of the توحيد, viz لا اله الّا الله, by the same author, styled مرآة الله فی شرح آية شهد الله, and completed A H. 1139 (A D 1726, 1727) at Ardabîl.

Dated by Abû Tâlib bin Hasan alhusainî the 28th of Rabî'-alawwal, A.H 1180 (A.D. 1766, Sept. 3)

No. 1234, ff. 305a–309b, ll 15, Nashkî, mixed with Shikasta size, 8 in. by 4⅝ in

1905

Nafâ'is-alanfâs (نفائس الانفاس).

A treatise on mystical philosophy and the doctrines of Sûfism in a very subtle and refined style, composed A.H 1180 (A.D. 1766, 1767), by Muḥammad Ḳâsim bin 'Abd-alḳâdir, comp. fol. 150a, ll. 5–7, and fol. 150b, ll. 2 and 3. It is divided into the following twelve chapters:

1. در مدح اهل توحيد و قدح اهل تقليد, on fol. 19a.
2. در بوته توبه گداختن و مس وجود را زرده دهی ساختن, on fol. 31b.
3. در اعتصام بحبل متين دين مبين و ستايش اهل يقين, on fol. 43a.
4. در ستايش تواضع و نكوهش ترفّع, on fol. 58b.
5. در مثالب دنيا و مناقب عقبا, on fol. 64a.
6. در شكر و توكّل و تسليم و تحمّل, on fol. 78a.
7. در اختلاع از خداع حدّاع, on fol. 87b.
8. در تقرّب با نيكی و نيكان و نفرت از بدی و بدان, on fol. 92b.
9. در عبرت از بی اعتباری زمان و تنبيه بحال اخوان on fol. 97a.
10. در احوال و اهوال موت و استعداد آن قبل حلول الاجل و الفوت, on fol. 113a.
11. در تحبّب با مولی و تجنّب از غيره اولی, on fol. 123a.
12. بيان سودای عشق در سويدای دل, on fol 133b.

Beginning: شناس سپاس وسپاس شناس تحن عامّ حضرت منعام از مقياس قياس منّ عامّ بيرونست الخ.

Many interlinear glosses and paraphrases; also some marginal annotations. Written by Shaikh Muḥammad (probably the author himself).

No. 802, ff. 153, ll. 9; Nasta'lîḳ; size, 8⅝ in. by 5⅝ in.

1906

Risâlah dar taṣawwuf (رساله در تصوّف)

A short mathnawî, containing questions and answers on mystical contemplation and speculation, composed by Sayyid Darwîsh Muḥammad Ḳâdirî, A.H. 1210 = A.D. 1795, 1796 (see fol. 17b, last bait), and dedicated to Tippû Sulṭân.

Beginning:

بنام آنکه جانرا داد عرفان
بجان اظهار کرد اسرار پنهان

No. 214, ff. 17, 2 coll., each ll. 11; large Nasta'lîḳ; size, 9⅝ in. by 6 in

Treatises of uncertain date and Ṣûfic Collections.

1907

Iṣṭilâḥ-i-Mutaṣawwifîn (اصطلاح متصوّفين).

A short tract on Ṣûfic terminology, based on the اصطلاحات or technical phraseology of 'Abd-alraḥmân Kâshî (perhaps a mistake for 'Abd-alrazzâḳ Kâshî, the famous author of the Arabic اصطلاحات الصّوفيّة, see G. Flügel iii. p. 371), Ḳâsim-i-Anwâr (see Nos. 1285–1289), and other eminent Ṣûfic writers, by an anonymous compiler.

Beginning: بحمد و سپاس خداوندی را که دُرر معانی را در تحت صور الفاظ عيان ميكند و طراز حقائقرا الخ.

Copied by Ghiyâthâi Muḥammad Badr-aldîn. No date.

No. 1623, ff. 47a–51a, ll. 25–26; Nasta'lîḳ; size, 8⅞ in. by 4⅝ in.

1908

Khulâṣat-alarwâḥ (خلاصة الارواح).

Short questions and answers on theosophical matters, by Ḍiyâ-almillah wa aldîn Sunâmî. Beginning الحمد لله ... ميگويد بندهٔ ضعيف نحيف مولانا ضياء الملّة بيان فرمود واين كتاب را خلاصة الارواح نام بنهاد و هر سؤال و جواب ثبت افتاد الخ.

Every question begins اگر ترا پرسند; the first deals with the meaning of ايمان.

No. 1615, ff. 6, ll. 13; Nasta'lîḳ; size, 8 in. by 4⅝ in.

1909

Sullam-alsamawât (سُلّم السّموات).

Fragment of a work, styled 'the heavenly ladder,' on general theosophical matters, together with biographical accounts of prophets, saints, and prominent Ṣûfic Shaikhs.

It is divided into seven مرقوم, but the present copy contains only two of them, viz. the fourth and the sixth.

On fol. 1b: مرقوم چهارم در ذکر جمعی از حکمای جهان و نمونه از سخنهای ایشان.

This part is subdivided into two جملة, the *first* containing biographies of famous and wise men of the time before Muḥammad, beginning with Âdam, on fol. 3b, and ending with Solon and Alexander; the *second* enumerates great Shaikhs of the post-Muḥammadan time, beginning with Abû Naṣr Fârâbî and Ibn Sînâ, on fol. 20b, and ending with Maulânâ Jalâl-aldîn Muḥammad, i.e. the great Jalâl-aldîn Rûmî.

Beginning of this مرقوم, on fol. 1b: بنام حکیمی که روز نخست شد از حکمتش کار عالم درست الخ.

On fol. 42b: مرقوم ششم در ذکر بهترین سخن و بهترین کتاب و بهترین خلائق.

This part is divided into ten short خطاب, and begins thus: بسم الله .... این مرقوم ششم است از جملهٔ هفت مرقوم از کتاب سُلّم السّموات و اینجا کلمهٔ چند از فوائد و مواعیظ و حکم در خطاب نفس اتمّ بر حسب موعود مذکور میشود الخ.

No date. If the سلّم و سموّات (sic!), the دیباچه of which is found in W. Pertsch, Berlin Cat, p 57, No 3, should be identical with the present fragment, which, of course, is impossible to guarantee, the author would be Shaikh Abû-alqâsim Kâzarûnî, who enjoyed some poetical renown during the reign of Shâh 'Abbâs I (A.H. 996–1038=A.D. 1588–1629), see Rieu, supplement, pp. 77b and 78a, l. 5.

No 1623, ff. 1–46, ll. 24–26, Naskhî, size, 8¾ in by 4½ in

1910

Maktûbât-i-Shâh Muẓaffar (مکتوبات شاه مظفر).

A collection of treatises on various points both of the mystical doctrine and of general ethics and practical philosophy, in form of about 180 letters, composed by a certain Shâh Muẓaffar Shams, and beginning: ای دوست بی وفا این بیت بخوان نیست من در غم تو نجان فروشی ـ کار تو همه زبان فروشی الخ.

The proper order of ff 147–153 is 147, 152, 148–151, 153. A complete index of all letters on the fly-leaves

The copy is dated A.H. 1045 (A.D 1635, 1636), Mr. Richard Johnson acquired it in 1778.

No. 1540, ff 1–164, ll. 17–21; written by many different hands, as far as fol. 117a in Naskhî, the remainder in Nasta'lîk, size, 10¾ in. by 6 in.

1911

Nuzhat-al'âshiḳîn (نزهة العاشقين).

A short tract on mystical love, by 'Alî ibn Ḥâjj.

Beginning. حمد و سپاس آفریدگاری را که سینهٔ دیدلان الخ.

Another copy of the same is noticed in the Bodleian Cat, No. 1302, *a*

No. 18, ff. 257a–259a, ll. 31; careless Nasta'lîk; size, 12⅝ in. by 6¾ in.

1912

Wâridât (واردات).

Ṣûfic aphorisms on the different topics of the mystic doctrine, each of which is given in form of one or two rubâ'is, explained and commented upon in prose. The author is Khwâjah Mîr Dard. I have counted ninety-one وارد in the whole treatise, but as there are seven blank pages between ff. 61 and 65, the whole number probably was 100 An incomplete index (only comprising wârid 1–52, 65 and 66) is found on ff. 1a–2b.

Beginning of the treatise, on fol. 3b: الحمد لله الخليم الملهم و الصّلوة و السّلام على من اوتى جوامع الكلم و على آله الطّاهرين و اصحابه الرّاشدين امّا بعد ميگويد فقير خواجه مير درد عفى الله عنه كه اكثر اوقات در غلبهٔ حالات معانى الخ.

No date.

No. 681, ff 67, ll 13 Nasta'lîk; size, 9¾ in. by 5¾ in.

1913

Risâla-i-Shaṭṭâriyyah (رسالهٔ شطّاريّه).

A treatise on certain hidden points of Ṣûfism, particularly on devotion (ذكر), for the use of intending travellers on the mystic road, by a dervish of the Ḳâdirî order, Bahâ-aldîn bin Ibrâhîm alansârî alḳâdirî alḥusainî, beginning الحمد لله .... ميگويد بندهٔ درويشان الخ.

It is divided into the following four fasls

1 كيفيّت سلوك, on fol 1b

2 در بيان شروط ذكر و اشارهٔ ذكر و ادای ذكر بانواع مختلف, on fol. 7b

3 در بيان كلمات مراقبهٔ روحهٔ تسمت و انوارى كه در حالت ذكر و مراقبه پيدا مى شود on fol 12b (see on these phenomena Fleischer's article in Z D M G 16 pp 235–241, 'Ueber die farbigen Lichterscheinungen der Sufis')

4 بيان اذكار متفرّقهٔ عربى و فارسى و هندوى كه در آن توحيد مطلق است, on fol 14b

Dated the 13th of Sha'bân, A H 1117 (A D 1705 Nov. 30) by Najm-aldîn Ḥasan ibn Maulawî Muḥammad Ḥusain, at Gulbargah · College of Fort William 1825

No 2257, ff 20, ll 17; Nasta'lîk, size, 8½ in by 4¾ in

1914

Kashf-almuḥaḳḳiḳîn (كشف المحققين).

A short treatise on the general topics of Ṣûfism interspersed with poetry (for instance, a mathnawî on

ff. 95ᵃ and 95ᵇ, and a long ḳaṣîdah on ff. 100ᵇ–101ᵇ), and concluded by three mathnawîs (on ff. 106ᵃ, last line, 107ᵇ, last line, and 109ᵃ, l. 2) and one ḳaṣîdah (on fol. 107ᵃ, middle).

Beginning: حمد الهی که انسان کامل جلوه نمای جمال اوست و صلوات بر محمّدیکه انا احمد الخ.

Beginning of the *first* mathnawî, on fol 106ᵃ, last line: گر تو کشف المحقّقین نگری – مرض جهل را شفا ببری

No author's name is given.

Dated the 19th of Shawwâl: A. H. 1151 (here styled the 21st year of Muḥammadshâh's reign, correctly the 20th, since the emperor was not crowned before the month Dhû-alḳa'dah, A. H. 1131 = A. D. 1739 Jan. 30 by Ghulâm Muḥyî-aldîn.

No. 230, ff 93–110, ll 15, careless Nasta'lîk bordering on Shikasta; size, 8¾ in by 5 in.

1915

Another treatise on mystical matters, without title or author's name, beginning: صاحب کرم جهان سلامت شرع اشتیاق الخ.

It deals chiefly with the topics of اشتیاق (yearning for the Godhead) and the مشتاق (or Sûfic lover, yearning for God).

Copied by the same Ghulâm Muḥyî-aldîn and probably in or about the same year as the preceding treatise As date appears only the 17th of Rajab

No. 230, ff. 131 (44, ll 16 17, careless Nasta'lîk, with a more decided tendency to Shikasta than in the preceding treatise size, 8¾ in. by 5 in

1916

Dastûr-al'amal (دستور العمل)

A short Ṣûfic tract by Maḥmûd Bahrî (see fol. 3ᵃ, l. 2), gathered from the lips of renowned Shaikhs and noted down for the benefit of his friends and co travellers on the mystic road, beginning: حقّ مطلق عزّ اسمه که مهمّات کلّیّات و جروبات عالم معقول و محسوس بقبضهٔ ارادت الخ.

Dated A. H 1154 (A. D 1741, 1742). College of Fort William, 1825.

No. 2285, ff 32–39, ll 11, Nasta'lîk, size, 9 in by 4¾ in.

1917

Risâla-i-fanâ'iyyah (رسالهٔ فنائیّه).

A still shorter tract on the last and highest stage of the mystic road, the فنا (رسالهٔ در بیان مراتب فنا و وصول الی الله), by Muḥammad bin Abû Sa'îd, beginning: بعد حمد واجب الوجودیکه بچندین هزار اشکال ظاهر شده است نیت بهر صورت الخ

Dated the 26th of Rajab, A. H. 1180 (A. D. 1766, Dec. 28), by Abû Ṭâlib alḥusainî at Murshidâbâd.

No. 1234, ff. 319ᵃ–321ᵃ, ll. 16; Naskhî, mixed with Shikastâ; size, 8 in. by 4⅝ in.

1918

Nafas-i-raḥmânî (نفس رحمانی).

A treatise on the mystic road and other topics connected with Ṣûfism, by Shaikh Mûsâ bin Shaikh Dâ'ûd (see fol. 2ᵃ, l. 5), written for the benefit of his friends and spiritual brothers at the suggestion of the great Shaikh Sulṭân Sayyid 'Abd-arraḥmân alḥusainî alḳâdirî (see fol. 2ᵇ, l. 5 sq.) and entitled نفس رحمانی (see fol. 3ᵃ, l. 2).

The treatise itself begins, on fol. 3ᵃ, l. 5: بدانکه ذات من چیست. ذات هستیّ محض است و آن هستی را الخ.

Beginning of the preface, on fol. 1ᵇ: حمدی که بر کرسهای السنهٔ کائنات بمضمون وَإِنْ مِن شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ (Sûrah 17, 46) جلوه‌گر گردد سزای شاهد بیسب الخ.

No date appears.

Many Persian glosses, both marginal and interlinear.

Dated by Muḥammad Diyâ-allâh bin Sa'îd the 15th of Sha'bân, A. H. 1185 (A. D. 1771, Nov. 23).

No 2353, ff 32, ll 11, Shikasta; size, 5¾ in. by 3¾ in.

1919

Collection of mystical treatises.

1 Ff 1ᵇ-18ᵃ, sayings of the great Shaikh Bahâ-aldîn albukhârî Naḳshband (who died A H 791 = A D. 1389, see Nos 1851 and 1855 above), collected by Ya'ḳûb bin Uthman bin almahmûd alghaznawî alcarkhî (who died A H 838 = A D 1434 1435, see Rieu iii p 1078ᵃ, and comp Safînat alauliya, No 86, col 284 in this Cat.), that is the Risâla i-unsiyyah (رسالهٔ انسیّه), see Rieu iii pp 1058ᵇ, fol. 37, and 1078ᵃ or as it is styled here, on fol 1ᵃ, Malfuz-i-Baha-aldîn (ملفوظ بهاء الدین) beginning حمد و ثنا بی عدّ مر مبدع ارض و سما را الخ

Other copies of the same are noticed in Nos. 1920, 4, and 1923 10 below.

2 Ff. 18ᵃ–21ᵃ, commentary on Abû Sa'îd bin Abû-alkhair's (died A H 440 = A D 1049) famous rubâ'î حورا بسطارهٔ نکارم صف رد الخ, beginning الحمد لله فیّاض الحکم و المواهب و موصل الطّالبین الی المطالب الخ.

Another copy of the same commentary is noticed in Rieu ii p 862 (No. IV), see also W. Pertsch, Berlin Cat., p. 47, *b*, and Bodleian Cat., col. 802, Nos. 22 and 27.

3. Ff. 21ᵃ–89ᵃ, another longer treatise on the various stages (مقامات) of the mystic road, styled in the colophon Risâla-i-maimûna-i-mutabarrika-i-sharîfah (رسالهٔ میمونهٔ متبرّکهٔ شریفه) and beginning: خداوندا بعزّت آنکه بفردانیّت ذات متفرّدی و بوحدانیّت صفات متّصفی استحقاق عبادت و عبودت الخ. From some incidental remarks we conclude that this treatise is due to 'Alâ-aldîn Muḥammad Bukhârî 'Aṭṭâr, the principal disciple of Bahâ-aldîn Naḳshband, who died A.H. 802 = A.D. 1400 (see Safînat-alauliyâ, No. 85, col. 284 in this Cat., and Rieu ii. p. 862ᵇ), or at least taken from his sayings, comp. fol. 21ᵇ, l. 3 ab infra, etc. This part of the copy is dated the 12th of Shawwâl in the 24th year of Muḥammadshâh's reign, A. H. 1155 = A. D. 1742, Dec.

4. Ff. 90b–170b, sayings and traditions of great Ṣûfic Shaikhs, especially of Khwâjah 'Alâ-aldîn Ghujdawânî, Maulânâ Badr-aldîn Kharakânî, Khwâjah 'Abd-alkhâliḳ Ghujdawânî (who died A. H. 575=A. D. 1179, 1180, see Safînat-alauliyâ, No. 76, col. 283 in this Cat., and Rieu ii. p. 862a), and others, quoted in corroboration of various points of the mystic creed by 'Ubaid-allâh, that is Khwâjah Aḥrâr (see No. 1892 above), beginning: میفرمودند در اوائل چنان نیاز در باطن این فقیر مستولی بود الخ. This treatise is incomplete and breaks off on fol. 170b.

5. Ff. 171b–419, another very extensive treatise on the mystic creed, according to the colophon the منازل السّائرین or 'Stations of the Travellers to God,' by Khwâjah 'Abdallâh Anṣârî, who died A. H. 481 (A. D. 1088). But this well-known work of the famous Shaikh-alislâm was written in *Arabic*, not in Persian, and consequently the present work can only be a translation or rather an elaborate paraphrase of the original, which is therefore styled more appropriately, on fol. 171a, جامع منازل, see No 1778 above. Beginning: حمد بیحدّ الهی را و درود بی عدّ پادشاهی را الخ.

Bibliotheca Leydeniana.

No. 2771, ff. 419, ll. 17; Nasta'lîk, size, 8⅝ in by 5⅛ in

1920

Another collection of similar contents.

The twelve mystical treatises, found in this copy, are as follows:

1. Ff. 1b–31a, Risâla-i-manṣûbah (رسالهٔ منسوبه), identical with the Risâla-i-ḳudsiyyah (رسالهٔ قدسیّه), in No. 1923, 3 below, or the Anfâs-i-ḳudsiyyah (انفاس قدسیّه), see No. 1855 above, by Muḥammad bin Muḥammad alḥâfiẓî albukhârî, known as Khwâjah Muḥammad Pârsâ, who died A H 822=A D 1420 (see above, loc. cit.). Jâmî's extracts from this treatise have been noticed in No. 1357, 14 above. Beginning: حمد و ثنای بی حدّ بی منتها و شکر و سپاس بی اندازه و قیاس الخ. Other copies of this treatise are noticed in No. 1923 3 below; Bodleian Cat., No. 1266, and Rieu ii. p. 862a. Dated the 11th of Sha'bân, A. H. 1054 (A. D. 1644, Oct. 13).

2. Ff. 31b and 32a, on the times of prayer (اوقات دعا کردن و حاجت خواستن).

3. Ff. 32b–50a, Risâla-i-sharḥ-i-rubâ'iyyât (رسالهٔ شرح رباعیّات), Jâmî's commentary on his own rubâ'is, see above, Nos. 1357, 12, and 1358, 3. Beginning as there. Dated the 9th of Shawwâl, A. H. 1054 (A. D. 1644, Dec. 9).

4. Ff. 50b–60a, Risâla-i-unsiyyah (رسالهٔ انسیّه), the same treatise by Ya'ḳûb bin 'Uthmân alcarkhî, which is described in No. 1 of the preceding copy. Beginning here: حمد و ثناء مر مبدع ارض و سما را الخ. Dated the 14th of Dhû-alka'dah, A. H. 1054 (A. D. 1645, Jan. 12).

5. Ff. 60b and 61a, Kalimât-i-ḳudsiyyah (کلمات قدسیّه), by Khwâjah 'Alâ-aldîn 'Aṭṭâr, see No. 3 in the preceding copy.

6. Ff. 61b–62b, a short treatise on mystical love, addressed to Khwâjah Ḥasan al-'Aṭṭâr and headed: رسالهٔ حضرت قدوة الابرار و صفوة الاخیار خواجه حسن العطّار علی حضرت سلام الله الملك الغفّار.

7. Ff. 63a–92a, Ṣûfic utterances, heard from the lips of Mîr 'Abd-alawwal, the son-in-law of Khwâjah 'Ubaid-allâh Aḥrâr (مسموعات حضرت میر عبد الاوّل داماد حضرت خواجه احرار), beginning (with exactly the same words as Jâmî's Arabic commentary on Ibn-alḥâjib's كافيه, see above, No. 1357, 22): الحمد لولیّه والصّلوة علی نبیّه حضرت ایشان الخ. According to a note on the fly-leaf (taken from the رشحات عین الحیات, see Nos. 633–635 above), Mîr 'Abd-alawwal came from Nîshâpûr to Transoxania, became a pupil and later on the son-in-law of Khwâjah Aḥrâr (see No. 1892 above), and died in the beginning of Dhû-alḥijjah, A. H. 905 (A. D. 1500, end of June). Dated the last of Dhû-alka'dah, A. H 1054 (A D 1645, Jan. 28).

8 Ff 92b–96b, a mystical treatise by Ḥusain bin Aḥmad Ghanî altabrîzî, containing explanations of a great number of Ṣûfic terms, and beginning: الحمد لله میگوید که نماید دانستن که عالم معانی را الخ.

A larger treatise by the same author on metaphorical expressions of Ṣûfîs, entitled تمامی اسامی, is noticed in W. Pertsch, 5, I 11; see also the Berlin Cat., p. 272 and a Turkish translation of the same, styled مفتاح الابرار و مصباح الانوار, in W. Pertsch, Berlin Turkish Cat., p. 158 Dated the 1st of Dhû-alḥijjah, A. H. 1054 (A D 1645, Jan 29).

9 Fol 97, a short mystical mathnawî on the ذکر (see No. 1913 above), by Shâh Burhân-aldîn bin Shâh Muḥarrâ in five bâbs, viz: (1) در بیان ذکر جلی; (2) در بیان ذکر قلبی, (3) در بیان ذکر روحی; (4) در بیان ذکر سری; (5) در بیان ذکر خفی. Dated the 18th of Muḥarram, A. H. 1055 (A. D. 1645, March 16).

10. Ff. 99b–288b, another very large anonymous treatise on Ṣûfism and Ṣûfic terms, beginning: الحمد لله الّذی اخترع ماهیّات الاشیاء الخ. Dated the last of Rabî'-althânî, A. H. 1055 (A. D. 1645, June 24).

11. Ff. 289a–292a, Ma'rifat-almadhâhib (معرفة المذاهب), or 'knowledge of creeds,' a short tract in seven faṣls by Maḥmûd Ṭâhir Ghazâlî, known as Nizâm, a professor in the مدرسهٔ جلالی, beginning: الحمد لله المحمود الظّاهر المعبود الباطن و الظّاهر الخ. Dated the 2nd of Jumâdâ-alawwal, A. H. 1055 (A. D. 1645, June 26).

12. Ff. 292b–342a, Khâtimah (خاتمه), a fifth copy of Gisûdarâz's work on the Ṣûfic doctrine, see Nos. 1856–1858 and 1869, vi above. Beginning: از رسوم مستمرّه و عادات ملتزمه الخ. Dated the 7th of Jumâdâ-althânî, A. H. 1055 (not 1005, as is written here by mistake)= A. D. 1645, July 31.

The transcriber of the whole MS. was Ibn Sayyid Muḥammad, at Sûrat. Occasional additions on the margin.

No. 1178, ff. 342, ll. 15, on ff 1–31, ll 23–33, on ff 32–342; Nasta'lîk; size, 9½ in. by 4½ in

1921

A *third* collection of psychological and metaphysical treatises with mystic tendency, chiefly by Afdal-aldîn Kâshî

This collection contains

1 Majmû'a-i-mkât-i-Arastû dar 'ilm-i-hikmat (مجموعهٔ مکاتب ارسطو در علم حکمت), otherwise styled Tarjuma i-makâla-i-Arastâtâlis (ترجمهٔ مقالهٔ ارسطاطالس), beginning, on fol 1b چنین گوید که چون دانای یونان ارسطوطالس عمر بپایان کشید از شاگردان وی چندی در وی حاضر بودند و چون برای تن الخ Another copy of this treatise which is alleged to be the Persian translation of one composed by Aristotle in the form of a dialogue with his pupils immediately before his death, or the فصل حکمت or 'praestantia philosophiae,' is found in the Bodleian Cat, No 1422, ix

2 Risâla-i-Madârij-alkamâl (رسالهٔ مدارج الکمال), more correctly Tarjuma-i Madârij-alkamal (ترجمهٔ مدارج الکمال) since the مدارج الکمال or 'grades of perfection' were originally written in Arabic by Afdal-aldîn Kâshi (see No 1812 above) it is divided into eight درّ and begins, on fol 18b نام خدائی که حرا و نیست خدائی آغاز هر چیز و او بی آغاز و انجام هر چیز و او بی انجام الخ

3 A treatise on the soul, without a title, beginning, on fol 46a. جملهٔ نفوس اعنی نفوس ذاتی و نفوس حیوانی و نفوس مردم همه خدا اند الخ

4 Kitâb-i-nafs (کتاب نفس), a treatise on the soul, that is the same Persian translation of Aristotle's περὶ ψυχῆς, by Afdal-aldîn Kâshi, which is noticed in No 1812, 1 above and is found besides in the Bodleian Cat, No 1422, viii and in Rieu ii p 834b; it is divided into three makâlas, and begins, on fol 51b: همگی آنچه دانای یونان ارسطوطالس یاد کرده در کتاب نفس ابتدای گفتارش رئیس بر آنکه گفت نفس جسمست الخ

5 Risâla i-sâz u pirâya-i-shâhân (رسالهٔ ساز و پیرایهٔ شاهان) a treatise on the rights and duties of royalty, likewise by Afdal-aldîn Kâshî (see No. 1813 above and Bodleian Cat., No 1445, ii); it is divided into three گفتار, and begins, on fol. 86b. آغاز گفتار از نام آن کریم که انجام هر گفتار و هر کردار الخ

6. Rahanjâmnâma (رهٔ انجام نامه), or as it is styled here, رسالهٔ وجود مسمّی بره انجام, by the same Afdal-aldîn Kâshî (see above, loc. cit.), beginning, on fol. 102b: الله الحمد اهل الحمد و ولیّه و منتهاه الخ. It is divided, like the preceding treatise, into three گفتار, viz.: (1) اندر آگهی دادن از وجود و صفات وجود خود; (2) اندر آگهی دادن از آگهی و علم که چیست; (3) اندر آگهی دادن از فائده و منفعت آگهی و علم. Other copies of this treatise 'on consciousness and cognition' are found in the Bodleian Cat., No. 1445, iii, and Rieu ii. p. 830b, No. XXIII.

7–10. Four short tracts on metaphysical matters, the last two of which, at any rate, are due to Afdal-aldîn Kâshî, as a comparison with No. 1445, iv and v, in the Bodleian Cat., proves; the *first*, on fol. 117a, begins: درهان بر آنکه درجهٔ مرتبهٔ یقین شود انسانرا که از فنا ایمنست الخ; the *second*, on fol. 118a: لفظ توحید را چون مترجم کنی بلغت دری یك کردن بود الخ; the *third*, on fol. 119a: نخست لفظی که معنیٔ وی بر همه معانی عامّ بود لفظ الخ (it deals with the meaning of the terms چیز and هست, 'res' and 'est'); the *fourth*, on fol 121b: دل عزیز و نفس شریفست مستعدّ و آراستهٔ نظر الهی و انوار نامتناهی باد الخ.

11. Risâla-i-Mabâdi-i-maujûdât (رسالهٔ مبادی موجودات), 'de principiis rerum creatarum,' again by Afdal-aldîn Kâshî, as is shown in No. 1445. vi, of the Bodleian Cat, it contains five fasls and begins, on fol 127b سپاس و آفرین و ستایش نگارندهٔ حاضرا انخرد و بپای دارنده الخ

12 A number of short maxims and sentences, all headed کلامه; the first, on fol 134a, begins thus دانسته و آنکه از عالم چنانکه هست متحرّك الخ.

13 Risâla i-'arad (رسالهٔ عرض), a treatise on accidental matters, identical with Afdal aldîn Kâshi's 'Aradhâma (عرض نامه) described in No 1812, 2 above, beginning, on fol 139b خداوندا نفزونیٔ جود و فروغ وجودت که جان نوی الخ

14. Risâla-i-Yanbû'-alhayât (رسالهٔ ینبوع الحیوة), 'the fountain of life,' that is the Persian translation of Hermes Trismegistus' essay on the human soul, in thirteen fasls, made by Afdal-aldîn Kâshi, see No. 1813 above and No 16 in the immediately following copy, where it is styled, ترجمهٔ سیزده فصل ادریس. Beginning: الحمد لله ربّ العالمین والصّلوة علی خیر خلقه محمّد وآله الطّیّبین الطّاهرین اجمعین ترجمهٔ فصل اوّل از جملهٔ سیزده فصل از سخنان هرمس الخ

Comp. the editions of Fleischer, Leipzig, 1870, and Bardenhewer, Bonn, 1873.

Occasionally marginal glosses and additions.

Dated A.H. 1068 (A.D. 1657, 1658), by Aḥmad bin Muḥammad al-Mûsawî.

No 706, ff. 219, ll. 16; Nasta'lîk; size, 8 in. by 4½ in

1922

A *fourth* collection of treatises on different mystical, philosophical, and rhetorical topics, partly in Persian, partly in Arabic.

Contents:

1. *Persian:* Risâlah dar tahqîq-i-ma'na-i-kalima-i

tauhîd (رساله در تحقیق معنیٔ کلمهٔ توحید), by Maulânâ Jalâl-aldîn Muhammad bin As'ad Dawânî (or Dawwânî), the author of the famous treatise on ethics, the اخلاق جلالی or لوامع الاشراق فی مکارم الاخلاق, who was born in Dawân or Dawwân near Kâzarûn, A.H. 830 (A.D. 1427), and died A.H. 908 (A.D. 1502, 1503); see Haft Iklîm, No. 167 (col. 390 in this Cat.); Rieu ii. p. 442b, etc. Beginning, on fol. 1b: آفتاب جمال قدم از آن متعالیست که خفافیش ظلمت سرای الخ. It is divided into two مقام, viz.: (1) در مباحث علم رسمی; (2) در کشف حقائق شهودی; and a خاتمه. Other copies of this little treatise on the formula of unity لا اله الا الله are found in G. Flügel iii. p. 408, and in the Bodleian Cat., No. 1298 (incomplete); in the latter it is styled تهلیلیه ملا جلال دوانی. Other Persian tracts by the same author are: a commentary on a ghazal of Hâfiẓ, see Rieu ii. p. 828b, No. III, and W. Pertsch, Berlin Cat., p. 19, last line sq.; and a commentary on his own mystic rubâ'îs, see Rieu ii. p. 834 No. XI, and Bodleian Cat., No. 1298. 3. On some of the most important Arabic works of Dawânî, see Haft Iklîm, loc. cit., G. Flügel i. p. 193 iii. pp. 216, 6; 217, 10, 219, 16, 221, 21; 509, 21; 525, 49; etc.; O Loth, Arabic Cat., pp. 108b sq., 117b sq., 121b, 147b sq., 159a, etc. the Arabic Cat. of the Brit. Mus. etc. This copy is dated A.H. 1059 (A.D. 1649).

2. *Arabic:* An anonymous tract on the same formula, on fol. 7b, with the heading: رسالة فی تحقیق معنی کلمة توحید.

3. *Arabic:* A third رسالة فی تحقیق کلمة توحید, by Imâm Fakhr-aldîn Râzî, who died A.H. 606 (A.D. 1209, 1210); see Haft Iklîm, No. 1064 (col. 485 in this Cat.). Beginning, on fol. 8a: قال الامام فخر الملة و الدین المباحث المتعلقة بکلمة لا اله الا الله من وجوه خمسة الخ.

4. *Arabic:* Mishbâh-alsharîat (مصباح الشریعة), by Abdallâh Ja'far bin Muhammad alsâdiḳ (no doubt meant for the sixth Imâm Ja'far bin Muhammad, with the usual Kunyah of Abû Abdallâh and the Lakab Sâdiḳ, who died A.H. 148 = A.D. 765, see Safînat-alauliyâ, No. 10, col. 276 in this Cat.), in 100 short chapters, beginning, on fol. 9b: الحمد لله الذی نوّر قلوب العالمین بذکره و قدّس ارواحهم بسرّه و برّه الخ.

5. *Arabic:* Risâlat Kalimat-altaṣawwuf (رسالة کلمة التصوّف), by Shaikh Shihâb-aldîn almaḳbûl, beginning, on fol. 24b: المحمود الله و محمّد رسول الله اللّهمّ لک العبادة و التسبیح و الاذکار و التقدیس الخ.

6. *Arabic:* Risâlat fî makhâfat-almaut (رسالة فی مخافة الموت), by an anonymous author, beginning, on fol. 30b: کان اعظم ما یحقّ الانسان منه هو الخوف من الموت و کان هذا الخوف علیه عامًّا الخ.

7. *Arabic:* Alrisâlat alsharîfat (الرسالة الشریفة), by Abû 'Alî Aḥmad bin Muhammad Miskawaih, commonly called Ibn Miskawaih, who died A.H. 421 (A.D. 1030), see Bodleian Cat., col. 858, where he is mentioned as the original collector of the moral precepts of ancient sages, better known in its Persian translation as جاویدان خرد (comp. on it besides Rieu ii. p. 441a; Notices et Extraits, x. p. 95; Cat. Codd. Or. Lugd. Bat. iv. p. 191; H. Khalfa i. p. 213, and ii. p. 581; Arabic Cat. of the Brit. Mus. p. 627a, etc.); ib., col. 873, No. XXIII, where an Arabic translation of Plato's 'De legibus' is by one version ascribed to him; ib., col. 882 (No. 1435), where his تهذیب or طهارة النفس الاخلاق, the basis of Naṣir-aldîn Ṭûsî's اخلاق ناصری, is mentioned (comp. Rieu ii. p. 441; Arabic Cat. of the Brit Mus. p. 745b; H. Khalfa v. p. 112; Z. D. M. G. xiii. p. 540, etc.); Wüstenfeld, Geschichte der arabischen Aerzte, p. 64, etc. It begins, on fol. 31b: یقول ابو علی احمد بن محمّد مسکویه ره (ری) ورد علیه امیر الامرا الاجلّ المظفّر المؤیّد اطال الله بقاءه بالکلام الخ, and is divided into three questions (مسئله), each of which contains ten faṣls, viz.: (1) فی اثبات الصّانع, on fol. 32a; (2) فی النّفس و احوالها, on fol. 35b; (3) فی النّبوّات, on fol 44a. Dated A.H 1059 (A.D. 1649).

8. *Persian:* Jâwîdânnâma (جاویدان نامه), another copy of Afḍal-aldîn Kâshî's famous book of eternity, see above, No. 1813. Beginning, on fol. 49a: الحمد لله ربّ العالمین ... بدانکه این نامه ایست الخ. The four bâbs are found here on ff. 49a, 50a, 54b, and 58b.

9. *Arabic* Risâlat fî 'ilm-alnafs (رسالة فی علم النّفس), a treatise on the soul, by Idrîs bin Ḥusâm-aldîn albidlisî, the author of the هشت بهشت (see No. 571 above), who died A.H. 926 (A.D. 1520). It begins, on fol. 62a. إنّ احقّ ما یفتتح به المقال و الیق ما یوشح به کلّ ناشر ذی بال حمد من تجلّی ذاته بصورة الخ, and is divided into a mukaddimah, six maḳṣads, and a khâtimah, viz.:

On fol. 62b: المقدّمة فی وجوب معرفة النّفس.

On fol. 63a: المقصد الاوّل فی تحقیق ماهیّة النّفس و بیان قواها.

On fol. 67a: المقصد الثّانی فی خیرات النّفس و شرورها و ما یترتّب علیها.

On fol. 69b: المقصد الثّالث فی انّ النّفس لا تفسد بفساد البدن.

On fol. 73b. المقصد الرّابع فی انّ النّفس کانت عاقلة (موجودة عالمة) قبل التّعلّق.

On fol. 75a: المقصد الخامس فی بیان التّناسخ.

On fol. 79a: المقصد السّادس فی بیان احوال النّفوس بعد المفارقة.

On fol. 81b الخاتمة فی الوصیّة.

10. *Persian:* Risala-i-ḥâz-alḥikmat (رسالهٔ ایجاز الحکمة), 'the epitome of philosophy,' ascribed in the index to Shaikh Abû 'Alî Ibn Sînâ (Avicenna), who died A.H. 428 (A.D. 1037). Beginning, on fol. 83b: الحمد لله ربّ العالمین .... بدانکه این مختصریست که در علم حکمه مبیّن و مبرهن شده است الخ.

11. *Arabic:* A short anonymous treatise, styled فی کیفیّة العلم, on fol. 85a.

12. *Persian:* Sharḥ-alḳaṣîdat-alkhamriyyat alfâridiyyat (شرح القصیدة الخمریّة الفارضیّة), a Persian com-

mentary on the wine-kasîdah of 'Umar Ibn-alfârid, who died A.H. 632=A.D. 1235 (see No. 1811 above), by Alî bin Shihâb of Hamadân, who died A.H. 786 (A.D. 1385). Beginning, on fol. 85b: حمد اعمّ و ثناء اتمّ حضرت ودودی را که صفاء مودّت و وفاء محبّت را تاج و طوق جانها الخ. The proper title of this commentary is مشارب الاذواق, see No. 1850 above, and G. Flügel iii. p. 419; on the original Arabic kasîdah, comp. ib., p. 464 (where a Turkish commentary by Shaikh Isma'îl al-Maulawî al-Ankirawî, who died A.H. 1041 or 1042=A.D. 1631–1633, is noticed).

13. *Arabic:* Raudat-alnâzir (روضة الناظر), a mystical treatise by an anonymous author, beginning, on fol. 92a: الحمد لله الذي لا يواطب على مناهج الرّشاد الّا بهدايته الخ. Dated A.H. 1059 (A.D. 1649).

14. *Persian* Tarjuma-i-madârij-alkamâl (ترجمهٔ مدارج الكمال), another copy of Afdal-aldîn Kâshî's well-known treatise, see No. 1921, 2 above. Beginning, on fol. 97b, the same as there; the chapters are called here گشایش. Dated A.H. 1059.

15. *Persian:* Rahanjâmnâma (رهانجام نامه), another copy of the treatise on consciousness and cognition by Afdal-aldîn Kâshî, see No. 1921, 6 above. Beginning, on fol. 106b, the same as there. The three گفتار are headed here (1) در آگهی دادن از وجود خود و صفات وجود خود; (2) در آگهی دادن از علم و آگهی که چیست; (3) در آگهی دادن از فائده و منفعت آگهی و علم. Dated in the same year, A.H. 1059, at Ḥaidarâbâd.

16. *Persian:* Tarjuma-i-sizdah fasl-i-Idrîs (ترجمهٔ سیزده فصل ادریس), another copy of the Persian translation of Hermes Trismegistus' (هرمس ادریس المسمّی) essay on the human soul, see No. 1921, 14 above. Beginning, on fol. 112b: ترجمهٔ فصل اوّل از جملهٔ سیزده فصل از سخنان هرمس الخ.

17. *Arabic:* A short tract without a title by Yûsuf bin Barakah, beginning, on fol. 123b احمد من وهب عنايته و الطافه لخلقه الخ.

18. *Arabic:* An anonymous treatise on 'The basis of knowledge,' Risâlat-fî tahkîk maudû'-al'ilm (رسالة في تحقيق موضوع العلم), beginning, on fol. 124b: الحمد لله ربّ العالمين و الصّلوة و السّلام على سيّدنا محمّد سيّد المرسلين و آله الطّيّبين و بعد فهذه الخ.

19. *Persian:* Laṭâ'if-altauḥîd fî gharâ'ib-altafrîd (لطائف التّوحيد في غرائب التّفريد), a short Ṣûfic treatise by Shaikh Sa'd-aldîn Muḥammad Ḥummû'î, who died A.H. 650=A.D. 1253 (see above, No. 1806, and comp. Rieu ii. p. 755a; iii. p. 1095a), beginning, on fol. 129a: الحمد لله ... و بعد اين رساله ايست موجز در امور الهيّت نوشته شده از براى عارفان الخ. Another copy of this treatise is found in No. 1298, 21 of the Bodleian Catalogue.

20. *Arabic:* A short treatise without a title by Shaikh Najm-aldîn Kubrâ, the spiritual guide of Sa'd-aldîn Ḥummû'î, who died A.H. 618 (A.D. 1221), see the Safînat-alauliyâ, No. 124 (col. 288 in this Cat.). Beginning, on fol. 130a: الطّرق الى الله بعدد انفاس الخلائق و ذلك لانّ الطّريق الخ. Ṣûfic treatises in Persian by the same Shaikh are مفتاح الآداب, see Rieu ii. p. 836a, No. XI; كافيّة لطالب الحقّ, W. Pertsch, Berlin Cat., p. 42, No. 27, etc. Among his Arabic works the فواتح الجمال و فواتح الجلال is particularly noteworthy, see G. Flügel iii. p. 332; H. Khalfa iv. p. 466, No. 9207; Notices et Extraits, xii. pp. 356 and 416, etc.

21. *Arabic:* An anonymous treatise on Ṣûfism: Risâlat-marmûzat-fî-altaṣawwuf (رسالة مرموزة في التّصوّف), beginning, on fol. 131a: هذه مناقشات عجيبة و مناقشات غريبة و مرموزات شريفة و مناجات وافية و نصائح شافية الخ.

22. *Arabic:* Sharḥ Sharḥ-alzaurâ (شرح شرح الزّوراء), a supercommentary on the Arabic treatise الزّوراء الكاشفة عن دقائق احوال المبدا و المعاد, by Kamâl-bin Muḥammad-bin Fakhr bin 'Alî of Lâr, compiled A.H. 918 (A.D. 1512). Beginning, on fol. 136b: الحمد لمن هو محمود بلسان كلّ حامد بل يرجع الى جناب كبريائه جميع المحامد الخ. Dated at Ḥaidarâbâd, A.H. 1059. After fol. 153 a lacuna of four leaves.

23. *Persian:* A metaphysical tract on the categories of beings, styled here رساله در علوم حكمى, but more correctly, according to Rieu ii. p. 833b, last line: Risâla-i-aksâm-i-maujûdât (رسالهٔ اقسام موجودات), by the great Nasir-aldîn Ṭûsî, see above, Nos. 1807–1810. It begins here, on fol. 161b. قال مولانا سلطان الحكما نصير الملّة و الدّين تغمّده الله بالرّحمة و الرّضوان نوع اوّل اندر قسمت موجودات و اقسام آن بر دو گونه است الخ.

24. *Persian:* Risâla dar iṣṭilâḥât-i-ṣûfiyyah (رساله در اصطلاحات صوفيّه), a short treatise on Ṣûfic terminology, by Shaikh Mahmûd of Shîrâz (see Haft Iklîm, No. 210, col. 394 in this Cat.), in twelve faṣls, beginning, on fol. 169a: سپاس بى قياس خداوند عالم راست كه محبّت خاتم رسل وجود عالم و آدم از پرتو فيض الخ.

25. *Arabic:* A short piece from the eighth makâlah of Muḥyî-aldîn aljîlânî's فتوحات (or فتوح الغيب), see above, No. 1795, on fol. 171a.

26. *Arabic:* Risâlat-fî tafṣîl-alnash'atain wa taḥṣîl-alsa'âdatain (رسالة في تفصيل النّشأتين و تحصيل السّعادتين), by Shaikh Abû-alkâsim al-Râghib of Iṣfahân, who died A.H. 502 (A.D. 1108, 1109). It begins, on fol. 172b: الحمد لله الّذى ارسل بالنّبوّة عبده و علمناه على لسانه حمده و رغبنا به فيما عنده الخ, and is divided into thirty-three chapters (not thirty-four, as the text has, since the eighteenth is erroneously numbered the nineteenth and so down to the last). An extract from this treatise is noticed in O. Loth, Arabic Cat., p. 498b (No. 824); comp. H. Khalfa ii. p. 383, where the word تفصيل is replaced by تفسير. Two

of the most important works of Râghib Isfahânî are described in G. Flügel i. p. 341 sq., and iii. p. 271 sq., viz. the محاضرات الادباء و محاورات الشعراء و البلغاء and the ذريعة الى مكارم الشريعة; others are enumerated in the Bodleian Cat., No. 1450, where a Persian translation of the ذريعة, entitled كنوز الوديعة من رموز الذريعة is described (see another copy of the same in Rieu supplement, pp. 105 and 106).

27 *Persian:* Sharh-i-khuṭbat-albayân (شرح خطبة البيان), with its full title: خلاصة الترجمان فى تاويل خطبة البيان, by Muhammad bin Mahmûd Dihdâr, with the takhallus Fânî, who died A.H. 1016 (A.D. 1607, 1608), see Rieu ii. p. 816[a], iii. p. 1094[b]; and A. Sprenger, Catal., p. 393. It begins, on fol. 194[b]: الحمد لله الذى خلق الانسان علّمه البيان المنّان ذى الاحسان الذى كلّ يوم هو فى شان الخ. Dated A.H. 1059. A number of mystical treatises by the same author are described in G. Flügel iii. pp. 455–457; Rieu ii. p. 816, and Bodleian Cat., No. 1298, 7–13 and 15.

28. *Arabic* A commentary on Ibn Sînas kaṣîdah on the union of body and soul, usually called القصيدة العينيّة, by Sadîd alaimnânî, beginning, on fol. 233[a]: الحمد لله العلىّ الجبّار العزيز القهّار الذى انشاء الجواهر العقليّة الخ. On this kaṣîdah, which has found many commentators, comp. H. Khalfa iv. p. 543, No. 9480. The title, appearing here, is simply شرح قصيدة شيخ رئيس ابى على بن سينا: another commentary on the same by Mullâ 'Abd-alwâjid (or alwâḥid) bin Muḥammad is noticed in G. Flügel i. p. 446. On the life and the various psychological works of Ibn Sînâ, comp. the introduction to Landauer's Psychologie des Ibn Sînâ, in Z. D. M. G. 29, p. 335 sq.

29. *Persian:* Short extracts from Shaikh Abdallâh Muḥammad al-Anṣârî's (see No. 1778 above) various treatises, as الهى نامه, اسرار نامه, نصائح, and other writings in prose and verse, beginning, on fol. 241[a] باسم سبحانه و تعالى اين چند كلمه نوشته شد از الهى نامه و اسرار نامه و نصائح الخ. It is incorrectly styled: مناجات خواجه عبد الله الانصارى, since the real مناجات or pious invocations are an independent little work, see No. 1779 above.

30. *Persian* Maṭâli'-albayân (مطالع البيان), 'the starting-points of exposition,' a treatise on that part of rhetoric which is designated as علم البيان (see A. T. Mehren, Die Rhetorik der Araber, 1853 p. 20 sq.), by a certain Ṭâhir bin 'Alî, beginning, on fol. 244[b]: تحف تحايا تقديس و تمجيد و طرف هدايا تنزيه و تقديس كه طوطيان شكرخاى رياض بهشت الخ. Some miscellaneous bits of writing, without any value, on ff. 250[a] and 252[a]; an index of the thirty treatises, contained in this copy, on fol. 251[a].

No. 583, ff. 252, written for the greater part in diagonal lines in Nasta'lîk, the last pages by other hands in Shikasta; only ff. 172–239 are in straight lines, 20 in a page; many little injuries throughout; size, 11½ in. by 7½ in.

1923

A *fifth* collection of mystical treatises, traditions prayers, tales, etc., by eminent Sûfic Shaikhs. This collection, which is incomplete at the end, contains ذكر خلاصة خواطها خواجة جهان خواجه عبد الخالق غجدوانى. A biographical account of the great Saint Khwâjah 'Abd-alkhâlik of Ghujdawân (near Bukhârâ), who was a pupil of Khwâjah Yusuf of Hamadân, and died A.H. 575 (A.D. 1179, 1180), see Safînat-alauliya No. 76 (col. 283 in this Cat.); Haft Iklîm No 1486 (ib., col. 490); Rieu ii. p. 862[a], etc. Beginning on fol. 1[b]: آن سيد على الاطلاق و آن قطب باستحقاق آن سر ارباب ذوق و آن پيشرو اصحاب شوق الخ. This account appears to be different from a similar one noticed in Rieu, loc. cit.; the chief work of Abd alkhâlik is a book of precepts, styled وصيّت نامه or وصايا, see ib., and W. Pertsch, Berlin Cat., p. 295 (No. 260).

2. ذكر بعضى احوال و اقوال خانوادهٔ خواجگان و بيان روش و طريقت ايشان تخصيص خدمت خواجهٔ بهاء الدّين و اصحاب ايشان الخ معلوم شد كه الخ. Short notices on the Naḳshbandî order and especially on Bahâ-aldîn Naḳshband (died A.H. 791 = A.D. 1389, see above No. 1851) and his companions, beginning on fol. 16[b]

3 رسالهٔ قدسيّه حضرت خواجه محمّد پارسا, i.e. the sayings of Shaikh Bahâ-aldîn Naḳshband, collected by Khwâjah Muḥammad Pârsâ, who died A.H. 822 (A.D. 1420), see Nos. 1855 and 1920, 1 above, and entitled رسالة القدسيّة النقشبنديّة or انفاس قدسيّه. Beginning, on fol. 17[b]: حمد و ثناى بى منتها و شكر و سپاس بى اندازه حضرت پادشاهى را حلّ ذكرد كه الخ. For other copies of the same treatise and Jâmî's extracts from it, comp. No. 1920, 1 above; Krafft, p. 113; and col. 764, No. 14 above.

4 An Arabic tradition of Ibn Mas'ûd, عن ابن مسعود رضى الله عنه, beginning, on fol. 51[b]: قال جاء رجل الى رسول الله الخ.

5. Short extract from the writings of 'Ubaid-allâh (نقل من خطّ شريف حضرت حقائق پناهى خواجه عبيد الله), i.e. Khwâjah Aḥrâr, who died A.H. 895 (A.D. 1490), see above, Nos. 1892 and 1920, 7, on fol. 55[a].

6. Short extract from the writings of Khwâjah Pârsâ (من كلام حضرت خواجه پارسا), see No. 3 in this copy on fol. 55[a].

7. A tract, styled مقدّمهٔ جامع الكلم, on fol. 55[b].

8. A remark by Shaikh Aḥmad Anjâm (شيخ الاسلام احمد انجام گفت الخ), on fol. 56[a].

9. Short report on Bahâ-aldîn Naḳshband (see Nos. 2 and 3 in this copy), taken from the جمع مير (نقل از جمع مير), and beginning, on fol. 56[a]: ميفرمودند بعضى چنين نقل ميكنند كه حضرت خواجه بهاء الدّين الخ

10. رسالهٔ انسیّهٔ حضرت مولانا یعقوب چرخی, the Sûfic tract Unsiyyah, by Maulânâ Ya'kûb Carkhî, one of Bahâ-aldîn Nakshband's famous pupils, who died A.H. 838 (A.D. 1434, 1435), see No. 1919, 1 above. Beginning, on fol. 56b: حمد و ثنای مبدع ارض و سما الخ.

11. A short tract, beginning, on fol. 77b: کیمیای سعادت سعد از بزرگان صحابه بوده امّت گفت یا رسول الله دعا کن الخ.

12. Short extract from the writings of Shaikh Rukn-aldîn 'Alâ-aldaulah Simnânî, who died A.H. 736 (A.D. 1336), see above, No. 1835 (من کلام شیخ الصّمدانی رکن الملّة والدّین علاء الدّولة السّمنانی), on fol. 79a.

13. رسالهٔ والدیّهٔ حضرت خواجه عبید الله, another treatise by Khwâjah Ahrâr (see No. 5 in this copy), beginning, on fol. 79b: الحمد لله الاحد بذاته و کبریائه الواحد بصفاته و اسمائه الخ.

14. رسالهٔ مناجات حضرت خواجه عبد الله انصاری, the genuine Munâjât of Shaikh 'Abdallâh Ansârî, see No. 1779 above, beginning, on fol. 88b: ای زدوث قدیم لاتری بوی زمان آمده الخ.

15. A second رسالهٔ مناجات by the same, on fol. 97a.

16. A third مناجات, on fol. 101a.

17. مسبّعات عشر قبل از طلوع و قبل از غروب باید خواند, ten Musabba's, to be recited before sunrise and sunset; beginning of the first, on fol. 104b: فاتحه وقل اعوذ برب النّاس الخ.

18. An anecdote of Shaikh Abû-alhasan Kharakânî, who died A.H. 425 (A.D. 1033), see Safînat-alauliyâ, No. 67, col. 282 in this Cat. (نقلست از حضرت شیخ ابو الحسن خرقانی الخ), on fol. 110a.

19. An anecdote of 'Alâ-aldaulah Simnânî, see No. 12 in this copy (منقولست از حضرت شیخ رکن الدّین علاء الدّوله سمنانی الخ), on fol 110b.

20. Risâla-i-Sharîfah (رسالهٔ شریفه), a Sûfic tract by an anonymous author, beginning, on fol. 111b: الحمد لله ربّ العالمین .... بدان ای دوست خدای الخ.

21. Another tract with the same title رسالهٔ شریفه, beginning, on fol. 117a. بدان ای طالب صادق الخ.

22. A third one with the same title, beginning, on fol 121b الحمد لله الّذی علّم الانسان الخ.

23. A short treatise without heading, beginning, on fol. 130b: اگر پرسند که کفر چیست بگو انکار همه حقّها الخ.

24. رسالهٔ لوائح حضرت ملّا جامی, Jâmî's Lawâ'ih, see above, Nos. 1357, 15; 1358, 2; 1368–1373; beginning on fol. 131b: سبحانك لا احصی ثناء علیك کیف الخ.

25. رسالهٔ از حضرت مولانا محمّد قاضی, a treatise by Maulânâ Muhammad Kâdî, the disciple and Khalîfah of Khwâjah Ahrâr, and author of the سلسلة العارفین (see H. Khalfa iii p 607), who died A.H. 921 (A.D. 1515), see Rieu i. p. 167b, and ii. p. 859b (where an account of his life is noticed). Beginning, on fol. 154b: شکر و سپاس مر خالقی را که هزده هزار عالم را بیافرید الخ. This treatise is followed by some prayers (دعا or نماز) and short extracts, for instance, from the مفتاح الجنان (on ff. 163b and 164a), which was written about A.H. 770 (A.D. 1368, 1369), see No. 1838 above, etc.

26. A prayer (نماز حاجات), on fol. 166a.

27. Short extract from the Inshâ of Maulânâ Shams-aldîn Muhammad Asad (من انشاء مولانا شمس الدّین محمّد اسد), on fol. 167a.

28. A مناجات, beginning, on fol. 107a: ای اوّل بی آغاز الخ.

29. A second مناجات, beginning, on fol. 168a: احدا اصمدا معبودا الخ.

30. Anecdote from the book 'Unwân-aldîn (از نقل کتاب عنوان الدّین), beginning, on fol. 168b: حضرت خواجه ابو بکر قفّال روایت میکند الخ.

31. Anecdote of Shaikh Abû-alhasan Kharakânî (منقولست از حضرت شیخ ابو الحسن خرقانی), see No. 18 in this copy, on fol. 169a.

32. A prayer for a female pilgrim by Ma'rûf Karkhî (دعای معروف کرخی لحاجّة), who died A.H. 200 (A.D. 815), see Safînat-alauliyâ, No. 27, and Haft Iklîm, No 38, coll 277 and 383 in this Cat., on fol. 169b.

33. A tradition of the Imâm Abû Hanîfah of Kûfah, who died A.H. 150 (A.D 767), see Safînat-alauliyâ, No. 21, col. 277 in this Cat. (نقلست از امام اعظم مجتهد مقدّم ابو حنیفهٔ کوفی), on fol. 169b.

34. An anonymous treatise, beginning, on fol. 170b بدان اسعدك الله فی الدّارین که روش خاندان خواجه عبد الخالق غجدوانی الخ; on Abd-alkhâlik Ghujdawânî, see No. 1 in this copy.

35. Useful remarks, culled from Jâmî's works (من فوائد حضرت مولانا عبد الرّحمان جامی), on fol. 172b followed by some invocations (دعا).

36. A tradition of the Imâm Ja'far Sâdik, who died A.H. 148 (A.D. 765), see Safînat-alauliyâ, No. 10, col. 276 in this Cat (منقولست از حضرت امام جعفر صادق الخ), on fol. 174b.

37. رسالهٔ تکمیل خدمت مولانا عبد الغفور, the Risâla-i-takmîlah, by Shaikh 'Abd-alghafûr Lârî, Jâmî's disciple, who died A.H. 912 (A.D. 1506, 1507), see above, No. 1362; that is the biographical account of Jâmî, copies of which are described in Rieu i. p 351a; Bodleian Cat., No. 958 (comp. also ib., No. 960); and W. Pertsch, Berlin Cat., p. 560. Beginning, on fol. 184b: بسم الله الرّحمن الرّحیم و به نستعین تیمّنا بذکره الاعلی و حمدا لله تبارك و تعالی الخ.

38 طریق یافتن شب قدر منقولست از حضرت شیخ ابو الحسن خرقانی, 'how to find the شب قدر or night of predestination (see Sûrah 97), according to Abû-alhasan Kharakânî, see above, Nos. 18 and 31, on fol. 206b.

39. A story (حکایت), dealing with an episode in Muhammad's life, incomplete at the end. Beginning, on fol. 207b: پیرهٔ زنی پیش حضرت رسول علیه السّلام آمد گفت الخ. The story breaks off on fol. 230b The last two leaves are filled, by another hand, with miscellaneous writing, partly illegible, consisting of prayers, traditions, etc. A number of leaves are misplaced, the right order of ff. 121–124 is. 121, 123, 122, 124 and of ff. 174–216: 174, 184, 177–183, 175, 176 185–198, 208–215, 199–207, 216

Slight injuries on many pages. Worm-eaten No date.

No. 716. ff. 232, ll. 15; Nasta'lîk, size, 8½ in. by 5½ in.

1924

A *sixth* collection of mystical treatises.

Contents:

1 Marghûb-alkulûb (مرغوب القلوب), another copy of the famous mathnawî on ascetic and mystical science, which was composed A H 757 (A D. 1356) see above No. 1765, 10, and Nos. 1840 and 1841 Beginning on fol. 1a.

2. A letter of Khwâjah Mu'in-aldîn Sijzî Ćishtî (see No. 1869, VIII above) to Khwâjah Kutb-aldîn Bakhtiyar, his great disciple and Khalîfah (who died in the same year 633 = A. D 1235, see Safînat-alauliyâ, No 112 etc) Beginning, on fol 8b. کاتبی که حضرت خواجه معین الدّین بحضرت خواجه قطب الدّین نوشته اند برادر خواجه قطب دهلی ارشدك الله تعالی الخ

3 Risâla-i-shuhûdiyyah (رسالهٔ شهودیّه), a mystical tract by Shaikh Sâdik Muhammad Fath-allah alhanafî alćishtî. Beginning, on fol 16a. الحمد لله الّذی بدا جماله فی کلّ ما بدا و هو الاوّل والآخر والظّاهر و الباطن الخ.

4 and 5. Two anonymous mystical tracts on ff 24a and 30a respectively, the first of which begins. بدانکه مصنّف رحمه الله علیه پیش از شروع در ذکر کتب و ابواب ابتدا کرد بحدیث الخ

6. Part of a Sharh-i-marâtib-i-sirr (شرح مراتب سرّ), on fol. 32b, beginning: هو الموجود اوست موجود نه غیر او تأکید اوست آنکه میگوید الخ.

7. A mystical tract, defective at the beginning, on fol. 50a; it opens abruptly thus: و نیز حضرت سیّد السّادات مدّ ظلّه فرموده الخ

8. Risâla-i-tafsîr-i-sûra-i-wa'ltîni (رسالهٔ تفسیر سورهٔ والتّین), a Persian commentary on the ninety-fifth Sûrah, by Jalâl Muhammad Thânisarî, the son of Kâdî Mahmud, who died A.H. 989, Dhû-alhijjah (A.D. 1582, Jan.), see Safînat-alauliyâ, No, 119, and Sawâti'-alanwar, No. 31, coll. 287 and 337 in this Cat. Beginning, on fol 55a: والتّین والزّیتون وطور سینین و هذا البلد الامین الخ

9 Sharh-i-âmantu billâhi (شرح آمنت بالله), a commentary on the words آمنت بالله (I believe in God = Pers. ایمان آوردم بخدائی), by Shaikh Burhân of Burhânpûr. Beginning, on fol. 66a: الحمد لله ربّ العالمین والعاقبة للمتّقین هو الاوّل و الآخر والظّاهر والباطن الخ

10. Risâla-i shaukiyyah (رسالهٔ شوقیّه), a treatise, در بیان گریهٔ عامّ و خاصّ, by Shaikh Abû-alma'âlî Beginning, on fol 75b. حمد وافره و ثناء متکاثره مر محبوب حقیقی و مطلوب ازلی را که الخ.

11 A Persian translation of a part of the Arabic work Risâlat-majma'-albahrain (رسالهٔ مجمع البحرین), by Rukn-aldîn bin 'Abd-alkuddûs (or alkaddûs) alhanafî 'alsîstî (who was born A H 897 = A. D. 1492 see Sawâti'-alanwâr, No 30, col 336, ll. 13 and 12 ab infra in this Cat), treating of the دائرهٔ وجود و منازل نزول و معارج عروج Beginning, on fol. 86b. بعد حمد محمودی که از ابتداء ظهور موجودات تا انتهایش دائرهٔ تجلّیات کمالات اوست الخ.

12 A short extract from the commentary of Nizâm-aldîn Thânisarî (the nephew, son-in law, and Khalîfah of Jalal Thanisarî, see above, and comp Sawâti'-alanwâr, No 32, col 337 in this Cat, where his death is fixed in A H. 1035 or 1036 = A.D 1626 or 1627), on Imâm Ahmad Ghazâlî's (died A H. 517 = A D 1123) رسالهٔ سوانح entitled Bahr-altasawwuf (بحر التّصوّف) on fol. 98a It consists only of two pages, and gives a few explanations of the fifty seventh fasl of that work عشق تحقیق

13 A few tracts, the first of which, on fol 99 begins thus قال الشّیخ الکامل المکمل الواصل الموصل نجم الدّین الکبری الخ On Shaikh Najm-aldîn Kubrâ see No 1922 20 above

14 Nûr alhuda (نور الهدی), a treatise, در بیان حقائق عالم و ماهیّت آن, by 'Abd-alkuddûs (or alkaddûs) bin Ismâ'îl bin Safî alhanafî (see above, No. 1873) Beginning, on fol 107a حمد بیحدّ مر ذاتی را که جز او موجود نیست چنانکه گفته الخ

15 A short fragment شعل آورد و برد در طریقهٔ قادریّه from Dârâ Shukûh's (see No. 647 above) Risâla-i-haqq-numâ (رسالهٔ حق نما), on fol. 114a.

16. Kurrat ala'yun (قرّة الأعین), another mystical treatise by 'Abd-alkuddûs bin Ismâ'îl bin Safî alhanafî (comp. No. 14). Beginning, on fol 115a. سپاس و ستایش مر خدایرا که موجوداترا مظهر وجود پاك خود گردانید الخ

17. A short treatise in Turkish, on fol. 161b.

18. Two other anonymous tracts in Persian, on ff 163b and 167a.

19. A mystical treatise without title by one of Muhammad Ghazâlî's (see above, No. 1781) pupils.

Beginning, on fol. 169b: الحمد لله ربّ العالمين والصّلوة والسّلام على رسوله محمّد و آله اجمعين بدانكه يكى از تلميذان خواجه امام اعظم مقتداى عالم حجّة الاسلام محمّد غزالى قدّس الله روحه الخ.

20. كلمهٔ چند از روى تصحيح در سلوك, by Miyân Dûst Muhammad (who may be identical with Shaikh Dûst Muhammad Sufî Lahurî, a Khalîfah of Nizâm-aldîn bin Abd-alshakûr alcishtî, see Sawatı alanwar, No. 32, col. 337 in this Cat.) Beginning, on fol. 177a: الحمد لله الّذى نوّر قلوب العارفين بنور معرفته (؟ معرفته) و انعا وجود العاشقين الخ

21. A letter (مكتوب) on mystical subjects by Mu'in-aldîn, addressed (like No. 2) to Khwâjah Kutb-aldîn of Dihlî. Beginning, on fol. 185b: دوست همراز اهل نفس برادرم خواجه قطب الدّين دهلى ارشدك الله ربّ العالمين از فقير معين الدّين چند نكتهاى وحدت و ريدهاى هدايت الخ

22. Grammatical fragments in Persian on ff. 184a, 193a, and 193b, without beginning or end.

23. Part of a treatise styled Anwar-i hikmat (انوار حكمت) by the Imam Muhammad Ghazâlî (see above, No. 1792). Beginning, on fol. 194a: الحمد لله الّذى نوّر مصابيح القلوب بانوار حكمته ورتّب بساتين الارواح بازهار نعمته الخ. Other copies of this treatise are noticed in the Bodleian Cat. No. 1246 and Rieu ii. p. 830b No. XX.

24. فصل در بيان ذكر صبح و شام, on morning and evening devotion, on fol. 201a.

25. Some miscellaneous poetry and prose (mostly letters), on ff. 206b–241b. It begins with ghazals by *Thâkib* (ثاقب), that is Husain Thâkib, the paternal uncle of Mir Muhammad Zaman Râsikh (who died A. H. 1107 = A. D. 1695, 1696).

26. A tract in Arabic, on fol. 242b.

27. A treatise on the fourteen خانواده, the various families or spiritual orders (see col. 322 in this Cat.). Beginning, on fol. 257b: حضرت خواجه حسن بصرى رضى الله عنه فرموده اند كه خضعف دست بيعت و مذكور چهارده خانواده كه از كجا ظهور شده است الخ.

28. Some other tracts and scattered poetry, the first tract begins, on fol. 265a, thus: وصيّت نامه كه از مكّهٔ معظّم و مكرّم صادر شده بود اينست نامهٔ نامى و صحيفهٔ كرامى وصيّت نامه الخ. This is no doubt one of the versions of the alleged 'last will' of Muhammad, see, for instance, Rieu ii., p. 851a, II; W. Pertsch, Berlin Cat., p. 143, No. 2, etc. The second is styled صرف عاشقان, beginning on fol. 268a (mostly mathnawî-baits); at the end some lyrical poems by *Ṭaufî* (probably Maulânâ Taufî of Tabriz, who is quoted in the Makhzan-alghara'ib, No. 1456, col. 348 in the Bodleian Cat.).

No. 449, ff. 275, written by many different hands; size, 8⅝ in. by 5¾ in.

1925

A *seventh* collection of Ṣûfic treatises, partly in Persian, partly in Hindûstânî.

1. رساله در بيان واحديّت . . . . در بيان اطلاق موجوديّت حقيقت مطلق حقّ, in *Persian*, by Muhammad 'Abd-alhakk, a disciple of Muhammad Nâṣir-aldîn Shams-alhakk, on ff. 184a–198a. Beginning: الحمد لله الّذى اوّل الخلق و آخره الخ

2. Some questions and answers on mystical topics, in *Hindûstânî*, on ff. 198b and 199a.

3. رساله در بيان ثبوت الحقّ وغيره, by an anonymous author, in *Persian*, on ff. 199b–206a. Beginning: الحمد لله . . . . امّا بعد فقير حقير عاصىّ اسير الخ

4. رسالهٔ ثبوت التّوحيد, in *Persian*, on ff. 206a–208a. Beginning الحمد لله . . . . بدان اى عزيز كسى كه توحيد حقّ سبحانه و تعالى را ثبوت نمايد الخ.

5. رسالهٔ ثبوت البعث, in *Persian*, on ff. 208a–209b. Beginning: حمد و ثناى مر حضرت قادر بيچون الخ.

6. رسالهٔ ذات الحقّ فرمودهٔ شاهوار است از راه شريعت و طريقت نموجب قال الله, in *Persian*, on ff. 209b–213b.

7. رسالهٔ سؤال و جواب شاهوار است در باب حضرت آدم و ثبوت توحيد الخ, in *Hindûstânî*, on ff. 214a–216a.

8. رسالهٔ چهار پير خودا (؟ خورا) خانواده (these four chief Pîrs are 'Alî, Hasan Baṣrî, Habîb-ajamî, and 'Abd-alwâhid), or rather رسالهٔ چهارده خانواده (the fourteen spiritual orders, see No. 27 in the preceding copy), according to the last words of the tract, again نموجب فرمودهٔ شاهوار, in *Hindûstânî*, on ff. 216a–220a. Should the royal or princely command in Nos. 6–8 and in Nos. 10 and 11 below refer to the prince Dârâ Shukûh?

9. رسالهٔ ثبوت المذهب, according to the Imâm Ja'far Ṣâdik, in *Persian*, on ff. 220b–224b. Beginning حمد و ثناى كه آن حقّ سبحانه و تعالى الخ

10. رسالهٔ ظهور اسم الله, again نموجب فرمودهٔ شاهوار, in *Hindûstânî*, on ff. 225a–227a.

11. Another treatise, by the same order on similar topics in questions and answers, without any title, in *Hindûstânî*, on ff. 227a–231a.

12. A third treatise of the same character, styled سؤال و جواب سرّى و مهرى, in *Hindûstânî*, on ff. 231b–232b.

13. A similar tract, without title, with a few questions and answers at the end, in *Hindûstânî*, on ff. 233a–253a.

14. *Hindûstânî* verses and another series of questions and answers, in the same language, on ff. 253b–257a.

15. مراتب الوجود in *Persian*, by Muhammad Nûr-aldîn alkhalîfah, of Shîrâz (the nephew of Abu-alfadl, editor of his uncle's private correspondence the letters of the poet Faiḍî, etc., see above, Nos. 287 and 1479), on the terminology of Ṣûfîs (ارباب ذوق و شهود) in the doctrine of the توحيد, in two defective portions,

on ff. 257b–266b and 182a–183b. Beginning: الحمد لله الّذی لا اله الّا الله الاحدی الخ.

Other fragments, as well as questions and answers on Ṣûfic topics, mostly in *Hindûstânî*, on fol. 181 and the margin of ff. 181–183, 199b–232b, and 257b–266b.

Bibliotheca Leydeniana.

No. 2484, ff. 181–266, ll. 12–16; written in Shikasta by various hands; size, 8½ in. by 4⅝ in.

1926

Two treatises on Sûfism

1. A short anonymous tract on the mystic road (سلوك و طريق حقّ و نفع آن), written for the author's friends and those who would come after him. Beginning, on fol. 277b: بسم الله الرّحمن الرّحيم و بحمده اتوصّل الى الحقّ المبين والصّلوة على رسوله . . . . امّا بعد فاعلموا احوانى فى الدّين و اصحابى فى سلوك طريق اليقين الخ.

2. كتاب شيخ الطّالبين, advices of a Pîr (designated here in a vague manner as يك پير كامل, to whom the would-be disciples, the طالبان, make pilgrimages from distant countries, to listen to his spiritual counsel) to his Murîd, in form of questions and answers on theosophic topics, compiled, according to the colophon, by Bâyazîd bin 'Abdallâh Ḳâdî al-anṣârî, and beginning, on fol. 283a: الحمد لله ربّ العالمين . . . حكايت نمان كرده است بوقتى يك طالب اعرابى يعنى صحرا نشين و صاحب بقس الخ.

No date College of Fort William, 1825

No 2332, ff 277–300, ll. 15, Nasta'lîk; size, 7⅝ in by 4¼ in

1927

Miscellanies relating to the Sûfic doctrine.

Ff 1–4a: a Ṣûfic tract, in size much smaller than the main portion of the MS and only by chance bound up with it, 8 in. by 4⅝ in., beginning: بر خاطر فيّاض و طبع نقّاد ارباب فهم و دانش پوشيده نماند كه اصحاب مكاشفات و مغائبات بحكم اطّلاع بر بعضى الخ.

Ff. 5a–6a: another tract of similar contents, beginning: ابتدا كنم بنام خداوند بزرگ الخ. On the margin of fol. 5a a short treatise on the وجود واجب and the وجود ممكنه.

Fol. 6b: a tract on the ten peculiar qualities of the dog (ده خصلت سگ).

Fol. 7b: on the four qualities which entered into Âdam at his creation, viz. عقل 'reason, شرم bashfulness, مهر love,' and صبر 'patience; the first has its seat in the head, the second in the eye, the third in the heart, and the fourth in the belly.

Ff. 9b–29b: a Ṣûfic treatise, styled جام جهان نما, with commentary. The treatise is divided into the following two دائرة:

دائرهٔ اوّل در احديّت و واحديّت و وحدت و اعتبار وجود و علم و شهود و نور و تجلّى و تعيين اوّل.

دائرهٔ دوم در ظاهر وجود كه وجوب وصف خاصّ اوست و ظاهر علم كه امكان از لوازم اوست و برزخيّت ثانى كه حقيقت انسانيّت است كه آن برزخيّت بين بحر الوجوب و بحر الامكان و تعيين و تجلّى ثانى.

The same treatise is noticed in W. Pertsch, Berlin Cat., p. 43, No. 37, and pp. 1055, 1056, where in agreement with the Dresden copy (Fleischer, Dresden Cat., No. 220, 6) the author is called Muḥammad bin 'Izz-aldîn Yûsuf (or 'Âdil bin Yûsuf), known as Muḥammad Shîrîn, i. e. Maghribî, who died A. H. 809 (A. D. 1406–1407, see Safînat-alauliyâ, No. 355, col. 309 in this Cat.); H. Khalfa ii. p. 499, No. 3857, gives, however, as author's name Mîr Ghiyâth-aldîn Manṣûr bin Mîr Ṣadr-aldîn of Shîrâz, who died A. H. 948 or 949 (A. D. 1541–1543, see Haft Iklîm, No. 204, col. 393 in this Cat.). Other copies of the same treatise, without author's name, in Bodleian Cat., Nos. 1291, 4, and 1298, 18; Rieu ii p. 866a, No. V. The commentator is Wajîh-aldîn 'Alawî

Beginning: حمد بيحدّ و شكر بيعدّ سزاى ذاتى كه وحدتش منشاء احديّت و واحديّت الخ.

Many marginal glosses.

Ff. 30a–31a: a tradition of Muḥammad and a tract on the creation of Âdam.

Ff. 31b–33b. on the funeral prayer (نماز جنازه)

Ff. 34 and 35a: some mystic tables and circles.

Ff. 35b–45a sayings and traditions of great Shaikhs, for instance, Ibrâhîm-alkhawwâs (No. 199 in Safînat alauliyâ), Ibn 'Arabî (ib., No. 60), Jalâl-aldîn Rûmî, etc.; inserted in these is (on fol. 38b) a treatise on ablution (در بيان وضو عامّ و خاصّ).

Ff. 45b–48a: on the meaning of صلح كلّى according to different interpretations

Ff 48b–50b: some fragments of Ṣûfic letters, taken from an anonymous collection in three volumes (جلد), viz. the 173rd of the 1st vol. در بيان نفى و اثبات; the 49th of the 3rd vol. در اثبات كشف; the 11th of the 1st vol. and the 286th of the 1st vol.

The last leaves are filled with miscellaneous writing, among which deserves to be noticed only a short explanation of technical Ṣûfic terms, used by Ḥâfiẓ (الفاظ مصطلح ديوان خواجه حافظ شيرازى), on ff. 53b and 54a. The first word is ساقى.

No 1329, ff 56, written by various hands in Nasta'lîk, size (of ff 5–56), 9¼ in. by 6 in.

III. Translations from Sanskrit, Hindî, and other Indian Vernaculars.

1928

Tarjuma-i-Mahâbhârat (ترجمهٔ مهابهارت).

The Persian translation of the Mahâbhârata, made at the emperor Akbar's request under the auspices of his great prime-minister Abû-alfaḍl bin Mubârak, the author of the اكبرنامه and آئين اكبرى (see Nos. 235–270 above), the مكاتبات علامى and رقعات شيخ ابو الفضل (see Nos. 271–287 above), the عيار دانش (see Nos. 767–

777 above), an abridged version of the طوطی نامه (see Rieu ii. p. 754[a]), etc. The order for the translation was given by the emperor, who afterwards bestowed upon the work the title رزمنامه or 'book of wars,' in A. H. 990 (A. D. 1582), and four scholars were engaged in the task, viz. the famous historian 'Abd-alkâdir Badâ'ûnî, author of the منتخب التواريخ (see Nos. 233 and 234 above), and collaborator in the تاريخ الفی (see Nos. 110–118 above); Ibn 'Abd-allatîf alhusainî, known as Naḳîbkhân; Muhammad Sultan Thânîsarî; and Mullâ Shîrî. The exact share each of these scholars had in the work of the translation is difficult to define, as so many conflicting statements are given, both in the various copies, and by Badâ'ûnî himself, see a detailed discussion on these points in the Bodleian Cat., No. 1306; Rieu i. p. 57, and Ethé, Neupersische Litteratur in 'Grundriss der iranischen Philologie,' vol. ii. p. 352 (Strassburg, 1896–1897), compare also M. Schulz, 'Aperçu d'un mémoire sur la traduction du Mahabharata, faite par l'ordre de l'empereur Akbar,' in Journal Asiatique, t. vii p. 110. At any rate, Abû-alfadl wrote his very important introduction to the whole work in A. H. 995 (A. D 1587), his brother, the poet Faidî (see Nos. 1464–1479 above), turned, two years later, some parts of it into ornamental and highly embellished prose (completing the first Parva A. H. 997, 1st of Rabî'-alawwal = A D. 1589, January 18, see No. 1945 below). Later translations are those by prince Dârâ Shukûh, and by Hâji Rabî 'Anjab (who flourished about A H. 1167 = A D. 1744, see Rieu ii. p. 714[a]). The headings of the eighteen Parvas in their Persian form, together with the original Sanskrit titles, are given in W. Pertsch, Berlin Cat., pp. 1025 and 1026; in the present copy most Parvas are styled فن, دفتر.

Chief editions of the Sanskrit original are those of Calcutta, in four vols., 1834–1839; by Protap Chandra in four vols., ib., 1883–1887; and of Bombay, 1863 (śaka 1785). French translation of the first eight Parvas in ten vols. by H. Fauche, Paris, 1863–1870; English translations by Pratapa Chandra Ray, Calcutta, 1893–1896 (still in progress), and by M. N. Dutt (Parts I–VIII), ib., 1896. On the different redactions of the Mahâbhârata, see especially Lassen, Ind. Alterthumsk., 2nd ed., i. 1004, and ii 494.

The *first* volume (No. 1641) contains:

Abû-alfadl's preface, on fol. 1[b], beginning: ای هزده هزار عالم از شوق تو مست الخ.

Parva I (this title is wrongly prefixed to the preface on fol. 1[b]), on fol. 18[b], beginning: راویان اخبار هندوستان در کتب خود چنین نوشته اند الخ.

Parva II (styled فن), on fol. 132[b].

Parva III (styled دفتر), on fol. 180[b].

The *second* volume (No. 1642) contains:

Parva IV (styled فن), on fol. 1[b], dated the 11th (or 15th?) of Sha'bân, A. H. 1187 (here wrongly called the thirteenth year of Shâh 'Âlam's reign, instead of the fifteenth) = A. D. 1773, Oct. 28 or Nov. 1.

Parva V, on fol. 38[b].

Parva VI (styled دفتر), on fol. 134[b], dated the 22nd of Jumâdâ-alawwal, A. H. 1185 (here called the twelfth year of Shâh 'Âlam's reign, instead of the thirteenth) = A. D. 1771, Sept. 2.

Parva VII (styled فن), on fol. 366[b].

The *third* volume (No. 1643) contains:

Parva VIII, on fol. 1[b].

Parva IX, on fol. 46[b].

Parva X, on fol. 76[b].

Parva XI, on fol. 82[b].

Parva XII, in two fasls, on ff. 92[b] and 194[b]; dated the 7th of Rajab, A. H. 1184 (A. D. 1770, Oct. 27).

All the Parvas in this as well as in the fourth volume are styled فن.

The *fourth* volume (No. 1512) contains:

Parva XIII, on fol. 1[b], dated the 14th of Jumâdâ-alawwal, A. H. 1184 (correctly called the twelfth year of Shâh 'Âlam's reign) = A. D. 1770, Sept. 5.

Parva XIV, on fol. 160[b], dated the 13th of Safar in the same year = A. D. 1770, June 8.

Parva XV, on fol. 334[b].

Parva XVI, on fol. 380[b], dated the 11th of Sha'bân, A. H. 1185 (here correctly called the thirteenth year of Shâh 'Âlam's reign) = A. D. 1771, Nov. 19.

Parva XVII appears here twice as heading, viz. on fol. 400[b] (styled فن جهان, see a similar title in W. Pertsch, Berlin Cat., p. 1026, viz. حسان پرب), and on fol. 408[b] (styled correctly فن مهاپرستان, the Sanskrit Mahâprasthâna-parvan); as the usual frontispiece is prefixed to the second only, the first is probably a mere appendix to Parva XVI; it is dated the 9th of Sha'bân, A. H. 1184 (A. D. 1770, Nov. 28).

Parva XVIII, on fol. 415[b].

English remarks in pencil, setting forth the contents of various portions, are occasionally found on the margin.

No 1641, ff. 392, ll 19; size, 11½ in. by 7⅝ in. No. 1642, ff. 426, ll. 19; size, 11½ in. by 7¼ in. No. 1643, ff. 467, ll. 19; size, 11⅝ in. by 7¾ in No. 1512, ff. 441, ll. 19; size, 11¾ in. by 7 in.; illuminated frontispiece at the beginning of each Parva; the main portion of all the four volumes is written by the same hand in good Nasta'lîk; but many smaller portions are supplied by other hands, partly even in careless Naskhî, somewhat resembling Shikasta

1929

Another copy of the same.

An excellent copy of the same translation of the Mahâbhârata, with many marginal notes in pencil by Sir Charles Wilkins (1836). It contains, on ff. 1[b]–8[b], the same complete index to the eighteen Parvas, compiled in the thirty-first year of 'Âlamgîr's reign, i.e. A. H. 1099 (A. D. 1688), by a Kâyath in the service of Nawwâb Shâyistakhân, Basant Râe, son of Kâsirâm bin Râemal, which is noticed in Rieu i. p. 58[a]

Abû-alfadl's preface begins on fol. 9[b]. All the Parvas are called فن.

Parva I, on fol. 18[b]; II, on fol. 83[a]; III, on fol. 103[b]; IV, on fol. 153[a]; V, on fol. 169[b]; VI, on fol. 206[b]; VII, on fol. 233[b]; VIII, on fol. 269[a], IX, on fol. 299[a]; X, on fol. 314[b]; XI, on fol. 317[b]; XII (here divided into three fasls), *first* fasl on fol. 325[b], *second* on fol. 367[b], *third* on fol. 385[b]; XIII, on fol. 539[b]; XIV, on fol. 617[b]; XV, on fol. 689[b]; XVI, on

fol 706b; XVII, on fol 711a; XVIII, on fol. 712b A part of fol. 54a and the whole of ff. 168, 323 and 324, 374a, 460, and 538 are left blank. One omitted passage is added on a fly-leaf (by Sir Charles Wilkins), in all the other cases the text is uninterrupted.

This MS. was written by Shaikh Bab-allâh (a wakil of the East India Company), Faid-allâh Munshi and others, and finished the 12th of Jumâdâ-althânî, A H 1188 (the sixteenth year of Shah Alam's reign) = A. D 1774, August 20. The year 1007, which appears at the end of several Parvas, is probably the date of the original copy from which the present one was transcribed. It belonged formerly to Sir Charles Wilkins

No 2517, ff. 714, ll. 27; large Nasta'lîk, by different hands; size 16⅝ in. by 10½ in.

1930

The same.

Another complete copy of the same translation, beginning, on fol. 1b with Abû-alfadl's preface.

Parva I, on fol. 7b; II, on fol. 53b; III, on fol. 65b; IV, on fol. 102b; V, on fol. 111b; VI, on fol. 155b; VII, on fol. 168b; VIII, on fol. 186b; IX, on fol 201b; X, on fol. 212b (here wrongly numbered XII); XI, on fol. 214b; XII (again divided into three fasls), *first* fasl on fol. 218b; *second* fasl on fol. 242b; *third* fasl on fol. 253b; XIII, on fol. 333b; XIV, on fol. 355b; XV, on fol. 378b; XVI, on fol. 388b; XVII, on fol. 395b; XVIII, on fol. 393b (the latter precedes the former in this copy). All the Parvas, except the second, are (as in the preceding copies) styled من.

No date The copyist is Muhammad Amîn-bêg.

Bibliotheca Lugdeniana.

No 2521, ff. 396, ll. 19, clear Nasta'lîk; illuminated frontispiece at the beginning of each Parva, & picture on fol. 7a; worm-eaten; size, 19⅝ in by 12½ in.

1931

Another copy of the *first seven* Parvas.

Abû-alfadl's preface, on fol. 1a (in a rather incomplete or abridged form).

Parva I, on fol. 5a; II, on fol. 101a; III, on fol. 121b, IV, on fol 181a; V, on fol. 197a; VI, on fol. 229a, VII, on fol. 273a. The first six Parvas are copied in the sixteenth year of Muhammadshâh's reign (A. H 1147 = A. D. 1734, 1735), the first being dated the 19th of Shawwâl, the second the 23rd of the same month, the third the 17th of Dhû-alka'dah, the fifth the 15th of Dhû-alhijjah, the sixth the 27th of the same month (the fourth being without a special date), the seventh Parva is written by another hand in the twenty-fourth year of Muhammadshâh's reign (A H. 1155 = A. D. 1742). Worm-eaten throughout.

No. 762, ff 384, ll. 26; Shikasta, by two hands; size, 10¾ in by 5¾ in.

1932

Another copy of the *first five* Parvas.

Abû-alfadl's preface, on fol. 1b.

Parva I, on fol. 26b; II, on fol. 150b; III, on fol. 190b; IV, on fol. 351b; V, on fol. 383b. Preface, Parva II, and Parva IV are written by the same hand in A. H. 1119 (A. D. 1707); the other Parvas by another hand in A H. 1139 and 1140 (the second being dated the 14th of Rabî'-alawwal, A.H. 1119 = A.D. 1707, June 15, the fourth, end of Rajab in the same year, A. D. 1707, end of October, the first, the 9th of Rajab, A. H. 1139, the ninth (read the eighth) year of Muhammadshâh's reign = A. D. 1727, March 2; the third, the 17th of Dhû-alka'dah in the same year = A. D. 1727, July 6, the fifth, the 5th of Shawwâl, A. H. 1140, the tenth (read the ninth) year of the same reign = A. D. 1728, May 15).

No. 1934, ff 556, ll. 17; Nasta'lîk by two hands; size, 10½ in by 6¾ in.

1933

Another copy of the *first four* Parvas.

Abû-alfadl's preface, on fol. 1b (here styled, as is frequently done, دفتر اول).

Parva I, on fol. 22b; II (in the amplified poetical paraphrase of the poet Faidî, see above, No. 1928, and comp. Nos. 1945–1947 below), on fol 204a, beginning بسخن نام کردم ای بی نام کی [illegible]; III, on fol. 293a; IV, on fol. 372a.

The copy was written in A. H. 1150, called sometimes the nineteenth and sometimes the twentieth year of Muhammadshâh's reign, the first being dated the 7th of Rabî'-alâkhir (A. D. 1737, August 24), the second the 19th of Rabî'-alawwal (A. D. 1737, July 16), the third the 12th of Rabî'-alâkhir (A. D. 1737, August 8); the fourth in Rabî'-alawwal (A. D. 1737, July).

No. 2893, ff. 400, ll. 17; written partly in careless Nasta'lîk, partly in Shikasta, size, 12¾ in. by 9¼ in.

1934

A defective copy of the same

The translation in this copy is so far different from the preceding ones, as it is fuller and keeps more closely to the original text; this is proved by a comparison of the beginning of the fourth Parva both with that in other copies of the India Office Collections and in the copies of this Parva in the British Museum, Add 16,873, and in Cambridge, Add. 1095 (E. G. Browne, p. 97), where the same initial words are quoted which are found here on fol. 286b.

Abû alfadl's preface, on fol 1b.

Parva I, on fol. 11b, lin penult

Parva II (in the usual translation), on fol 102b, beginning راویان اخبار این قصه چنین روایت کرده اند که چون کشن و ارجن الخ.

Parva III, on fol 127b.

Parva IV, on fol. 286b, l. 6 ab infra; this Parva is slightly incomplete at the end.

No. 551, ff 323, ll. 21–31, written by many different hands in the most various styles of Nasta'lîk; size, 15 in. by 9⅝ in.

1935

Another defective copy of the *first three* Parvas.

Abú-alfadl's preface, on fol. 1[b].

Parva I, on fol. 13[b]; II, on fol. 157[a]; III, on fol. 193[b]. The third Parva is incomplete at the end.

Fol. 213 is left blank, but the text is uninterrupted.

The second Parva is dated the 24th of Ramadân, in the fifth year of Farrukhsiyar's reign = A.H. 1129 (A.D. 1717, Sept. 1).

No. 326, ff. 275, ll. 17, clear and distinct Nasta'lîk, written throughout by the same hand, no headings, size, 9¼ in. by 8¾ in.

1936

A still more defective copy of the same.

Abu-alfadl's preface, on fol. 1[b].

Parva I, on fol. 17[a], beginning راجه جنمیجه پسر پریکشت جهت ص اجمین بن ارجن بن راجه پاند الخ. Parva II, on fol. 170[b]; Parva III, on fol. 209[a]; this Parva breaks off already on fol. 235[a]; a part of fol. 199[b] and the whole four pages from fol. 209[a] to fol. 201[b] are left blank.

No date.

No. 974, ff. 235, ll. 17; irregular Nasta'lîk, by several hands, it seems; size, 8¾ in. by 9¾ in.

1937

Another copy of the *first two* Parvas.

Abú-alfadl's preface begins here with اعاز فن اول کتاب مهابهارت که آنرا ساست برب گویند, which is the proper heading of the first Parva, but immediately after these words the usual initial part of the preface commences ای هرده هزار عالم الخ.

Parva I (برب اول آد برب), on fol. 21[b], dated, on fol. 127[b], by Chikat Rái, the 9th of Shawwâl, in the thirtieth year of 'Alamgir's reign = A.H. 1098 (A.D. 1687, Aug. 10). Parva II (اغاز فن دویم), on fol. 128[b]; it goes in the centre down to the end of the last page (fol. 154[b]) and then continues on the margin, running backwards as far as the margin of fol. 143[a], where the second Parva ends.

No. 970, ff. 154, ll. 21 in clear Nasta'lîk on ff. 1–150[a], ll. 19 in Shikasta by another hand on ff. 150[b]–154[b] and on the margin of ff. 154[b]–143[a], size, 13 in. by 6½ in.

1938

The same.

Abu-alfadl's preface is incomplete here at the beginning, the first words, on fol. 2[a], correspond to fol. 3[a], l. 7 ab infra, in No. 326 (1935 above); several leaves are missing before it: on fol. 1[b] the two initial lines of the preface are supplied.

Parva I (فن اول), on fol. 22[b], II, on fol. 245[b]; the beginning of both as usual.

No date.

No. 770, ff. 315, ll. 15 on ff. 1–244[b], ll. 17 on ff. 245[b]–315; three different handwritings, the first a large and clear Nasta'lîk, on ff. 1–241[b], the second on the margins of ff. 130[b]–150[b] and 233[b]–242[b] as well as on ff. 242[a]–242[b], rather careless and inelegant, the third on ff. 245[b]–315, size, 10½ in. by 6½ in.

1939

Another copy of the *third* and *fourth* Parvas.

Parva III, on fol. 1[b], dated the 7th of Dhû-alhijjah, A.H. 1082 (A.D. 1672, April 5). Parva IV, on fol. 256[b] (here styled فن چهارم and beginning راویان اخبار و حکیمان اسمای متبرکه کتاب مهابهارت الخ), dated the 24th of Shawwâl, in the same year 1082, as it seems; it is called here the fifteenth year of 'Alamgir's reign, instead of the correct fourteenth (= A.D. 1672, Febr. 23). This copy is worm-eaten and injured in many places.

No. 643, ff. 299; written unequally by two different hands, as it appears, in careless Nasta'lîk; ll. 15 on ff. 1–255, ll. 17 on ff. 256–299; size, 9½ in. by 6 in.

1940

Another copy of *seven* Parvas from the fifth to the eleventh.

Parva (styled throughout پرب) V, on fol. 21[a], VI, on fol. 71[b]; VII, on fol. 106[b]; VIII, on fol. 146[b]; IX, on fol. 180[b]; X, on fol. 201[a]; XI, on fol. 205[a]. On ff. 1–20 Parva VII appears for a second time in quite a different translation, which has led Col. Polier, who gave this copy to Mr. Richard Johnson, to describe it as the fourth Parva, on the fly-leaf; but the correct statement appears twice in Persian, both on the fly-leaf and at the top of fol. 1[a]: فن هفتم مستی دروته برب.

A Persian entry on the fly leaf is dated the 6th of Sha'bân, A.H. 1196 (A.D. 1782, July 27). Lacunas after ff. 67 and 181.

No. 20, ff. 211, written by two different hands, the first a very rude, careless, and incorrect Nasta'lîk, sometimes quite illegible, on ff. 1–179, ll. 24–27; the second a careful and clear Nasta'lîk, on ff. 180–211, ll. 21; size, 14 in. by 7½ in.

1941

Another copy of *six* Parvas, from the sixth to the eleventh.

Parva VI, on fol. 37[a], beginning راویان اخبار اهل هند و چنین روایت کردند اند که چون هر دو لشکر در برابر یکدیگر قرار گرفتند الخ. Parva VII, on fol. 104[b]; VIII, on fol. 197[b]; IX, on fol. 277[b]; X, on fol. 325[b]; XI, on fol. 332[b].

The seventh Parva is dated month of Sha'bân, A.H. 1077 (A.H. 1667, Febr. 24), the others are undated.

No. 614, ff. 332, written by different hands, partly in Nasta'lîk, partly in Shikasta (so the last two Parvas), ll. 17 on ff. 37–100, ll. 15 on ff. 101–324, ll. 14–16 on ff. 325–332, size, 9¾ in. by 5½ in.

1942

Another copy of *six* Parvas, comprising the twelfth, thirteenth, and fifteenth to eighteenth.

Parva XII, on fol. 1[b], beginning فن دوازدهم کتاب مهابهرت که آنرا ساست برب میگویند راویان اخبار هندوستان چنین آورده اند که الخ. Parva XIII, on fol. 259[a], incomplete at the end, probably in consequence of a lacuna after fol. 301; XV, on fol. 302[a];

XVI, on fol. 343ᵃ; XVII, on fol. 354ᵃ; XVIII, on fol. 364ᵃ.

No date.

No. 304, ff. 385, ll. 16–28; very irregular and inelegant Nasta'lîk, written by different hands; size, 12⅛ in. by 7¼ in.

1943

Another copy of the *last six* Parvas, from the thirteenth to the eighteenth.

Parva XIII (called فن, like all the following ones), on fol. 1ᵃ; XIV, on fol. 135ᵃ; on fol. 206ᵇ, last line there appears again a *fourteenth* Parva (exactly as in Wilson 422 of the Bodleian Library): پرب چهاردهم که آنرا ساتك میگویند الخ, probably due to another translator (the Bodleian copy just cited reads شاتك for ساتك; in the following copy this name is given as شاتك to the thirteenth); XV on fol. 297ᵃ; XVI, on fol. 333ᵃ, XVII, on fol. 345ᵃ XVIII, on fol. 349ᵇ. This copy is written in the same style and by the same hand (or hands) as No. 1933 above, viz. A. H. 1150 (which is called, as there, sometimes the nineteenth, sometimes the twentieth year of Muhammadshâh's reign); the fourteenth being dated the 3rd of Jumâdâ-alawwal=A. D. 1737, Aug. 29; the fifteenth the 21st of Rabî'-althânî=A. D. 1737, Aug. 18; the sixteenth in Safar=A. D. 1737, June; the seventeenth the 25th of Safar=A. D. 1737, June 24; the eighteenth the 27th of Safar=A. D. 1737, June 26.

No. 2926, ff. 352, ll. 17; written partly in careless Nasta'lîk, partly in Shikasta; size, 11½ in. by 6⅝ in.

1944

The same.

This copy is of great interest, as in its concluding words it is distinctly stated, that Ibn 'Abd allatîf alhusainî, called Nakîbkhân, was the translator, who completed his task in one year and a half (see the discussion on this point in No. 1928 above). The translation, moreover, agrees almost verbatim with that in the preceding copy.

Parva XIII (called فن), on fol. 1ᵇ, beginning: این فن سیزدهم از کتاب مهابهارت که آنرا ساتك پرب میگویند راویان احبار این کتاب آورده اند الخ. Parva XIV, on fol. 193ᵇ; XV, on fol. 308ᵇ; XVI, on fol 372ᵇ; XVII, on fol. 396ᵇ; XVIII, on fol. 404ᵇ

The proper order of ff. 1–9 is: 1, 2, 5–8, 3, 4, 9.

No. 1702, ff. 411, ll. 15 on ff. 1–168 and 308–411, which are written by the same hand in large Nasta'lîk; ll. 16–24 on ff 169–307, written by two or more hands, partly in very careless Nasta'lîk, partly in Shikasta; size, 9⅝ in. by 5⅞ in.

1945

The *first two* Parvas in Faidî's poetical paraphrase.

Part of the ornamental and highly embellished version of the Mahâbhârata by the poet Faidî (see above, Nos. 1928 and 1933), who completed the *first* Parva (according to fol. 171ᵃ in the following copy) the 1st of Rabî'-alawwal, A. H. 997 (A. D. 1589, Jan. 18).

Parva I, on fol. 1ᵇ, beginning:

آبرو بخش چشمهٔ سار سخن ــ آشنائی محیط بی سر و بن

Parva II, on fol. 188ᵇ, beginning:

سخن تازه کردم بنام خدای ــ که نامش بمعنی بود رهنمای

No date. The right order of ff. 232–235 is: 232, 234, 233, 235. The last pages are damaged. Parts of the same flowery translation by Faidî are noticed in the Bodleian Cat., Nos. 1313 and 1314.

No. 761, ff. 235, ll. 21; Nasta'lîk; size, 10⅝ in by 6½ in.

1946

Another, slightly defective, copy of the same *two* Parvas in Faidî's version.

Parva I, on fol. 1ᵇ, beginning as in the preceding copy. Parva II, beginning abruptly, on fol 172ᵃ

ای گهرس معنیٔ دریا قیاس
هست سزای شه گوهر شناس

which corresponds to fol. 189ᵇ, l. 5 in the preceding copy, so that the thirty-nine initial baits and one line and a half of prose in the beginning of the second Parva are missing here (the preceding copy reads moreover: ای گهرس for این گهرس)

Dated the 1st of Ramadân, A. H. 1142 (eleventh year of Muhammadshâh's reign)=A. D. 1730, March 20 either by mistake or by intentional fraud the original title of the work has been obliterated and للملك و دمنه has been put in its place, both on the top of fol. 1ᵇ and in the colophon

No 3014, ff 215, ll 17, written by various hands, partly in Nasta'lîk, partly in Shikasta, size, 9¼ in by 5¼ in

1947

A partly abridged translation of Parvas I–VI, IX–XI and XIV–XVIII

Various translations seem to have been combined in this copy. Parva I, on fol 1ᵇ, begins with a short summary of the eighteen Parvas of the Mahâbhârata after which on fol 3ᵇ, l 8 ab infra, the real story commences with these words راویان احبار هندوستان در پوران‌هاء چود چنس نوشته الخ.

The initial words on fol 1ᵇ are حسن آورده اند که در اوائل کلجگ بعد از مرور ایام الخ

Parva II, on fol 73ᵇ, is in Faidî's version (who is mentioned as translator in the last line of this Parva on fol. 94ᵇ), and completely agrees with that in the two preceding copies Parva III, on fol. 95ᵇ, IV, on fol. 157ᵇ; V, on fol. 171ᵇ; VI, on fol. 179ᵇ, VII and VIII wanting; IX, on fol. 203ᵇ; X, on fol. 206ᵇ, XI on fol. 209ᵇ; XII and XIII wanting; XIV, on fol 215ᵇ; XV, on fol. 287ᵇ; XVI, on fol. 302ᵃ; XVII, on fol. 308ᵇ; XVIII, on fol. 310ᵇ. At the end of the last Parva Nakîbkhân is stated to have made this translation (see No. 1944 above).

Ff. 72, 156, 175–178, 201, 202, and 214 are left blank.

No. 336, ff. 312, ll. 21; Shikasta; size, 12¼ in. by 8 in.

1948

An abstract of the Mahâbhârata in Persian, without an author's name; as title appears at the end only ملعون نامه, 'the cursed book,' and as transcriber, who may at the same time be the compiler, Karâmat-allâh, who made this copy in the year 1234 of the Bangâli era = A. H. 1242 (A. D. 1826, 1827).

Beginning سائون نامی راجهٔ دهلی که بدهلی در آن زمان هستند پور می نامند اند بسار دو شوکت الخ

This copy was presented by Mr. Hawkins and received into the Library October 29, 1838.

No. 2637, ff. 63, ll. 11, written very unequally in careless Nasta'lîk and various styles of Shikasta, size 7¼ in. by 5½ in.

1949

Bhagavadgîtâ (بهکوت گیتا)

A Persian translation of the 'Song of the Most High,' i. e. the discourse between Krishna and Arjuna on Divine matter, which was interpolated as an episode in the sixth Parva of the Mahabbarata (the Bhîshma Parvan, or as the Persian translators style it بهیکم پرب or بهکهم پرب) identical with that in Add. 7676 of the British Museum (Rieu i. p. 59) and probably also with that in Munich. In the British Mus. copy it is wrongly ascribed to Abû-alfadl, the real translator was as a note on fol. 1ᵃ in the present copy proves, prince Dara Shukûh (see No. 647 above). It is divided into eighteen Adhyâyas (on ff. 1ᵇ, 5ᵃ, 11ᵃ, 14ᵇ, 18ᵃ, 21ᵃ, 24ᵇ, 27ᵇ, 29ᵇ, 32ᵇ, 35ᵇ, 40ᵇ, 42ᵇ, 45ᵇ, 48ᵃ, 49ᵇ, 51ᵇ and 53ᵇ), and begins on fol. 1ᵇ سری کرشن اسمه آغاز ادهیاء (see W. Pertsch, Berlin Cat. p. 1028, note 3) in Rieu's copy (دهرت) اوّل ارجن پکهاد نام دهرتراشت راشر کف ای سنجی ور رس کر (کور) کهیت که مرزعه نیکو کاریست مردم من در جماعت الخ

On fol. 1ᵃ the contents are described as 'the battle between Arjun and Jurjodun,' it was originally in the possession of Mr. Richard Johnson, who received it in July, 1778.

No date. On the Sanskrit original of the Bhagavadgîtâ and its philosophic import, especially with regard to the Sânkhya system, comp. the editions of Schlegel, Bonn, 1823 (second ed. by Lassen, ib., 1846), Garrett, Bangalore, 1846, F. C. Thompson, Hertford, 1855; the text with commentaries, Bombay, 1861, and Calcutta, 1870, the translations of C. Wilkins, 1785, and Calcutta, 1845; J. C. Thompson, Hertford, 1855; E. Burnouf, Paris, 1861, 2nd ed., 1895; M. F. Lorinser (Die Bhagavad Gîtâ übersetzt und erläutert), 1869; E. Arnold, Boston, 1885; H. Bower, Madras, 1889; H. Chintamon, Commentary on the Text of the Bhagavad-Gîta, 1874; and Ph. Colinet, La Théodicée de la Bhagavadgîta, Paris, 1885; see also Barth, Religions of India, London, 1882, p. 191.

No. 1358, ff. 59, ll. 14; careless Nasta'lîk, mixed with Shikasta; size, 8¼ in. by 5½ in.

1950

The same.

Another Persian translation of the Bhagavadgîtâ, by an anonymous author, beginning: آغاز بهگوت گیتا که در مهابهارت سری کرشن جیو با ارجن از زبان مبارك فرموده اند که آنرا بزبان هندوی گیتا میگویند ارجن با جرجودهن وغیره الخ.

The subdivision into eighteen Adhyâyas is not found, nor does the translation agree with that in Add. 5651 of the British Museum (ascribed with some appearance of probability to Abû-alfadl), see Rieu i. p. 59, nor with No. 1322 of the Bodleian Cat. Other versions of the same book are: 1. the *Gîtâ Sunbodanî* (translated from the Sanskrit commentary Subodhanî), see No. 1321 of the Bodleian Cat.; 2. the *Mirât-alhakâ'ik*, with Muslim comments, by 'Abd-alrahmân Chishtî, Shaikh Hamîd's pupil and Khalîfah and author of the مرآت الاسرار, which was completed A. H. 1065 (A. D. 1655), see col. 336, No. 29 above, and Rieu iii. p. 1634ᵇ; 3. a copy in the Library of King's College, Cambridge, No. 14; etc.

This copy is dated in Muharram, A. H. 1083 (A. D. 1672, May).

No. 614, ff. 1-36, ll. 12-17; Shikasta; size, 9¾ in. by 5½ in.

1951

Haribansa Purana (هربنس پران)

A Persian prose translation of the Harivanśa, which forms an appendix (خاتمهٔ کتاب, see W. Pertsch, Berlin Cat. p. 1026) or even a nineteenth Parva (so in an abridged form in MS. Wilson, 422, fol. 344ᵇ sq. in the Bodleian Library, where it is styled اچرج پرب or اچارج پرب, Âćarya Parva, see the same title in No. 1955 below) to some copies of the Mahâbhârata, and deals in the form of an epopee with the history of the family of Krishna, beginning: آغاز کتاب هربنس پران از تصنیف بیاس (Vyâsa) بدانکه این کتاب مسمّی بهربنس از گفتار بیاس الخ

The Sanskrit original has been edited at Calcutta, 1839, French translation by A. Langlois, 2 vols., Paris, 1835-1836, see also the Asiatic Journal, Febr., 1828. A translator's name does not appear.

Dated the 15th of Rabî'-alawwal, A. H. 1136 (sixth, correctly fifth year of Muhammadshâh's reign) = A. D. 1723, Dec. 13, at Shâhjahânâbâd by Kishanćand, son of Râmćand (کشنچند ولد رامچند) of Ahmadâbâd.

No. 1777, ff. 186, ll. 17; unequal Nasta'lîk; size, 12¾ in. by 8¼ in.

1952

Sri Bhâgavat (سری بهاگوت).

A Persian translation of the tenth Skandha of the *Bhâgavata Purâna* or the legend of Krishna's life, identical with that in the two imperfect copies of the British Museum, Rieu iii. p. 60, and the equally defective one in Berlin, W. Pertsch, Berlin Cat., p. 1027. The only small divergence is, that the present copy

contains besides the usual ninety Adhyâyas a ninety-first one or خاتمه (on fol. 225b). Beginning, on fol. 1b: آغاز دسم اسکند از سری بهاگوت' هنگامی که راجه پریچهت نه دفتر از جملهٔ دوازده دفتر سری بهاگوت شنیده الخ. Other copies of the same translation, as it seems, are noticed in No. 1316 of the Bodleian Cat. (from the middle of the thirty-sixth Adhyâya to the end), and in J. Aumer, p. 140, No. 351, ff. 92–319, a version in two volumes is found in the Library of King's College, Cambridge, No. 62. A much older translation of the ninth and tenth Skandhas, dated in the eighth century of the Hijrah, is noticed in J. Aumer, p. 140, No. 350. The Bhâgavata Purâṇa has been edited, with French translation, by Burnouf, vols. i–iii, Paris, 1840–1847; vol. iv, by M. Hauvette-Besnault, ib., 1880; Indian editions, Calcutta, 1827–30; and Bombay, 1839, 1860, and 1871; comp. also M. Williams, Indian Wisdom, 3rd ed., London, 1876, p. 496. Among the various Hindûstânî versions of the tenth Skandha there is a poetical one printed in Lucknow, 1863; another in strophes of nine verses, made in the Hindû year 1744 = A. D. 1687, is preserved in two copies of the India Office Collection, Nos. 1851 (dated A. H. 1129 = A. D. 1717) and 1043; comp on these versions Garcin de Tassy, Histoire de la littér. hindouie, etc. i p 330

The present copy is not dated

No. 452, ff 229, ll 13–17, written partly in careless Nasta'lîk partly in Shikasta, size, 8¾ in by 5¼ in

1953

The same.

Another translation in a more ornamental and embellished style, ascribed on the fly-leaf and on fol 1a to the poet Faidî (see No. 1928 above), and divided into the usual ninety Adhyâyas.

Beginning, on fol. 1b: راویان اخبار هندوستان که در پوران علیم الله نشان است نوشته اندکه راجه پریچهت الخ

Dated the 22nd of Rabî'-alawwal, in the year 1181 of the Bangâlî era = A. H. 1188 (A. D. 1774, June 2) There are short summaries in English written occasionally on the margin, partly in pencil, partly in ink, by Richard Johnson, who acquired this copy in 1778

No 1544, ff. 158, ll. 15; Nasta'lîk; size, 10¾ in. by 7¾ in.

1954

Sri Bhâgavat (سری بهاگوت).

An abridged translation of the whole *Bhâgavata Purâṇa* in twelve Skandhas, by an anonymous author. It begins at once with the *first* Skandha, on fol. 1b: اوّل بهاگوت را گفتند که چون نارایں برهمارا از نابهه کنول پیدا نمودند چهار اشلوک الخ.

Second Skandha, on fol. 16a; *third*, on fol. 22b; *fourth*, on fol. 34b; *fifth*, on fol. 46b; *sixth*, on fol. 53a; *seventh*, on fol. 60b; *eighth*, on fol. 71a; *ninth*, on fol. 88b; *tenth*, on fol. 102b; *eleventh*, on fol. 136b; *twelfth*, on fol. 165b.

Dated the 11th of April, 1783 (1190 of the Bangâlî era) = A. H. 1197, 8th of Jumâdâ I.

Many marginal notes in English by the former owner of the copy, Sir Charles Wilkins. A complete translation of the twelve Skandhas of the Bhâgavata Purâṇa, by Bhaut Lâl Amânat Râi, has been printed in Cawnpore, 1870. On the basis of these twelve Skandhas Sûr or Sûrdâs (born 1528, lived under Akbar) wrote in Hindî his collection of popular songs, especially religious hymns, entitled Sûr Sâgar (سور ساگر), of which the India Office Collection contains two copies, No 16 (complete and dated A. H. 1191–1196 = A. D 1777–1782) and No 2078 (fragmentary); comp. Garcin de Tassy, Histoire de la littér hindouie, etc., iii. p. 179 sq.

No 3235, ff. 169, ll. 16; Nasta'lîk, size, 9⅝ in by 7¾ in.

1955

Abridged prose-translations of Sanskrit works in Persian, divided, according to the index on ff 1b–3b and the preface on ff 3b and 4a, into two bâbs and a khâtimah, and compiled at the request of the emperor Akbar (see ff 4a and 103b, last line), A. H 1011 (A D 1602, 1603) by Ṭâhir Muhammad bin I'mâd (اعماد)-aldin-bakhsh (or aldin Sabzwârî, see fol 49b, l. 6) bin Sultan 'Alî Shirâzî

Bâb I: Extract from the *Bhâgavata Purâṇa* (see the preceding copies), dealing in nine fasls with the nine Avatâras (see Barth, Religions of India, p 170) on ff 4a–49a.

Bâb II An abridged paraphrase of the *Mahâbhârata*, in eighteen Parvas, on ff. 49b–106a, see another copy of the same in Rieu iii p 1043a No II, where the composition of this paraphrase is fixed in A. H 1011 (A D 1602, 1603)

Khâtimah An abridged translation of the Âćârya Parva (اچارج پرب) or Haribansa (Harivan-a) Purâṇa on ff 106a–118b see No 1951 above.

Dated the 29th of Muharram in the sixth year of the reign of 'Âlamgir II (A H. 1173 = A D 1759 Sept 22, Samvat 1816)

No 753, ff 118 ll 19–23, written, unequally, partly in careless Nasta'lîk, partly in Shikasta; size, 11 in by 6¾ in.

1956

Tarjuma i-Mahâbishnu Purâṇa (ترجمهٔ مهابشنو پوران)

A Persian translation of the Vishṇu-Purâṇa or dialogues between Parâśara and Maitreya, beginning

پراشر آغاز کرد ای میتری آنچه بتو تلقین میکنم بجام دل بنوش وما سوای گویند ترک کن الخ.

It is identical with the Persian version of thirty-one select stories from the Vishṇu-Purâṇa, noticed in the Bodleian Cat., Nos. 1318 and 1319. The Sanskrit original was translated into English by H. H. Wilson, 1840, 2nd ed. by F. E. Hall 1864–1877; see also Barth, Religions of India, pp. 187 and 188. An